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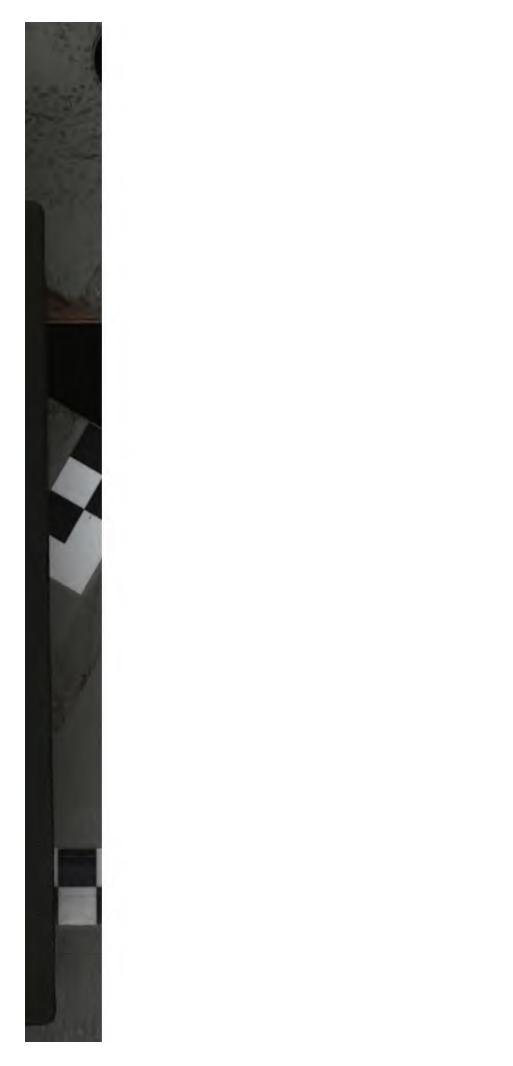
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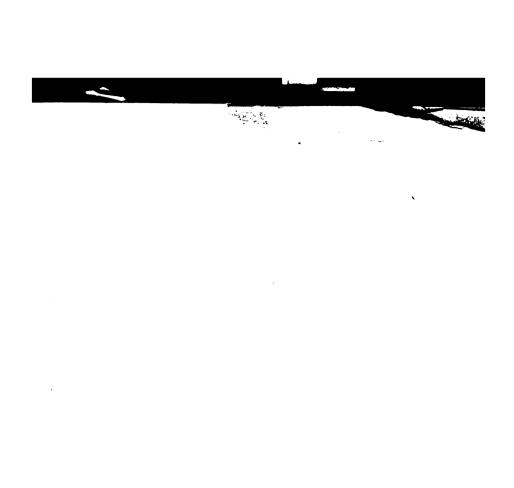
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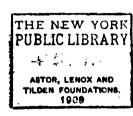












INDEX TO VOLUME XXXVIII.

WOMAN'S BOARD OF MISSIONS.

AFRICA—Chart of Africa, A, 437; Conditions at Inanda, 257; God Could Understand, 114; Industries in West Africa, 300; Letters from Miss Frost, 363; Miss Alice E. Seibert, 262; Miss Laura Smith, 364; Mrs. Marlon Webster, 574; Missionary Meeting on Heathen Ground, A, 108; Our School at Inanda, South Africa, 454; Women's Conference in West Africa, 112; Women of Gazaland, The, 4; Work at Sachikela, West Africa, 452.

AUSTRIA—Women's Work in Austria, 547.

BOOK NOTICES—81; 128; 273; 318.

BULGARIA.—Note of Appreciation, A, 457.
CHINA—Arrival at Diong-Loh, 52; Changing China, 162; Diong-Loh After a Year's Absence, 455; Eager For School, 539; Gift from the Land of Sinim, A, 250; Letters from Miss Alice U. Hall, 118; Miss Laura N. Jones, 266; Miss Elizabeth S. Perkins, 22; Miss Mary H. Porter, 575; Miss Bertha P. Reed, 165; 551; New Woman in China, The, 18; Progress in China, 355; School Work in North China, 540; Superstition in China, 546; Woman's Work in the Diong-Loh Field, 358.

DAILY PRAYER—31; 49; 77; 126; 174;

358.

DAILY PRAYER--31; 49; 77; 126; 174; 220; 269; 368; 416; 465; 512; 553.

EDITORIAL PARAGRAPHS-1; 49; 97; 145; 193; 241; 289; 337; 386; 403;

145; 193; 241; 289; 337; 386; 433; 481; 529.

ILIUSTRATIONS—Arab Bride, Aintab, 492; Annual Meeting of Western Turkey Mission at Marsovan, 441; Art Ware, Ahmedinagar, India, 246; Beggars' Dinner, Hannbatake, Japan, 305; Beira Girl Sold by Her Mother, 6; Bible Woman and Her Pupils, 103; Blind Boys Making Baskets, Bombay, 244; Blind Birls Wenving, 300; Bringing a Patient to Marsovan Hosoital, 430; Bulgarian Family, 407; Cathedral at Seville, 152; Chart of Africa, 437; Chicken Raising, Vadala, India, 294; Child Widows, Roho, India, 297; Conference of Workers in Africa, 112; Embroldery Class, Marash, 252; Emergency Surgical Case, Talas Hospital, 203; Factory Girls' Home, Matsuyama, 350; Few Callers at Chakmak, Western Turkey, 488; Fourteen-year-old Protestant Bride in Central Turkey, 11; Galata and Bridge over the Golden Horn, 391; General View of Madura Temple, 345; Girl in Peasant Costume, 440; Girls of the Senior and Junior Classes in Sivas School, 1; Girls' School at Sivas, 9; Girls Living in the Dormitory, Japan, 535; Gopuram, Madura, 336; Graduating

Class, Girls' College, Foochow, 155; Group of Alumnæ, Mardin, 158; Group of In-patients, Madura Hospital, 20d; Higg School Girls Getting Dinner, Mardin, 160; Holy Week Procession in Seville, 144; Home of Native Christian, 7; Hospital Assistant in Woman's Hospital, Madura, 205; Hospital Row, Aintab, 491; Indians Listening to the Gospel, 348; Karmakar Family, 432; Kindergarten at Slvas, 10; Koordish Women, 10d; Krail on Busi River, 5; La Giralda at Seville, 153; Leaving Marsovan, 438; Lenda-Hand Band with Mrs. Hume, 288; Little Shoemakers at Harpoot, 248; Machine Shop, Oorfa, 251; Members of the Aintab Bible Women's School, 69; Missionary and Native Workers, North China, 102; Missionary in Village Dress, Eastern Turkey, 105; Miss Harding Teaching Sholapur Orphans to Sew, 295; Miss Clark's Kindergarten in Sofia, 395; Moslems at Prayer, 480, 482; Mosque of Santa School, 392; Mrs. Pee-Chung's Class, 55; Native House, 410; Native African Village, 301; Native Evangelist and Family, 7; Native Nurse, Madura Hospital, 200; Nazarene, A, 200; Needing a School, 538; New Arrivals at School Diong-Loh, 156; Nurse, Compounders, Bible Women and Catechist, Women's Hospital, Madura, 207; Nurse and Matron at Ahmednagar Hospital, with Orphan Bables, 215; Nurse and Motherless Baby, Ahmednagar Hospital, with Orphan Bables, 215; Nurse and Motherless Baby, Ahmednagar Hospital, 139; Okayama Orphanage, 352; One of Miss-Tufson's First Pupils in Night Schöol, 534; Opening of Dispensary at Hana Batake, Japah, 102; Draha Girls Making Linen Torchol, Equ., Rahuri, 240; Orlinas Roeling Threat, and Knitting, 249; Petine Fana Sape, 537; Painted Corridor, Masa Judson with her Assistants, 533; Miss Marlon G. MacGown, 433; Dr. Harriet E. Parker, 57; Miss Caroline Silliman, 289; Mrs. Elizabeth L. Ennis, 452; Mrs. Julia Winter Hatch, 340; Miss Judson with her Assistants, 533; Miss Marlon G. MacGown, 433; Dr. Harriet E. Parker, 57; Miss Caroline Silliman, 289; Miss Elizabeth Ward, 385; Miss Marlon G. MacGown, 433; Dr. Harriet E. Parker, 57; Miss Carolin



INDEX

ver Bay, 315; Some of our Bables, Women's Hospital, Madura, 48; Some of the In-patients, 58; Southern Gopuram, Madura, 342; Stone Carvings, Minakshi Temple, 345; Street in Bombay, 443; Students at Mardin, 161; Suggestion in Cloaks, Aintab, 493; Supper in One of Our Cottages, Okayama Orphanage, 353; Teachers and Graduating Class of 1908, Plum Blossom School, 389; Teacher in Talas Primary School, 157; The Abble B. Child Memorial, 54; Thirty-fifth Wife of a Chief, 5; Two Inanda Seminary Students Receiving a Heathen Visitor, 260; Turkish Gills, Turkish Villagenear Marsovan, 486; View of Constantinople and Bosphorus, 391; Village in Harpoot Field, 104; Villages of the Plains, 53; Village School in Central Turkey, 12; Village School in Marathi Mission, 447; Village Street in India, 446; Walting for the Doctor, Aintab, 488; Washing and Boiling Wheat, Marsovan, 487; Washing Day, Inanda Seminary, 258; Weekly Worship at the Great Mosque, Delhi, India, 96; Whirling Dervishes, Constantinople, 397; Women Walting to See the Doctor, Aintab Hospital, 202; Women's C. E. Society, Congregational Church, Tung Chou, 257; Women's Hospital and Bungalow for the Doctors, Ahmednagar, 198.
INDIA—Hindu Schoolmaster, A. 19; In the Wake of the Doctor, 442; Industrial and Philanthropic Work Accomplished by the Missions in India, 244; Industrial and Philanthropic Work of the American Marathi Mission, 303; Letters from Miss Clara Bruce, 117, Miss Helen Chandler, 365, 502; Dr. Ruth Hume, 215; Miss Mayura, 78, 79; Miss Elizabeth Viles, 169; Madura Schools for Girls, 448; Madura Temple in South India, 74, 544; Our Doctor and Her Helpers in Madura, 204; Our Medical Work in Japan, 100; Flush Shews One, 551; Miss Judson's Schools in Matsuyama, Japan, 52; More Helpers Needed in Japan, 403; Miss Abble M. Colly, 504; Miss Cornella P. Judson, 551; Miss Judson's Schools in Matsuyama, Japan, 62; Nard Missions, The, 224; Leade

271; Word About Material for Next Year's Work, A, 365.

MEXICO—Pictures from Mexico, 346.

MICRONESIA—Letters from Miss Jennie Olin, 264, 410; Work in Micronesia, 536.

MISCPILIANEOUS—Annual Meeting, 370, 418; By-Products of Christian Missions, 16; Educated Native, The: Fact Versus Theory, 436; Educational Work of the Woman's Board of Missions, 154; Evangelistic Work of the Woman's Board of Missions, 154; Evangelistic Work of the Woman's Board of Missions Prayer Calculation, A, 462; Forty-First Annual Meeting of the Woman's Board of Missions Thee, 554; From the Northfield Summer School, 464; Great Pittsburg Gathering, The, 73; Hems of Missionary News, 118, 216, 308, 411, 505; Latest Tidings, 415; Looking Backward and Forward, 310; Mission Work for Moslems, 112; Our Medical Work, 196; Pittsburg Convention, The, 225; Vision of the Christ, The, 28, Olik Work AT HOME, Are You One of

Medical Work, 196; Pittsburg Convention, The, 225; Vision of the Christ, The, 172; Year's Work in the Branches, The, 28.

OUR WORK AT HOME--Arc You One of Them? 366; Best Use of Missionary Literature, The, 267; Easter Messages, 170; Lenten Sacrifice, A. 123; Meeting of W. B. M. at Worcester, 24; Some Suggestions for the Use of the Missionary Magazine, 74; To Auxiliary Officers, 219; Touch of Human Hands, The, 309; Where There's a Will, 509.

POETRY- Growing Kingdom, The, 414; Christmas Thoughts, 552.

RECEIPTS—35; 82; 130; 178; 227; 275; 320; 370; 418; 467; 515; 559; 576.

SPAIN Holy Week in Seville, 150; Our School in Madrid, 451.

SIDE LIGHTS FROM PERIODICALS—34; 82; 130; 178; 226; 274; 320; 514; 559.

SUGGESTIONS FOR AUXILIARY MEETINGS 34; 80; 129; 177; 224; 418.

TURKEY Constantinople, 390; "Continue Instant in Prayer," for Turkey, 460; Day of Opportunity in Turkey, The, 494; Dervish Women, 396; Evangelistic Work in Turkey, 104; Evolution as Seen in Turkey, 11; Experiences in Mardin, 157; From Tiffis to Van, 210; Good News in a Turkish Village, 486; Home Missionary Work in Turkey, 496; Hospital Work in Aintab, 489; Indirect Influence, 501; Industries and Self-Help in Turkey, 247; Letters from Miss Barker, 21; Miss Alice C. Bewer, 408, 549; Miss Isabella M. Blake, 70; Mrs. Edward F. Carey, 364; Miss Lillian T. Cole, Mrs. Christie; Miss Mary Danlels, 168; Mrs. Richard Emrich, 307; Miss Annie E. Gordon, 408; Mrs. H. W. Hicks, 117; Miss Ethel Jaynes, 22; Miss Annie E. Gordon, 408; Mrs. H. W. Hicks, 117; Miss Ethel Jaynes, 21, Miss Harrlet G. Powers, 458; Miss Mary Kinney, 504; Miss Mary Matthews, 71; Mrs. I. T. Merrill, 68; Mrs. Christie; Miss Elizabeth Troubridge, 306; Miss Charlotte Willard, 115; Newcomer in Turkey, A, 438; Sivas Girls' School, The, 8; Spelling Lesson, A, 413; Story of Haiganosh, The, 398; Two Dear Old People Transplanted, 217; Work of Kindergarten in Sofia, Bulgaria, 304.

INDEX

BOARD OF THE PACIFIC.

CHINA- Christmas Presents in Lintsin chou, Shantung, China, 518; Letters from Miss Laura Jones, 182; Dr. Susan B. Tallmon, 374; Letter from Lintsingchou, 326; Pictures from Lintsing, 375; Work for Women in Pagoda Anchorage District, China, 469.

INDIA—Answered Prayer in India, 133; Cost of Becoming a Christian in India, The, 85; Letter from Rev. J. C. Perkins, 325.

JAPAN—Conditions in Tottori, 180; Wide Charity, 232. MICRONESIA Tour Among the Gilbert Islands, A. 229, 277; Letter from Miss Wilson, 565.

Wilson, 565.

MISCELLANEOUS - Missionary Items, 410: Survey of the Year, 37: 87.

TURKEY- Brousa, 421; Compositions by Brousa School Girls, 566; Closing Day in Our Brousa School, The, 516; Visit to Jerach, 135.

BOARD OF THE INTERIOR.

AFRICA—Account of a Teachers' Conference in South Africa, A. 89; African Cripple, An, 478; Beginnings at Ochileso, 569; Trip to the Women's Conference in the West Central African Mission, 43.
CHINA—Busy Year in Williams Hospital A, 572; Grave on the Hillside, The, 476; Interesting Service in the Church in Peking, China, 425; Letters from Dr. Frances Bement, 237, 479; Miss May Corbett, 324; Mrs. M. C. Ellis, 190; Miss Grace Funk, 142; Miss Mary Porter, 239; Dr. Tucker, 284; New School in Lintsingehon, 382; Report of the Deputation, 143; Work for Women by Women in Pagoda Anchorage, 468
INDIA—Bible Women of Ahmednagar, India, The, 137; Lacy Perry Noble Bible School, Madura, 382; Women's Work in the Jeur District, India, 235; Work of the Bible Women in Aruppulwottal, Madura District, South India, 332.
IN MEMORIAN—Miss Ella J. Newton, 185.

JAPAN Kobe College: Celebration of the Opening of the New Building, 188; Letter from Miss Mary E, Stowe, 430; New Building of the Kobe Evangelistic School, The, 427; Some First Impressions of Japan, 429; Woman's Evangelistic School of Kobe, The, 94; Work Among the Factory Girls at Matsuyama, Japan, 523.

MISCELLANEOUS Journey Round the World, A, 377 Report, Truk Girls School, 525; 39th Annual Meeting of the W, B, M. L. 41.
POETRY Easter Greeting, 185.
RECEIPTS—48; 96; 144; 192; 240; 288; 336; 384; 432; 480; 528.
TURKEY Adana and Adana Seminary, Turkey, 329; European Turkey, 95; Industrial Remedy in Oorfa, Turkey, A, 281; Kindergarten Work in Mardin, The, 521; Letters from Mrs. Christie, 479; Miss Graf, 14; Social Event in Hadjin, A, 381; Report of Work in Mardin, Turkey, 233; Tour in Turkey, A, 139; Walting People in Turkey The, 46.

LADY MISSIONARIES MENTIONED IN 1908

Abbott, Miss Anstice, 298.
Abbott, Miss Inez L., 95, 222.
Abbott, Mrs, Justine E., 417.
Abell, Miss Annie E., 526.
Adams, Miss Alice P., 33, 109, 214, 305, 351, 402, 557, 558.
Alkin, Mrs. Edwin E., 78, 87.
Allchin, Mrs. George, 33, 388.
Allen, Miss Annie T. 38, 135, 465.
Allen, Mrs. Herbert M., 466.
Ament, Mrs. Wm. S., 78.
Andrews, Miss Mary E., 78, 80, 256, 289.
Andrus, Mrs. A. N., 120.
Arnott, Miss Nellie J., 43, 270.
Atkinson, Mrs. Henry H., 127.
Atkinson, Mrs. J. L., 146.
Atwood, Mrs. Ireneus J., 271.

Baird. Miss Agnes M., 222.
Baird. Miss Emma, 95, 222.
Baird. Mrs. John W., 222.
Baidwin, The Misses, 317, 434, 528.
Baidwin, Mrs. Theo. A., 456.
Bailantine, Mrs. Wm. O., 417.
Banninga, Mrs. John D., 368.
Barker, Miss Annie M., 21, 465.
Barnum, Mrs. H. N., 127.
Barnum, Mrs. H. N., 127.
Barrows, Miss Martha J., 33, 94, 475.

Bartlett, Miss Fanny G., 14, 33, Beals, Mrs. Lester H., 216, Bell, Miss Diadem, 269, 385, Bell, Mrs. Lena H., 574, Bell, Mrs. Lena H., 574, Bement, Miss Frances K., 142, 201, 222, Bement, Miss Frances K., 142, 201, 222, 479.

479.

479.

Hement, Dr. Lucy, 142, 201, 222, 237.

Bennett, Mrs. Anna J., 553.

Bennett, Mrs. Anna J., 553.

Bennett, Miss Alice C., 128, 202, 408, 549.

Billings, Miss Virginia, 175.

Bird, Miss Rowen, 270.

Bissell, Mrs. Henry G., 416.

Bissell, Dr. Julia, 193, 199.

Blachly, Mrs. Mary J., 242, 385, 513.

Black, Mrs. Robert F., 316.

Blake, Miss Isabella M. 70–128, 168, 337, 499, 549.

Bakely, Miss Ellen M., 175, 408.

Bliss, Mrs. Edward L., 221.

Bond, Mrs. Lewis, 242.

Bradshaw, Miss Anule H., 27, 433, 553.

Bridgman, Mrs. Laura B., 31, 92, 260.

Brown Mrs. Giles G., 317.

Brown, Miss Jenn H., 88, 176, 222, 361.

Browne, Miss Jenn H., 88, 176, 222, 361.

Browne, Miss Alice S., 78, 80.

Browne, Mrs. J. K., 27, 127, 557.

Bruce, Miss Clara H., 117, 417.

Bruce, Mrs. Fred R. 27, 32. ver Bay, 315; Some of our Bables, Women's Hospital, Madura, 48; Some of the In-patients, 58; Southern Gopuram, Madura, 342; Stone Carvings, Minakshi Temple, 345; Street in Bombay, 443; Students at Mardin, 161; Suggestion in Cloaks, Aintab, 493; Supper in One of Our Cottages, Okayama Orphanage, 353; Teachers and Graduating Class of 1908, Plum Blossom School, 389; Teacher in Talas Primary School, 157; The Abble B. Child Memorial, 54; Thirty-fifth Wife of a Chief, 5; Two Inanda Seminary Students Receiving a Heathen Visitor, 260; Turkish Gils, Turkish Village near Marsovan, 486; View of Constantinople and Bosphorus, 391; Village in Harpoot Field, 104; Villages of the Plains, 53; Village School in Gentral Turkey, 12; Village School in Marathi Mission, 447; Village Street in India, 446; Walting for the Doctor, Aintab, 489; Washing and Boiling Wheat, Marsovan, 487; Washing Day, Inanda Seminary, 258; Weekly Worship at the Great Mosque, Delhi, India, 96; Whirling Dervishes, Constantinople, 397; Women Walting to See the Doctor, Aintab Hospital, 202; Women's C. E. Society, Congregational Church, Tung Chou, 257; Women's Hospital and Bungalow for the Doctors, Ahmedagar, 198.

INDIA- Hindu Schoolmaster, A. 19; In the Wake of the Doctor, 442; Industrial and Philanthrople Work Accomplished by the Missions in India, 253; Industrial and Philanthrople Work Accomplished by the Missions in India, 253; Industrial and Philanthrople Work of the American Marathi Mission, 303; Letters from Miss Clara Bruce, 117, Miss Helen Chandler, 365, 502; Dr. Ruth Hume, 215; Miss Madura Schools for Girls, 448; Madura Temple in South India, 744; Our Doctor and Her Helpers in Madura, 204; Our Medical Work in Japan, 100; Flygh, Mission Work in Japan, 100; Flygh, Mission Work in Sapporo, 13; Opportunities in Japan, 165; Sharing Blessings, 302; Woman's Greek of Studying Christian Missions, 30

271; Word About Material for Next Year's Work, A, 365.

MEXICO—Pictures from Mexico, 346.

MICRONESIA—Letters from Miss Jennie Olin, 264, 410; Work in Micronesia, 536.

MISCELLANEOUS—Annual Meeting, 370, 418; By-Products of Christian Missions, 16; Educated Native, The: Fact Versus Theory, 436; Educational Work of the Woman's Board of Missions, 154; Evangelistic Work of the Woman's Board of Missions, 174; Evangelistic Work of the Woman's Board of Missions Prayer Calendar, A, 462; Forty-First Annual Meeting of the Woman's Board of Missions Prayer Calendar, A, 462; Forty-First Annual Meeting of the Woman's Board of Missions, 174; Trom the Northfield Summer School, 464; Great Pittsburg Gathering, The, 73; Items of Missionary News, 118, 216, 308, 411, 505; Latest Tidings, 415; Looking Backward and Forward, 310; Mission Work for Moslems, 112; Our Medical Work, 196; Pittsburg Convention, The, 225; Vision of the Christ, The, 28, Olik Work AT HOME Are You One of

Medical Work, 196; Pittsburg Convention, The, 225; Vision of the Christ, The, 172; Year's Work in the Branches, The, 28.

OUR WORK AT HOME...Are You One of Them? 366; Best Use of Missionary Literature, The, 267; Easter Messages, 170; Louten Sacrifice, A, 123; Meeting of W. B. M. at Worcester, 24; Some Suggestions for the Use of the Missionary Magazine, 74; To Auxiliary Officers, 219; Touch of Human Hands, The, 309; Where There's a Will, 509.

POETRY... Growing Kingdom, The, 414; Christmas Thoughts, 552.
RECEIPTS... 35; 82; 130; 178; 227; 275; 320; 370; 418; 467; 515; 559; 576.

SPAIN Holy Week in Seville, 150; Our School in Madrid, 451.

SIDE LIGHTS FROM PERIODICALS... 34; 82; 130; 178; 226; 274; 320; 514; 559.

SUGGESTIONS FOR AUXILIARY MEETINGS 34; 80; 129; 177; 224; 418.

TURKEY Constantinople, 390; "Continue Instant in Prayer," for Turkey, 460; Day of Opportunity in Turkey, The, 494; Dervish Women, 396; Evangelistic Work in Turkey, 104; Evolution as Seen in Turkey, 11; Experiences in Mardin, 157; From Tiffis bo Van, 210; Good News in Aintab, 489; Indirect Influence, 501; Industries and Self-Help in Turkey, 247; Letters from Miss Barker, 21; Miss Alice C. Bewer, 408, 549; Miss Isabella M. Blake, 70; Mrs. Edward F. Carey, 364; Miss Lillian T. Cole, Mrs. Christie; Miss Mary Daniels, 168; Mrs. Richard Emrich, 307; Miss Annie E. Gordon, 408; Mrs. II. W. Hicks, 117; Miss Ethel Jaynes, 22; Miss Annie E. Gordon, 408; Mrs. II. W. Hicks, 117; Miss Ethel Jaynes, 22; Miss Annie E. Gordon, 408; Mrs. II. W. Hicks, 117; Miss Ethel Jaynes, 22; Miss Annie E. Gordon, 408; Miss Charlotte Willard, 115; Newcomer in Turkey, A, 438; Sivas Girls' School. The, 8; Spelling Lesson, A, 413; Story of Halganoosh, The, 398; Two Dear Old People Transplanted, 217; Work of Kindergarten in Sodia. Bulgaria, 394.

INDEX

LADY MISSIONARIES MENTIONED IN 1008 (CONTINUED).

LADY MISSIONARIES MENT
Hagar, Mrs. Chas. R., 369.
Hahn, Mrs. Theodore F., 513.
Hale, Miss Hattle L., 433.
Hall, Miss Alice U., 98, 118, 221.
Halsey, Miss Charlotte P., 10, 466.
Hamilton, Dr. Caroline F., 175, 202.
Hammond, Miss Mary L., 242, 513.
Harding, Mrs. Elizabeth, 416.
Harding, Miss Mary W., 417.
Haskell, Mrs. Edward B., 222.
Haskell, Mrs. Edward B., 222.
Hatch, Mrs. Julia Winter, 317, 340.
Hartwell, Miss Emily S., 221.
Hartwell, Mrs. Henry C., 369.
Hazen, Mrs. William, 417.
Heebner, Miss Flora K., 271.
Hemenway, Mrs. Willoughby, A., 271.
Herrick, Mrs. David S., 369, 448.
Herreck, Mrs. Geo. F., 465.
Hinman, Mrs. Geo. W., 221, 202.
Hocking, Miss Julia C., 33, 431.
Hodous, Mrs. Lewis, 221.
Holbrook, Dr. Mary A., 431, 553.
Holton, Mrs. Edward P., 369.
Holway, Mrs. J. Henry, 222.
Howe, Miss Annie L., 23, 432.
Hoover, Mrs. J. Henry, 222.
Howe, Miss Annie L., 23, 432.
Howe, Miss Annie L., 23, 432.
Howe, Miss Mary L., 77.
Howland, Miss Bertha, 433.
Howland, Mrs. Susan, 317.
Howl, Miss Glive S., 32, 431.
Hubbard, Mrs. Geo. H., 39, 221, 468, 557.
Hume, Mrs. Edward S., 243, 253, 293, 369.
Hume, Mrs. Edward S., 243, 253, 293, 369.
Hume, Mrs. Bobert A., 416.
Hume, Mrs. Robert A., 416.
Hume, Mrs. Bobert A., 416.
Hume, Mrs. Boyron K., 369.

Ingram, Mrs. James H., 77. Ireland, Miss Lilla L., 32. Irwin, Mrs. Herbert M., 466

Jagnow, Mrs. Maria G., 317.
Jaynes, Miss Ethel. 22, 115, 438.
Jeffrey, Mrs. Franklin E., 369, 482.
Jenkins, Miss, 465.
Jillson, Mrs. Jennie L., 465.
Johnson, Miss Elizabeth, 145, 529, 557.
Jones, Miss Anna B., 468, 465.
Jones, Mrs. John P., 369.
Jones, Miss Laura N., 79, 87, 182, 266.
Judson, Miss Cornelia, 67, 349, 532, 55-553. 2, 266. 532, 551.

Karmarker, Dr. Gurabao, 199, 416, 442. Kennedy, Mrs. Phineas B., 223, 242. King, Mrs. Thomas, 340. Kinnear, Mrs. H. N., 221. Kinney, Miss Mary E., 460, 504. Knapp, Mrs. Geo. P., 127.

Lawrence, Mrs. Wm. T., 317. Learned, Mrs. Florence H., 23, 32. Learned, Miss Grace, 388. Lee, Mrs. Eula Bates, 175.

Lee, Mrs. Hannah Hume, 72, 417, Leroy, Mrs. Albert E., 32, Lindley, Miss Martha J., 32, Logan, Mrs. Robert, 526, Logan, Miss Bertha, 526, Loughridge, Miss Stella N., 337, 466, Long, Miss Mary F., 26, 242, 385, 513, Lowrey, Misses Edna & Vida, 42, 369, Lyons, Miss Lucia E., 78, 288,

Macallum, Mrs. Fred W., 175.
MacGown, Miss Marian G., 145, 289, 433.
Matthle, Miss Esther T., 95, 222.
March, Mrs. Etta D., 133, 465.
Marsh, Mrs. Geo. D., 223, 407, 482.
Matthews, Miss Mary E., 71, 223.
Matwell, Mrs. Chas. II., 32.
McCallum, Miss Emily, 49, 290, 292, 433, 465. Maxwell, Mrs. Chas. 11., 52.
McCallum, Miss Emily, 49, 290, 292, 433, 465.
McCann. Mrs. James H., 78.
McCann. Mrs. James H., 78.
McCord. Mrs. James B., 32.
McLachlan. Mrs. Alexander, 466.
McLaren, Miss Grissell M., 127, 337.
McNaughton, Mrs. James P., 465.
Mclville, Miss Helen J., 269.
Mcrill, Mrs. Isabella Trowbridge, 68, 128, 408, 484, 494, 556, 557.
Mcserve, Miss Helen A., 242, 385, 513.
Millard, Miss Anna L., 17, 246, 299, 417.
Miller, Mrs. John N., 60, 369.
Mills, Miss Minnle B., 466.
Miner, Miss Luclla, 79, 240, 335.
Morley, Miss Lucy H., 175, 329, 385.
Morrison, Miss May, 128.
Moulton, Miss Mary Etta, 137, 235, 417.

Neipp, Mrs. Henry A., 269, 270, 575.
Nelson, Mrs. Chas. A., 42, 369.
Newell, Mrs. Geo. M., 221.
Newell, Mrs. H. R., 66, 553.
Newton, Miss Ella J., 98, 175, 185, 221,
Norton, Miss Harriet C., 70, 128, 168, 549.
Norton, Miss Susan R., 127, 385.
Noyes, Miss Bessle B., 30, 59, 60.
Noyes, Miss Mary T., 20, 39, 60, 369, 502, 503. Nugent, Miss Belle, 417, 529, 557.

Olds, Mrs. Genevieve W., 553, Olin, Miss Jenny, 264, 516, 410, 536, Oryis, Miss Susan W., 337, 466, Osborn, Miss Harrlet L., 53, 54, 176, 358,

Page, Miss Mary L., 128, 290, 433, Parker, Dr. Harriet E., 56, 59, 200, 204, 333, 354-369, Parmetee, Miss H. F., 65, 350, 387, 523, 553, Partridge, Mrs. Ernest C., 512, Patrick, Miss Mary M., 26, 512, Patterson, Miss Frances B., 42, Patterson, Miss Frances B., 42, Payne, Miss Jessie E., 79, 80, 239, Peacock, Mrs. Merrill A., 417, Pedley, Mrs. Martha J., 27, 290, 292, 362, 482, 553, Peet, Mrs. Lyman P., 176, Peet, Mrs. Lyman P., 176, Peet, Mrs. W. W., 465,

4

INDEX

LADY MISSIONARIES MENTIONED IN 1908 (CONTINUED).

Perkins, Miss Elizabeth S., 22, 52, 98, 220, Perkins, Miss Elizabeth S., 22, 52, 98, 220, 450.
Perkins, Mrs. Henry P., 78, 87, 183.
Perkins, Mrs. James C., 133.
Pettee, Miss Anna, 431.
Pettee, Mrs. James H., 33, 261, 349.
Perry, Mrs. Henry T., 512.
Phelps, Miss Fidelia, 32, 92, 257, 454.
Pixley, Miss Elizabeth, 337, 466.
Pohl, Miss Ilse C., 49, 385.
Poole, Miss Maria B., 104, 107, 127.
Post, Mrs. Wilfred M., 406.
Porter, Mrs. John S., 175.
Porter, Mrs. John S., 175.
Porter, Miss Mary H., 79, 239, 425, 547, 575.
Powers, Miss Harriet G., 38, 458, 465, 518. 975.
Powers, Miss Harriet G., 38, 458, 465, 518.
Price Mrs. Francis M., 193, 316, 526.
Price, Miss Martha E., 32, 482 557.
Prescott, Miss Ellen O., 513.
Prime, Miss Ida W., 465. Quickenden, Miss C. S., 332, 368. Quickenden, Miss C. S., 332, 368.

Rand, Mrs. Carrie L., 27, 557.

Ransom, Mrs. Chas. N., 31.

Raynolds, Mrs. Geo. C., 127, 337.

Redick, Miss E. C., 42, 269.

Reed, Miss Bertha P., 79, 165, 335, 355, 539, 540, 551.

Rice, Miss Nina C., 8, 38, 512.

Rife, Mrs. C. F., 316.

Riggs, Mrs. Chas. T., 466.

Riggs, Mrs. Henry H., 127.

Riggs, Mrs. Henry H., 127.

Rogers, Miss E. Gertrude, 29, 127, 210.

Root, Miss Helon I., 26, 317.

Root, Miss Mary M., 368.

Rowland, Mrs. Geo. M., 14, 215, 553.

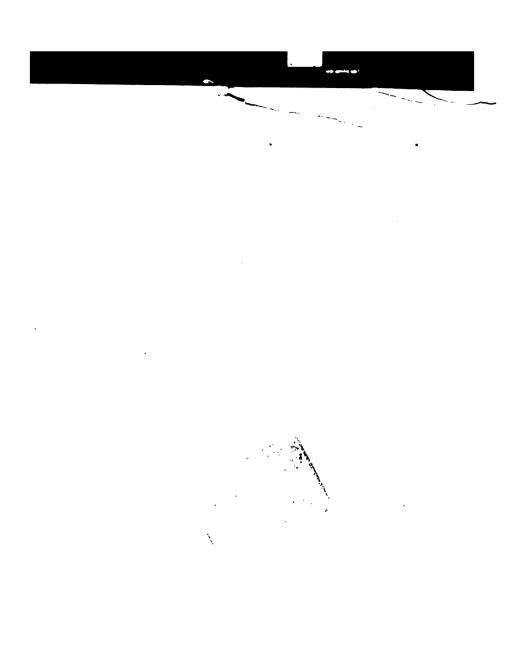
Russell, Miss Nellic N., 79, 239, 336, 357.

Sanders, Mrs. Wib. H., 270. Sanders, Mrs. Wm. H., 270. Searle, Miss Susan A., 32, 387, 432. Selbert, Miss Alice E., 32, 49, 262. Shattuck, Miss Corlina, 175, 235, 252, 282, 283. 473.
Stanley, Mrs. Chas. A., 79.
Stanley, Mrs. Chas. A., Jr., 79, 288.
Stapleton, Mrs. Robt. S., 127.
Stelle, Mrs. Wm. B., 79, 335, 557, 558.
Stephenson, Dr. Eleanor, 199, 215, 416.
Stimson, Mrs. Martin L., 317.
Stone, Miss Ellen M., 27, 217, 223, 242, 337, 557.
Stowe, Miss Grace H., 27, 145, 429.
Stowe, Miss Mary E., 145, 430.
Stover, Miss Helen, 42, 242, 267.
Stover, Mrs. W. W., 42, 242, 267.

Stryker, Dr. Minnie, 201, 221, 222, Swift, Miss Eva M., 57, 60, 206, 333, 368, 544. Talcott Miss Eliza, 33, 188, 431.
Taliman, Dr. Susan B., 79, 87, 183, 201, 288, 328, 374, 518.
Taylor, Mrs. James D., 31.
Taylor, Mrs. Wallace, 33.
Tewksbury, Mrs. E. G., 27, 77.
Thom, Mrs. Helen L., 27, 126.
Thompson, Mrs. Robt., 222.
Thompson, Mrs. Robt., 222.
Thompson, Mrs. W. L., 478.
Torrey, Miss Elizabeth, 32.
Tracy, Mrs. Chas. C., 22, 203, 466.
Tracy, Mrs. Chas. K., 466.
Tracy, Mrs. James E., 254, 369.
Trowbridge, Miss Elizabeth M., 128, 202, 366. 306 Trowbridge, Mrs. Margaret R., 174. Trowbridge, Mrs. Stephen V. R., 128. Tucker, Dr. Emma B., 78, 201, 284, 3 579 Underwood, Mrs. Herbert L., 126. Ussher, Mrs. Clarence D., 127, 385, 557. Van Allen, Mrs. Frank, 369, 482. Vaughn, Mrs. Chas. S., 369. Vaughn, Miss Olive M., 139, 175 Viles, Miss Elizabeth, 169, 369. Viles, Miss Elizabeth, 169, 369.

Wagner, Mrs. Horace S., 347, 513.
Walnwright, Miss Mary E., 33, 402.
Walker, Mrs. Amanda A., 431, 553.
Walker, Mrs. Bamanda A., 431, 553.
Walker, Miss Josephine C., 142, 222, 480.
Waldace, Mrs. Wm. W., 369.
Ward, Miss Elizabeth, 33, 385, 388.
Ward, Mrs. Edwin St.J., 127.
Ward, Miss Mury L., 27, 115, 289, 385, 466.
Ward, Miss Ruth P., 1, 27, 54, 98, 220.
Washburn, Mrs. Geo. T., 354.
Warren, Mrs. Cora K., 65, 403, 553.
Webb, Miss Anna F., 128, 145, 451.
Webb, Miss Elizabeth, 11, 175, 331.
Webb, Miss Elizabeth, 11, 175, 331.
Webb, Miss Mary G., 175.
Webster, Mrs. Marlon M., 269, 574.
Wellman, Mrs. Fred C., 269, 453.
Welpton, Miss Geo. E., 22, 466, 533.
Whitney, Mrs. Henry J., 221.
Wilcox, Mrs. Wm. C., 32.
Wilder, Miss Charlotte R., 46, 114, 433, 466.
Wilson, Miss Louise E., 184, 229, 277, 316, Wilson, Miss Louise E., 184, 229, 277, 316, 410, 538, 505.
Wingate, Mrs. Henry K., 117, 466.
Winger, Miss Helen, 128.
Winsor, Mrs. Richard, 299, 417.
Woodhull, Miss Hannah, 201, 221, 222.
Woodhull, Dr. Kate C., 176, 201, 221, 222.
Woodside, Mrs. Emma D., 569.
Wright, Mrs. Alfred C., 27, 513.
Wycoff, Miss Gertrude, 42, 78.
Wycoff, Miss Grace, 78, 288.

Yarrow, Mrs. Chas. W., 126, Young, Mrs. Chas. W., 79.







Vol XXXVIII

JANUARY, 1908

No. 1

Miss Ruth Porter Ward, second daughter of the late Langdon S. Ward, long the Treasurer of the American Board, left

Boston on November 18th, expecting to sail from Seattle on the 29th. She goes in company with Miss Elsie M. Garretson, who returns to the girls' school at Foochow. Both are eagerly expected, and the reinforcement of Miss Ward's coming has long been sorely needed. Miss Sarah Stimpson, of Kamundongo, West Central Africa, who came home sadly worn a year and a half ago, finds a New England winter quite too severe, so she goes to Lisbon, Portugal, for the cold months, expecting to study Portuguese, the language of the authorities under whom she works, and to go on to her field in the spring. Dr. Louise H. Grieve, of Satara, arrived in New York December 1st on furlough.



MISS RUTH PORTER WARD

Those who go to the Northfield Summer School for Mission A LITTLE NORTHFIELD. Study, gain so much real help there that some of them wanted to give a touch of its good to many who cannot go. So they arranged and carried out successfully an interdenominational missionary institute, held in the Ford Building, Boston, which put into one day a little of the sort of work which fills six days at Northfield. Able leaders showed how to handle successive chapters of Gloria Christi, both in regular missionary meetings and in study classes, others developed methods of teaching the children, using In Circles of Light. Mrs. Henry W. Peabody, Mrs. C. H. Daniels, Dr. J. L. Barton, Miss Clementina Butler and Rev. J. H. Denison gave stirring addresses, and Miss Stanwood and Miss Calder told of the plan for the day and of the real Northfield. The special thought was to aid those who may themselves be leaders in mission study, and the hope was realized for the two hundred and twenty-four women of six or more

denominations who registered attendance. We hope that a similar institute will be held next year, so early in the season as to be of much value to leaders and all making out programs. Many branches might well plan for this means of giving better equipment to those who lead in mission study and who cannot attend one of the summer schools.

At the meeting at Worcester several women who have Adding a tried it advocated earnestly the apportionment plan, that is, STRAW. the dividing among the auxiliaries proportionately to their resources the sum asked of the Branch itself. One of the speakers said that representatives of their auxiliaries assembled and decided what each one should try to raise, saying also, "We added a straw here and there where the camel could bear it." Is not here a secret for auxiliaries, and even more, for individual givers? Some are rich, many are poor; in this winter of high prices and lessened incomes, ought not the strong to help to bear the burden of the weak? If each one give a tenth, ought not the one who, out of \$5,000, gives \$500, with a remainder of \$4,500, to make good a probable deficiency in the gifts of her who, out of \$500, has only \$450 left? The richer woman has many calls, truly, but after she has supplied for herself everything that conscience can call a necessity, then let her consider if she is not well able to "add a straw" to her gifts, and so help out the treasury. The outlook for the coming months is grave. Many are out of work, and we must see that none among us suffer. High prices rule the world around, and we must not let our missionaries come to absolute want. Already, as one said at Worcester, the fifty-cent givers are doing all they can, and great will be their reward. We turn to the richer women, to those who still have an abundance for every need, and many luxuries, asking them to consider carefully if in this time of stress they cannot add so generously to their usual gifts that the treasury shall not suffer.

Spread of Those who give to send the Bible through the world will BIBLE STUDY. rejoice in recent news from Turkey. We hear of groups of Jews in one city eagerly and devoutly studying both the Old and the New Testament; of Greeks in another who now show deep respect for the Word in place of former scorn. One agent has recently sold 1,300 volumes, many entire Bibles, the rest parts of it. Doctors and nurses distribute many among the Moslems. The Turks have opened public libraries in many towns, in many of which the Bible finds an honored place. In one village the headman spent every evening last winter with other men reading and discussing the gospel story, and secret gatherings for Bible study are common. One Kurd owned six, which he studied and compared, and even Roman Catholics show an interest.

OUR TREASURY Needed, before October 18, 1908, \$120,000 in contributor THE MONTH. tions. Received, in the first month of our year, from October 18th to November 18th, \$4,465.90. The receipts in the last month of our year are always large, so naturally, those in the first month are small. We expect that this small beginning will grow to much larger things; may it be a steady increase all through the year!

To Have you a "secretary of literature," either with or withAUXILIARIES. out that title? Some woman who will be sure to send
for all our new leaflets, as noticed in LIFE AND LIGHT, and who watches
the subscription list for that magazine. Such work is useful and important.
Do not fail to see that some woman, faithful, earnest, attractive—we have
many such—takes this as her own responsibility.

"Some Spanish Schools" is a new leaflet. Of course our RECENT friends who may be visiting Spain will not fail to find The LITERATURE. Normal and Training School for Spanish Girls in Madrid. We suggest that the towns where are located our schools herein described be included in the tour, and the teacher encouraged by a friendly visit. Price, five cents. The convincing statement of "Enlarged Financial Needs of the Woman's Board," which Miss Helen S. Lathrop presented at the Worcester meeting, has been issued in leastet form, and is ready for free distribution. Send to Miss Ada R. Hartshorn. The Junior Department has just issued some small colored envelopes to be used in children's bands for collecting monthly or special offerings. It is hoped that these envelopes will meet a want felt by the leaders of children's work, and that the demand will prove that some such help was needed to increase the effectiveness of the little folks' giving (postage, four cents a hundred). The American Board has sets of stereopticon slides on different phases of mission work in China, India, Africa, Japan, Turkey, Hawaiian Islands, Micronesia and Spain, which they are glad to send out to pastors, Sunday-school superintendents and others who wish to use them in the interests of the work of the Board. Each set is accompanied by a description or lecture, making it possible for them to be used by one who is not specially informed on the country presented. only expense is that express charges shall be paid on the slides, and that losses by breakage be made good. Application should be made as long in advance of the time when they are to be used as possible, to John G. Hosmer, 14 Beacon Street, Boston.

The Prayer Calendar for 1908, prepared by the women at Chicago, and published by the W. B. M. and the W. B. M. I. conjointly, is ready. Every woman would gain, and give, a blessing in following this calendar day by day. Price, 25 cents; 30 cents by mail. Send to Miss A. R. Hartshorn.

TO OUR Our recent offer to send the magazine for three months on Subscribers. trial has brought a gratifying response, nearly 500 women having received three numbers of LIFE AND LIGHT through the thoughtfulness of some friend. We are glad to extend the offer, and for the present it still holds good. We suggest very earnestly that when you send to us the name of your friend you also send a note to her, telling her what you have done, that you find the magazine worth while, and asking her to read the three numbers carefully. Literature is so abundant now that much that comes anonymously goes into the wastebasket unread. Spare LIFE AND LIGHT from such a fate.

During the coming year a new policy is to be adopted regarding subscriptions to Life and Light. If renewals are not received within two months after the date of expiration of the subscription, an inquiry whether you wish the magazine for another year, together with a coin card to facilitate the sending of the remittance, will be mailed to each subscriber, and the magazine discontinued until a reply is received. This change has seemed wise in view of the fact that during 1907 more than 1,100 subscribers allowed their subscription to run on for a year without remitting the 60 cents due. Of this number less than one third responded in any way to the notification sent them, incurring thus a money loss to LIFE AND LIGHT of nearly \$450.

THE WOMEN OF GAZALAND

BY REV. FRED R. BUNKER

(Mr. Bunker has been a missionary of the American Board in South Africa since 1891, and, with his wife, was the pioneer at the Annie Tracy Strong station at Beira.)

AM asked to tell the readers of LIFE AND LIGHT of the women of Gazaland, Portuguese East Africa. As a witness for many years of the misery and barrenness of their womanhood and a messenger and interpreter of their dumb agony and its appeal to the compassion and helpfulness of their more favored sisters, I am glad to respond.

About sunset one evening while on a journey in Gazaland, we approached a dilapidated kraal, the huts were old and open to the weather, a general aspect of neglect was manifest everywhere, and a group of old people clad in rags approaching nudity, unkempt and dirty in person, were seen as the only occupants of the kraal. On inquiry we learned that it was a custom of the country to separate or neglect old people who had passed years of usefulness, especially if they had no relatives or friends to care for them. These old people, mostly women, outcast from the comfort and sympathy

of their kind for no fault but their age and helplessness, were turned out to die in want and misery just as though they were beasts of the field rather than heirs of Eternal Life and objects of the Great Father's love and solicitude. Most aged women in the land are subject to greater or less neglect from their own people and friends, and old age is a comfortless, hopeless,



KRAAL ON BUSI RIVER

deathlike existence of wild, weird memories and no light ahead. I have in mind pictures of many old women with wrinkled, emaciated bodies, tottering under heavy loads of wood, or dragging themselves to the hoe in the

early morning with the wild look of old witches in their eyes, and their only hold on their friends the fear that they may be veritable witches and cause them trouble if offended.

Young womanhood as seen in the kraals seems a much better state. The picturesque attire, the fine strong bodies and overflowing jollity so characteristic of the race; the song and dance, the wooing and wedding; the charm of motherhood and the pride of wifehood, all, present an interesting picture to the passing traveler so that he may even report that the untrammeled life of the African woman is much more joyous and desirable than the restricted and limited and physically deformed life which her civilized sister, when a slave of fashion,



may live. This may be in part true. She is a THIRTY-FIFTH WIFE OF A CHIRF

freer animal, while young, but she is also a woman. She has a heart, and thirsts for love and appreciation like her more favored sister, and her heart-longings do not die with her youthful grace and strength. In her bosom there is a longing for that abiding, godlike life which Christ interpreted for womankind, and which faith in him will satisfy as no human relationship of law, license or lust can do. That this is true is manifested when he is presented to her as the Interpreter of her heart and the object of her love. This is as true of African women as of those of more favored



BEIRA GIRL, SOLD BY HER MOTHER

lands. But these African women have not yet met this Interpreter and Lover of their souls. Here lies their sorrow, and it takes the glamour out of the picturesqueness of their lives and leaves them a barren waste. There are many special sorrows met with by them. One girl was stolen from her girlhood home near Inhambane by Gungunyana's soldiers and taken a four-hundred-mile journey, filled with abuse, and sold to a demoniacal old witch-doctor to be his wife. What she endured with him is best understood by the fact that she fled from him to sleep and starve in the fields with the lion, leopard and hyena as preferred compan-After three days in the fields she heard of our mission station at Mt. Silinda and fled to it. And there are many who, like her, have fled from old, decrepit, brutal "husbands" to find Christ and then young husbands to whom his spirit of love has been imparted.

At Beira I met a young, fine-looking girl who was "married" at sixteen years of age to an Englishman on payment to her mother of three pounds (\$15). She lived with him two years when he went to England "to marry an English girl," having first given their little child to the Franciscan

Sisters at Beira. Then her mother sold her to a German for five pounds (\$25), and she had been living with him for several years, but he was just leaving her to go to Germany to get a wife, and she was crying, for he had been kind to her and she did not know to whom she would be sold next. It is a universal practice in Beira and other Portuguese towns for parents to dispose of their daughters in this way.

The Women of Gazaland

1908]

Our Christian Ziyasi, married and loved, and well cared for by her husband, Mhlanganiso, our good teacher at Beira, has been a living illustration and wonder to the poor girls of what Christ can do for woman. They have inquired if it can really be true that a husband can love a wife as this Christian man does his, and express the wish that they might experience such love, but are hopeless that it can be for them. Many of the boys, who have become Christians at Beira, have it for their dearest wish and earnest request that a school for girls may be established by us so that the girls to whom they are betrothed may be brought by them to us and trained as Zivasi has been, in order that they may have Chris-



NATIVE EVANGELIST AND FAMILY

tian homes in which to rear their children. They have recognized the vital center of Christianity and long to build their future life around it, but we



HOME OF NATIVE CHRISTIAN

are unable to gratify their request, as we have no means or workers to provide for this great need.

Here is a great region eight hundred miles long and two hundred miles wide in which one family of white and one of black missionaries are the only evangelical workers. It is the most thickly populated region of East Africa, containing at least 500,000 people, of whom a majority are women and girls. Here for two years we have been struggling to maintain our footing against great persecution of the native converts from the Portuguese officials. Fifty young men have learned to read, and some of them have become Christians, eighteen of whom are now at school at Mt. Silinda. No woman or girl has yielded to Christ openly, with possibly one exception.

We need some of these lovely and loving young American Christian girls to lead the African girls to the One who alone can redeem them from their misery and heart sickness. It does not seem possible that, knowing of the great need in that land and the wonderful rewards for those who are "wise" and "turn many to righteousness," this field so white to the harvest should not attract reapers to itself. God grant that it may.

THE SIVAS GIRLS' SCHOOLS

BY MISS NINA E. RICE

(A missionary of the Woman's Board of the Pacific)

(See Frontispiece.)

If you were to visit our mission compound some day, you might find our high school girls drawn up as you see them in the picture to bid you welcome. You may be sure that they would all want a place to see and hear, even if it were a rather precarious position on a ladder. These girls can look very sober when they have their photographs taken, but in reality they are full of fun and curiosity.

The other day I carried "Webster's Unabridged" into the classroom, not expecting it to create a sensation. But in an instant, a dozen eager girls surrounded me, exclaiming over the book, the largest they had ever seen, and especially over the patent thumb index, which they pronounced "a miracle." Since that time they have felt an intense desire to use that wonderful dictionary.

It is only a question of directing their energy into proper channels, mental and spiritual. Their Armenian teachers, too, are young and enthusiastic, and we are glad to see how many good things they can plan without any urging from us. One of them sees that the schoolroom is untidy, and in a few days she has the whole school organized into committees to look after

floors, stoves and blackboards, and a great improvement is effected. Another teacher has proved herself fully competent to lead the Christian Endeavor Society, and the third teacher suggested a plan of group prayer meetings, which has proved very helpful.

On the Day of Prayer many of the girls were awakened to a new interest in spiritual things, and the different classes began to meet voluntarily for prayer, and to think of some work to do for Christ. Two or three classes



GIRLS' SCHOOL AT SIVAS

have been trying to earn money to pay the tuition of some orphan girls in the primary school. Last Sunday some of these high school girls proudly escorted their little orphan into Sunday school. She was wearing a pretty new dress which they had bought and made for her. The majority of our pupils come from Gregorian homes, but we have no difficulty in interesting them in Bible study and Christian work. We have, indeed, a great opportunity.

The frontispiece shows our senior and junior classes of 1906-1907 with their teachers. The seniors, with one exception, were orphans, and had been under our care in the boarding school and orphanages. Now all but two are to teach, some in villages, some in city schools, and some in their own orphanage home—all positions of trust. They are earnest girls, and we expect good things from them. This year, also, we are glad to see the

new seniors assuming more dignity, studying harder and realizing their responsibilities. One of them is helping in the kindergarten, and two in the Junior Society.

As a rule the Armenian girls have considerable dignity and tact as teachers, and if they could have better training, would do excellent work. It is surprising to see how our young girls manage their little ragged Sunday schools of children, called from the streets into the little room of some friendly neighbor. We have two such Sunday schools, and never any difficulty in finding workers for them. At the beginning of school, before we had found time to plan and organize our work after the summer vacation, two girls came to ask permission to go to Hok-dar and begin the Sunday school. On their return they reported that the house where they used to have Sunday school was full of guests and could not receive them. They went two Sundays more without being able to find admittance to a house, but the fourth time they came back with beaming faces to tell, "We have found a room where we can meet every Sunday."



KINDERGARTEN AT SIVAS

This small picture shows our kindergarten teachers and children, with the woman who acts as janitor and caretaker. The principal teacher, one of Miss Halsey's graduates, takes much pains to teach her untrained assistants the principles of the work. Since we have no other training class, we find it very helpful to place some of our younger graduates in the kindergarten for a year before they go out to teach other schools. These children look happy, and indeed they are.

You have seen only a part of our nearly five hundred pupils. If you could see some of our schoolrooms with no seats or desks, and hardly any books, you might ask, "How can you keep school without these bare necessities?" But we have willing Christian teachers and eager children, and that is what makes a school a school.

EVOLUTION AS SEEN IN TURKEY

BY MISS ELIZABETH S. WEBB

(Missionary of the W. B. M. I. and Teacher in the Seminary at Adana, Central Turkey)

NE day years ago the following letter was received by us in Adana: "This is to warn you that within a few days Mariam's mother will write you to send her daughter home, saying she is sick and needs her; but know that it is only a plan to get her into their hands to marry her to a worthless young man."



FOURTEEN-YEAR-OLD PROTESTANT BRIDE IN CENTRAL TURKEY

The handkerchief over the face must on no account be removed in presence of outsiders. Could it be possible? Our little Mariam! She was only one of the little girls of the school still in short dresses. But "forewarned is forearmed," so when the letter came a few days later word was sent back that Mariam was very busy in school and we hoped they would be able to manage without her. Soon the mother herself, having suddenly recovered, appeared with the father, boldly asserting her real purpose.

Persuasion not availing, Mariam was carried off by her parents, and at once engaged to a man whose reputation was thoroughly bad. They said



VILLAGE SCHOOL IN CENTRAL TURKEY

she was fourteen, but she hardly looked to be twelve. Within a month she became a bride, like the one you see in the picture, passing at a single step from a little schoolgirl to the wife of a drunkard. Only one of the many cases of arrested development we see in Turkey.

The little fourteen-year-old bride of the picture might have been Mariam so far as appearance is concerned, for with the handkerchief over her face, which village brides must wear continuously for months, who could have told them apart. My sister begged the mother-in-law of this little bride to allow her to raise her handkerchief just long enough to have her picture taken, but, this being refused, she took her, handkerchief and all.

Years have passed, and the opportunities for growth denied our little Mariam are now opening before her children. Last fall a girl-teacher was sent to her village to open a school. Thirty-seven children came, but later ten were withdrawn because of the strong religious influence. Before Thanksgiving time, besides the regular lessons, the children had learned twelve gospel hymns.

At Christmas they sent the Board \$2.50 for the child widows of India, gathered by them mostly in cent and half-cent pieces. About \$1.50 has been given by them since then. Best of all, the teacher thinks about half of them real heart Christians.

Here you have them in the picture—another instance of evolution in process. We shall leave you to distinguish which are Armeniaus, which Greeks, and which Americans in this, our last picture. Do you wonder we believe in the theory of evolution as we see it in Turkey?

ONE WOMAN'S WORK IN SAPPORO

Our beloved missionary, Miss Adelaide Daughaday, now at home on furlough, has built up a strong and blessed evangelistic work in Sapporo. When she came home Miss Ada B. Chandler took her place, and the experiences recorded in the following letter show how deep is the missionary's hold on the community, and how great her opportunity:—

ONE night there was a very large fire just opposite, and it revealed to me as never before the love with which this home is held by those who have in any way been connected with Miss Daughaday. The loyalty which those men who come here to study showed to this Christian home in their midst, touched me more than anything else since I have been here. Before the engines were here, before I could even get down stairs, they were on the roof, in the intense heat, pouring on water. Crowds packed the streets, but these scholars guarded the house at every entrance, so that not a thing was touched; no injury was done to a single thing in or around the house. The recent fire at Hakodate, where there was a typhoon, and the larger part of the city was entirely destroyed, was too vividly before us not to feel most grateful for God's protecting care. At that time all the missionaries within the city lost everything, and had to flee to the mountains.

Miss Daughaday has kept a most attractive home right in the midst of a very busy center, with the university, normal and high schools but a short distance away. She has left it as she had it, so the work was not stopped by her going home. The consternation that people felt when they learned that Miss Daughaday's house was in danger, shows what an influence she

has had. Besides the scnolars who were assisting, forty men left their cards at the door, to show their sympathy and desire to help. All day there have been callers, delighted that the home has been saved; some coming from a long distance, not knowing of it until reading the paper. Many said they wanted to help, but could not get near the house on account of the crowds.

There have been fifty connected with the classes since I have been here. Not all come at any one time, for I have sixteen hours of class work during the week. Among these are four Bible classes, and I think the interest in the Bible study is greater than in any other class.

Mrs. Rowland has a large work among the women; but there are ten women from the families of the professors and doctors, living near here, who come in once a week for English and Bible. The other classes are for men. These are from various stations. The Hokkaido government building is near, and the superintendent and four others come from there. There are five teachers. One is the principal of a school for nine hundred children. We had just opened a reading room for the public, and very gratefully received a Bible to be placed in this room in his school. These teachers have an influence over fifteen hundred children, and there are normal students besides connected with the classes. Five come from the telegraph office. There are several business men, and the others are from the university, normal and high schools. Some of these are active members of the church. One said he could not come all the time because he was superintendent of the Sunday school and also of the night school—a charity work carried on by the university students, having one hundred scholars of those who must work through the day. There are others who would not attend any church, but are attracted by the English. Still they become very much interested in Bible study.

Since Mrs. Bartlett went to Otaru there is no one to take charge of the organ at the church; so I help all that I can, which means twice on Sunday, Wednesday evening, and sometimes Saturday afternoon for choir rehearsal. Then once a month I go with the Bible woman to a distant church, where there is not a pastor at present. Here we have a meeting for the women, make calls and distribute tracts at the hospital, the head of the hospital being one of Miss Daughaday's scholars, whose family is now one of the most active in the church; so with the callers—yesterday after the fire there were twenty—one is kept busy.

In the next house to Dr. Rowland's there are four French Catholic priests, who have a school for French, English and Germans. Very near here are four Mormons—young men who are distributing tracts and their Bibles at every house. They are very kind in their manner. They have English

classes and teach the Bible. One of my scholars said, "They came to my house, but I said, 'I am Christian; go away, go away!" But another very earnest Christian said: "I meet them often at the telegraph office, and they are so gentlemanly, very skillful in teaching English, and are teaching the Bible. My brother is going to their classes. There is really no harm about going, is there?" I told him how the Christian people of America look upon the Mormon religion, and the next time the brother came to my class. Now in a short time this brother must join the army. What influence will he take with him? Shall it be Christian or shall it be Mormon?

One scholar said as a boy he had been to Sunday school; then he had studied with one who was very enthusiastic in the teaching of Confucius, and he himself became an earnest believer. But he wished to learn English, and studied with a lady missionary, who taught him the Bible. For a long time he kept his belief in Confucius, until a brother of great promise, one of Miss Daughaday's pupils, became very sick from overwork. This was a very great disappointment to the whole family, and this sorrow led him to become a Christian.

Then speaking about the mercy of God, one said, "It means kindness and sympathy." Then I said I had just read that it meant favor to the guilty, and he said, "Oh, that is where Christianity differs from Buddhism, which has nothing for the guilty." This teaching is more for the moral and intellectual, and it takes some time for these more thoughtful men to grasp fully the idea of the higher and spiritual life.

Every Sunday the preparation for the Bible talk is to me like writing a sermon, and I spend one day every week on that. One said, "I tell your talk to my wife, and we talk it over, and I read the Bible, but I cannot understand about God as a spirit;" but he has certainly been thinking very deeply of late.

The other day two thousand soldiers passed the house on their way to a military drill. The next day crowds were passing to the horse races, and the thought occurred to me that drink would be freely given, so my helper and I stood all the forenoon by the house, giving out the leaflet of "The Black Valley Railroad," which Miss Daughaday left. All received them gratefully, although many owned that they drank the saki. One came back much troubled, and said: "Tell me more about it. Is there to be a lecture? My sons drink the saki."

I have been selling some Bibles, and have sent to the Bible Society for more, and hope soon to sell many.

THE BY-PRODUCTS OF CHRISTIAN MISSIONS

BY MARGARET J. EVANS

(Miss Evans is dean of the woman's department of Carleton College at Northfield, Minn., and she is one of the few women who are corporate members of the American Board.)

A HOSTESS of Mr. Jocob Riis once said to him: "How was it, Mr. Riis, that you, only a reporter, and one among many, unlike the others, so reported the crimes of lower New York as to rouse the city to reform the shocking conditions there?" The philanthropic reporter hesitated, gave one or two possible reasons, then added, "And then, you know, I am a Christian, and when a Christian sees a wrong, he must do his utmost to right that wrong." The missionaries sent as apostles to non-Christian lands have seen great wrongs, and while devoting themselves to their great work of preaching the gospel and giving religious instruction, they have done their utmost to right these wrongs, and each has proclaimed by deeds, as well as by words, "I am a Christian."

Every great productive industry has its by-products, which are often nearly as remunerative as the chief product of the industry. The waste of the cork-cutting industry gives the by-products of the stuffing for mattresses, cushions, fine powders, illuminating gas and chips for the making of vinegar. The manufacture of leather gives the by-products of the largely used artificial leather, artificial ivory veneers and glue; while glue, in its turn, gives the by-product of glue fat, made of the thin milk of lime used in the manufacture of the glue and the saponified fatty portions otherwise wasted. It is, in fact, a rare occurrence that a new industry is started without the production of some by-product for which a use can be found. When that greatest of modern industries, Christian missions began, certain by-products also came into being, those indirect but inevitable results of the missionary's religious work and Christian character; these were the impulses toward social betterment which took form in those institutions and movements grouped under the heading of philanthropic missions.

An experienced secretary of the Associated Charities of a large city recently gave as essential qualities for all workers in philanthropy four characteristics, a sound body, a trained mind, a good character, and "she must be interested in folks." The missionary sent out by a great board of missions is more likely than others to have these qualities essential to success in philanthropic work. The missionary is above all "interested in folks"; he is the good Samaritan, who acknowledges himself before God as neighbor to every needy one, and, therefore, he does not "shut up his compassion from him."

It is the love of God, "interest in folks," and the sense of need on the part of millions in non-Christian lands, which have produced as by-products of Christian missions the philanthropic missions.

The missionary has seen the crouching leper outcast wailing those "saddest, most dreadful, most utterly despairing of the words of the human tongue, 'Come not near us; unclean! unclean!'" She has seen the leper concealing his disease, giving his children the dread tendency, or infecting hundreds of others because, if he leaves home he has no place of refuge, and out of the missionary's pity have come the hospitals, and the settlements for lepers.

It is the missionary who originated and is encouraging the anti-foot-binding movement of China, until even the Empress is giving her authority to the movement. It is mainly the missionary who has aroused and kept up the agitation against the opium traffic, and who has procured medical treatment and asylums for its victims; it is he who has seen the prisoner not merely as a criminal, but as a man needing help and friendship.

Relief from the woes of famine, massacre and plague come naturally from the compassion of those who are Christian, and who are also "interested in folks." Each suffering individual appeals anew to this compassion. The sentiment is far from that of the United States senator to whom Mrs. Julia Ward Howe appealed for an individual suffering great injustice. The senator replied: "I am so taken up with plans for the benefit of the race that I have no time for individuals." Mrs. Howe annotated the letter with the words: "Our Maker has not yet reached this altitude."

Every lover of his kind must rejoice in every one of these by-products of Christian missions, and most of all in those which affect the welfare of children. Love for the child has been a growing passion among the philanthropists of Christian lands, and the Orient is fast overtaking us in this work.

The work for blind children exemplified in Miss Millard's school for the blind at Mazagon, Bombay, India, is an evidence of the spirit aroused by Christian missions. To put into the life of unhappy blind Bhasher, a victim of tuberculosis, joy in his skill as the best cane worker and as drummer of the school band; to give others the happiness of music study, to substitute for vagrant idleness creative craft, basketry and bead work and cane work—to do all this is to follow the example of Him who blessed little children.

The work for children in the Orient in the prevention of child labor follows even, if slowly, recent attempts to limit that labor in the United States. The aim as summarized by the philanthropic organizations in this country

is: to put an end to all night work and any harmful or overwork for those under sixteen, and to insure to all the ability to read. Although this aim seems Utopian for Oriental lands, yet the rumored proclamation of the Empress of China, giving her authority for compulsory education, seems a promising result of the agitation in America.

The fatherhood of God, the brotherhood of man, are strong motives to all philanthropic efforts; the sisterhood of woman makes also its powerful appeal. The little girls of the Orient suffer most from physical disease and want, from child labor and the degradation of their sex; they stretch out pleading hands to every woman of the favored nations.

The philanthropic missions are, as should never be forgotten, only the by-product of the religious missions. The irresistible appeal of the former is also an appeal for a larger support of the latter. The surest augury for the ultimate success of the philanthropic missions rests in the enlargement of religious missions. The religious side of mission work is hampered by those evils which the philanthropic missions seek to remove. To increase the efficiency of the main industry, Christian missions is the surest way to further the interests of the philanthropic missions.

THE NEW WOMAN IN CHINA

The first president of the Association of Collegiate Alumnæ, which celebrated its twenty-fifth anniversary in Boston recently, was Mrs. James W. Bashford, wife of Dr. Bashford, formerly president of Northwestern University, and now bishop of China. In a letter sent from China to the Association for its birthday, Mrs. Bashford says:—

During the last three years it has been my privilege to witness China's rapid advance in the education of women. The officials and gentry are everywhere awaking to its importance, and the eagerness of girls for Western learning, even the highest, is fast becoming American in its intensity.

In Shanghai I enjoy the acquaintance of an estimable woman, who was a pupil in the first girls' school known in China, started by Miss Aldersey, an English woman, in Ningpo, when that city was opened to foreign trade in 1842. Mrs. Tseng Laisem has been closely associated with the educational progress of her country, having, with her husband, accompanied the first group of thirty Chinese students sent to America in 1872.

Seven years ago there were no schools for girls in China, save those established by Christian missions. Now there are a dozen in Shanghai, nineteen in Tientsin, twenty in Peking, twenty-five in Canton, and others in various parts, all under native direction. They teach modern branches in the modern way; there is in them no heathen worship, and Sunday is observed as a day of rest.

Educated young women are in great demand as teachers in the girls' schools opened by the government and the gentry. A native kindergarten teacher was recently offered a hundred dollars (gold) a month. Kindergartens and normal schools are a new demand of the times. A missionary college for women has been started in Peking, and others are in prospect in Foochow and Nanking. Members of the ruling Manchu dynasty have opened schools in their palaces. A Peking woman edits an excellent daily newspaper for women; Ningpo has a woman's club. A recent competitive examination resulted in the choice of four fine young women who have been sent, at government expense, to America for advanced study in preparation for future service to their country as teachers in high schools and colleges. Three hundred Chinese women are studying in Tokyo.

One of the encouraging signs of the times is the disposition on the part of Chinese college men to set the educated woman on a pedestal, and to permit no dishonor to be shown her. This was strikingly illustrated in the case of a teacher employed in two government schools, who proposed to take an educated woman as a secondary wife. His students rose in revolt, not against polygamy, as we might suppose, but against dishonor to learning, which all Chinese reverence. The wrong was averted, and the teacher lost both his positions. Some reformers have suggested that the first wife should hereafter be an educated woman. When this comes to pass, inferior wives will no longer have recognition.

Scores of American college women, engaged in mission work in China, are doing much to give wise direction to this wonderful new national government for the uplift of women. They are supplying the standard, and their schools furnish the object lessons, according to which the new government education is being largely fashioned. With unbound feet and unbound mind, there are no intellectual or spiritual heights which the Chinese woman may not hope to ascend.

A HINDU SCHOOLMASTER

BY MRS. HEPHZIBETH P. BRUCE

THE plague still numbers its victims hereabouts. A few days ago Dr. Grieve informed me of the death of a schoolmaster. She was called too late to have her medicine take effect; but she had an opportunity to speak of Christ, whereupon he declared plainly that he believed in Jesus Christ; and his wife added, "Yes, that is his religion." When asked if we should pray for him, he responded at once, and his face was illumined with a sweet smile.

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He was known among our people as one who favored the Christians, for when a youth he had been brought under the influence of the Rev. Naragan Sheshadri, and had learned in the schools under his care the way not only of knowledge but of the highest wisdom. For some years after returning to Satara he had some government work in connection with the famine; and afterwards he had the enterprise to start a private school, where, in a little community, he gathered together the high and the low. If I asked concerning the different castes, as I sometimes did when I visited the school, he would point out the low, middle and superior castes, who were sitting side by side in a little room which furnished scanty accommodation; and sometimes the children might be seen sitting out of doors. The master had He taught all who came. If he did not mind the proximity of the low-caste boys, why should the parents? At least, they could not afford to keep the boys at home, when the master took such an interest in their studies. On special occasions I have invited him to bring his boys over to our school to see some visitors, it might be; and at other times we were welcome to sing Christian hymns in his school. Thus, almost unconsciously, have the pupils imbibed some Christian teaching. He has thus prepared the way for future efforts, as perhaps he could not have done if he had been a baptized convert, but these were ways of confessing Christ which he improved.

MISSIONARY LETTERS

INDIA. - MADURA MISSION

Miss Mary T. Noyes, a teacher in the girls' training and high school, housed in Capron Hall, in Madura, writes:—

The high school still remains small, there being only twenty-seven girls in it. But we must remember that it is not very many years since parents were satisfied with merely a primary education for their girls, and now we have large classes in the middle school. One girl, who has just entered the high school, has been out teaching five or six years, and has now come back to fit herself to do better work. This is the first instance of this kind we have had. She has done splendid work, and is valued by everyone. Her father tried to arrange a marriage for her, but there is no one of her caste who is really worthy of her, so he has let the matter drop for the present.

Only one of our Hindu women is still with us. One has left town, and the other fell into bad ways, so we found it best to let her go. Our little Hindu sisters still study here, though one has been having a homesick fit, and insists on coming as a day scholar.

Eleven girls united with the church last Sunday. It has become the custom for them to wear white muslin *slavanics* on that occasion; and it is a pretty and impressive sight to see them stand and earnestly assent to the covenant. They come to us afterwards for a short prayer meeting.

I must tell you an odd idea we discovered the other day. A number of girls were sent to me because they had copied an exercise instead of writing it from memory. And says the teacher: "This girl, Thavamani, borrowed marks from Nesamani in history. I discovered it because I heard Nesamani say, 'You owe me two marks; you must pay back in the Bible lesson." We could not at first understand why Thanamani, if she wished to get credit for marks not given her, should not report marks not received, without borrowing from another girl who had done well. But it seems to them more honest than to appropriate marks given to nobody. Queer ethics, isn't it?

TURKEY

In explaining some of the needs of the work at Gedik Pasha, in the heart of old Stamboul, Miss Barker gives us glimpses of some of the workers, and shows us something how that useful work goes on:—

The first mentioned is the helper at the coffee room. Kerios Paletedes has had this work in charge for many years. A goodly number of young men frequent the place daily. There they have access to good reading matter, and have a quiet place for reading and conversation. The Greek pastor, Kerios Demetracoupoulos, has been in the habit of going there a good deal for the purpose of meeting young men and instructing them in the gospel message. Every Sunday afternoon the Young Men's Christian Association has a prayer meeting in the hall over the coffee room, and immediately at the close of that service, which is always in Armenian or Turkish, the Greeks have a preaching service.

The second is the helper in Sunday school, Rev. H. Krikorian, one of the most valuable workers in Constantinople. He gives a talk every Sunday to the children, after which he has a Bible class of men and women. He also has charge of the weekly evening prayer meetings. In addition to his work in connection with Gedik Pasha, he preaches every Sunday morning at the Bible House, and is the assistant editor of the weekly mission paper. A very busy man, but one who is always ready to do whatever lies in his power to help on the Master's work.

Third, Mrs. Bedekian, a pastor's widow, has been engaged in Biblewoman's work for some time. Wherever she goes she wins love and respect. She is also the moving spirit in the weekly afternoon prayer meetings held in the homes of the Protestant women. Once a week, I believe it is, she gives a report of her work to Mrs. Barnum.

Miss Ethel Jaynes, who went out in September to be an assistant in Marsovan, writes, under date of October 26th:—

If you know anything of the Marsovan station you know how little chance they have given me, since my arrival over two weeks ago, to be homesick or to overwork myself with letter writing. From Thursday evening, when Dr. Marden and I were escorted by carriages and horseback riders into the compound, until the following Monday, I was with Mrs. Hoover in her cozy four-room "flat" in the Riggs' house. You would be delighted to see her walnut dining table, china closet, buffet, desk and other furniture made here by the boys at our carpenter shop. Of course she gave them the designs, and they were much astonished that she wanted the things so plain. She was very fortunate in having her cut glass and china wedding gifts arrive safely, so that when we entered her dining room, after our two days on a dirty Greek steamer and two on the road in native khans, I thought I had landed in paradise, and I guess I have, for Marsovan is called, you know, the "Paradise of Missions."

Prayer meeting in the evening brought the station members together—nineteen grown people in all—and visits to the college buildings, to some services, to the girls' boarding school, and over the compound with Mrs. White helped me to get my bearings. Monday work began in earnest, and I moved to my room at the boarding school. Four classes a day, algebra, English writing, geometry and physics, besides the athletic work, is my program, with the addition of my own lessons in Greek, which I am taking at present four times a week. With a foundation of ancient Greek I hope to be able soon to acquire a working vocabulary and pronunciation.

Religious work comes in the form of morning prayers in the schoolroom, the teachers taking turns, as they do also in the Wednesday morning prayer meetings for the women of the station. For my special work I have accepted the office of president of the Christian Endeavor Societies—Armenian, Greek, senior and junior. As the joining of these societies is to the girls here practically what uniting with the church at home would be, there is a good field for work in gaining a large "active" membership. . . .

Last night a splendid thing happened, when at the celebration of the fortieth anniversary of Dr. and Mrs. Tracy's arrival here, over 500 liras was subscribed toward a new city church.

CHINA

Our new missionary to the school at Diong-loh, Miss Elizabeth S. Perkins, of Alfred, Maine, sailed in early September in company with Mrs. Gracey, wife of our consul at Foochow. Secretary Taft and party were on the same steamer, and Miss Perkins' letter of October 18th tells of some pleasant experiences:—

Two days' stop in Kobe on Mr. Taft's account gave time for me to spend one day and night in Kobe with Miss Cozad and with the college people, also a night and day in Kyoto, at Mrs. Dunning's and the Doshisha. In both these places I saw the kindergartens, Miss Howe's and Mrs. Learned's. At ten o'clock Thursday morning Secretary Taft paid a visit to Doshisha, and spoke in chapel to the students.

The Minnesota reached Shanghai on Tuesday morning, and Mrs. Sites was at the jetty to meet me and take me home with her to Nanyang College, where I had such a happy visit! That afternoon we attended a garden party given Mr. and Mrs. Taft by the Chinese of Shanghai, the heads of various guilds and societies. It was held in a beautiful new garden, which was decorated everywhere with flags, lanterns, flowers, etc. A beautiful silver bowl was presented Mr. Taft; then tea was served upstairs by girls from one of the mission schools, each one wearing a Chinese and an American flag, crossed and tied with yellow ribbon, the imperial color. Many people spoke of this affair as being a notable one, in that it showed such a friendly feeling between the two countries.



LEADERS IN COUNCIL

What kinds of handwork can boys and girls from nine to sixteen do at their circle where only a half hour is given to this part of the work?

(Will some one who has had experience along this line give us the benefit of the plans she has tried?)

In connection with this question, we thought you might like to know some things that the missionaries home on furlough suggest for boxes.

The article most in demand seems to be a square of bright colored cotton flannel, crocheted around the edge, feather-stitched or merely hemmed with silk of the same shade. Mothers in China and India delight to wrap their babies in a blanket of this kind.

The school bag made of a square of cloth is a popular present in Turkey and India. Fold three corners to meet in the center and sew a piece of bright colored tape to the fourth corner so that it folds down like the flap of an envelope.

In the nature of a scrapbook are the hospital fans. These are made by getting the plain white cardboard fans, and having the children paste small bright colored pictures of animals and flowers and a verse or two from the Bible, cut from the Sunday-school Quarterlies, upon them.

The missionaries in North China are anxious for little Chinese jackets. We have a pattern of the garment which we can furnish to anyone who desires to undertake such an elaborate gift. The work is all straight seams, but takes a little more time and patience than the articles previously mentioned.

Children in Turkey and Africa like American clothes, but Chinese boys and girls must have everything made after a Chinese pattern, otherwise they will be laughed at on the streets or in the schools.

Dolls are wanted everywhere, except in Africa. In India the missionaries ask that we send dolls with China heads rather than those with hair.

A number of small dolls is preferable to a few large ones, because they will go further and give an equal joy to the receiver.

We have a pamphlet telling what can be made for missionary boxes for the different countries which we can furnish you for your work.

The Almanac of the American Board, obtained at 708 Congregational House, tells, among other valuable things, exactly when shipments are made to the different countries, and may help you in getting your gifts in on time.



THE MEETING OF THE WOMAN'S BOARD OF MISSIONS AT WORCESTER

As we came together for our fortieth annual meeting, the thought of some turned back to the day of small beginnings, of seed-sowing, of feeling the way, unguided by rule or precedent. But in the gatherings no time was given to retrospect going farther back than the past year. "Present Day Ideals in Missions" was the theme running through all the sessions; ideals at home and abroad; ideals that are already taking on reality, and ideals still to be struggled for.

Tuesday, the day for the meeting of the formally chosen delegates, was given to the hearing of Branch reports and the discussion of problems in the work at home. For the first time these meetings were open to all interested women, and many availed themselves of the privilege. The reports told of

gains in attendance, in interest and in gifts in most localities. Manifestly the years of experience have brought strength and skill to many of the workers at home.

Mrs. E. H. Bigelow, who led the devotional half hour Wednesday morning, dwelt on our need of young women in our work, and their need of the work to satisfy and complete their own living. Mrs. S. L. Blake, in leading Thursday morning, showed us how we may keep tryst with Christ, and so be fitted for joy and success in service.

Three of the pastors of Worcester led our devotional services at the regular sessions: Dr. A. B. Chalmers, of Plymouth Church, where the meetings were held, Dr. C. H. Mix, of Pilgrim Church, and Dr. E. P. Drew, of the Old South, in whose auditorium we gathered for the session of Wednesday evening.

The reports of the Secretaries and the Treasurer, given Wednesday morning, were full of interest. Miss Stanwood summed up briefly and vividly the activities and changes of the home work and workers during the past year, telling of the progress of United Study, and of the going out and coming home of missionaries.

Miss Kyle's story of her work, as well as frequent allusions to her in the reports of the Branches, showed us anew how useful and how indispensable is her arduous service. Miss Lamson gave a résumé of the work on the field, showing that missionary work, when well rooted, will propagate itself, and will raise all its recipients to an improved life, physically as well as spiritually.

The report of the Treasurer, summed up in our December number, gives us both cheer and grave anxiety. An abstract of these reports, with the survey of the foreign field, has been printed, and copies sent out, so that one should go into every auxiliary. You will do well to get hold of it, and give it careful reading.

Miss Grace Perry, President of the Berkshire Branch, repeating the question of Jehovah to Moses, What is that in thine hand? showed that our resources are equal to our ideals, if only we will put these resources into active use. Back of our fingers is money enough to meet the needs, to replace burned buildings, to send out new workers. We must not rest till the great ideal becomes the real, that the whole world come to the feet of God.

As always, our missionary speakers were both entertaining and instructive. Miss Bushee, of Madrid, showed how the girls going out from our school, now the Normal and Preparatory School in Madrid, meet a great need. More than two thousand children in village schools are now under their care.

Miss Caroline E. Frost, of South Africa, told of Umzumbe Home, and the training given there to native girls, of its crowded and needy condition, and of the great good it brings to that community.

Miss Mary F. Long, of Chihuahua, pictured for us the beauties and possibilities of our great sister republic, making us feel the needs of its lovable, responsive people. The *colegio* at Chihuahua receives girls from all classes, and almost everyone goes out refined, earnest, Christian, to do blessed service as teachers, sometimes as preachers and social centers.

Mrs. J. S. Chandler, of Madura, described our Indian Christian sisters, making us feel their charm and power, secluded and hampered though they are. They enrich the church by their conservatism, by their loyalty, by their zeal and by their practical wisdom.

Miss Martha S. Wiley, told of the great opportunity in Foochow, where the life of the women without Christ is like a world without a sun. The opportunity is great but the workers are few and the equipment is poor. God has done his part; the Chinese have done theirs; have we done ours?

Miss Sarah Stimpson, of West Africa, related the story of one of their converts; at first a naked boy, then a carrier of merchandise, then a rubber dealer, a convert, a teacher, an evangelist, a real home missionary. Similar cases are common, as when these people find the light their first impulse is to carry it to their friends.

Miss Mary M. Patrick, of Constantinople, described the religious services in the American College for Girls in that city, an institution where Greek and Roman Catholics, Armenians, Jews and Protestants study together.

Miss Helen I. Root, of Uduvil, Čeylon, told an exciting story of the conflict between the spirit of Christ and the spirit of caste in their school—a story that it would not be wise to print.

Mrs. J. H. De Forest, of Japan, went swiftly through an account of the varied kinds of missionary work in that country, and we saw that every one was needed and ought to be enlarged.

The session on Wednesday afternoon was planned specially for young ladies, and hundreds of them filled the body of the church.

Miss Calder, Associate Secretary, talked to the girls on affections of the heart, saying that "murmurings of the heart" may really be the voice of Jesus as he says to us first, Come; then, Follow me; and afterward, Go ye into all the world. Enlargement of the heart will come when we gain the vision that makes one radiant, by looking at the Master and by looking at the field.

Mrs. F. E. Clark told how to gain interest in missions, as we gain interest on money, by putting something in. She illustrated successive points by many stories, certainly kindling interest as she talked.

Mrs. W. W. Ranney, of Hartford, who has recently visited India, gave a vivid description of the work of our missionaries in the villages there, adding stories of the devotion of the converts to their new faith.

Mrs. Daniels introduced Miss Ruth P. Ward, just starting for Foochow, and Miss Grace H. Stowe, soon to go to Kobe College. Miss Ward said she goes that so she may pay her debt, a debt of love to the Father who has given her the gospel. Though she has a brother and a sister who are missionaries in Turkey, she felt that she must go to the most needy field, and that seemed just now to be Foochow. Miss Stowe said that teachers are plenty in America and greatly needed in missionary lands, so she rejoiced to go to Japan.

Mrs. E. G. Tewksoury, of Tung-chou, made us feel that from the Chinese point of view they have good reason for disliking and distrusting "outside barbarians." The converted Chinese make the best of helpers to the missionaries, and the educated women bring great assistance, being refined, capable and strong. For four reasons we fail to grasp the unprecedented opportunity of to-day; we are "selfish, morally obtuse, lazy, cowards." Does the Master see us so?

The one exercise which no one ever is willing to miss is Miss Stanwood's presentation of missionaries. This year twenty-four were present: Miss Frost and Mrs. Bunker, of Southern, and Miss Stimpson, of Western Africa; Misses Cull, Stone and Ward, with Mrs. Browne and Mrs. Thom, of Turkey; Miss Root, of Ceylon, and Mrs. Capron, Mrs. Scudder and Mrs. Chandler, of India; Misses Ward and Wiley, with Mrs. Tewksbury, of China; Mrs. De Forest and Mrs. Pedley with Misses Bradshaw and Stowe, of Japan; Miss Bushee, of Spain; Mrs. Wright and Miss Long, of Mexico, and Mrs. Rand and Miss Foss, of Micronesia. Mrs. De Forest introduced her youngest daughter, Louise, as a student volunteer, and two other volunteers, Miss Weidau, of Northfield, and Miss Draper, of Mt. Holyoke, were in the group. Miss Ellen M. Stone presented Miss Adrianka Karaivanova, of Sofia, Bulgaria, now studying at Northfield training school.

Miss Lucia C. Witherby conducted the covenant exercise, always tenderly solemn, and the girls must have gone out convinced that missionary work is the grandest thing in the world.

Mrs. Henry W. Peabody gave a noble address on Thursday morning, speaking of Missions and Social Progress, the theme of the book for next year's study. She said that the secret of progress is given us in Luke xii. 31, and it is dangerous to try to reverse that order. Environment is not regeneration, sanitation is not salvation, but seeking the kingdom these

things, which we want and which are good for us, will be added. Mission-aries have translated the Bible, established the printing press, given education and industrial training, stimulated commerce, carried plants across seas, helped the sick, trained nurses and doctors, cared for orphans, blind, deaf, lepers, banished barbarities, freed men from opium and rum, girls from slavery and prostitution, released women from the prison of harem and zenana. But greater than all these is the bringing one soul into spiritual life. The age of miracles has but begun—it is for us to carry it forward.

Dr. J. L. Barton thrilled the great audience of Wednesday evening with his picture of the Evolution of China.

The women of Worcester were tireless in efforts to further the good of the meetings and the comfort of their guests, and the ladies of the Old South Church gave a pleasant reception after Wednesday evening's session. The brightest of St. Martin's summer filled the sky for the three days.

With a few changes and additions last year's board of officers was re-elected, and the next annual meeting will probably be in Hartford, Conn.

THE YEAR'S WORK IN THE BRANCHES

(Gathered from the reports presented at Worcester)

THE gifts of Andover and Woburn Branch were larger than in any year since 1902, even slightly exceeding the amount asked of them by the Board; a record in which they find cause for gratitude and encouragement. One auxiliary exchanges leaders with the missionary society of the neighboring Methodist church, and adds a social hour to its program. Another cuts and bastes much patchwork in the summer, using postal cards as patterns that all may be of the same size, pieces to be sent to missionaries on the field, who rejoice to receive them.

Barnstable Branch received a new impulse from a tour by Miss Kyle, and larger gifts and fuller meetings testify to a deeper interest.

The Home Secretary of the Berkshire Branch invited the secretaries of auxiliaries, hitherto unknown, to meet her at a "recognition or acquaintance meeting," thus kindling a personal interest which proved helpful. This Branch also suggests parlor meetings of Branch and auxiliary officers once a year to talk over methods of work.

Eastern Connecticut brings a good story of gifts well beyond the amount asked, of much faithful study, and of the going out of the Branch Bulletin six times during the year. One thing that proved useful was a list of the

pledged work of the Branch printed on a large card to be hung in the meeting place of each auxiliary.

Eastern Maine says that "there is on every side an atmosphere of interest and a readiness to work, hard to describe but very real, and as we look back on the work of the year we thank God and take courage."

From Essex North comes the cheering word that the young people are developing a growing interest, and show, in many of the churches, a zeal and activity that are a stimulus to the whole Branch.

Essex South speaks of general interest in the United Study of Missions, and a most encouraging financial condition, adding, "Our aim this coming year is to do our utmost for the work and workers we love so well, praying that God will multiply our efforts and our resources."

"Little Franklin" came to the meeting joyful in the fact that, for the first time, she could bring a round thousand dollars to the treasury, and those who know the conditions will realize how much of effort and sacrifice this sum represents. We are sure that to the Master this gift means much.

Hampshire County Branch, too, rejoices in the raising of the whole sum asked of her, and attributes this success largely to the apportionment plan, "elaborated at one of our president's luncheons and entered into with some misgivings, but, on the whole, with great earnestness, by the women present." The secretary says, "We added a straw here and there where we thought the camel would bear it, and the response has been delightful."

Hartford Branch is happy in a full treasury, and in the going forth of one of her young women, Miss E. Gertrude Rogers, of New Britain, to the foreign field. Miss Rogers has been one of the Branch secretaries for Young People's Work, and she has gone to take the place of Miss McLaren in the girls' school at Van in Eastern Turkey.

Middlesex Branch has found that by loaning text-books and reference libraries at the conclusion of a year's study weaker auxiliaries can be enabled to pursue the course for the following year. At the spring meeting of the Branch missionary curios from different towns were brought together and placed on exhibition. The spirit of Christian fellowship is evidenced and developed by interdenominational missionary meetings.

The report from New Hampshire says that from all sides comes the news "of interesting programs, increase in membership and better knowledge of the work among the rank and file of our women. . . The method of assigning definite work to the auxiliaries is with us past the experimental stage. We are confident of its usefulness and value, not only as a financial stimulus, but as a means of arresting attention and awakening interest in definite features of our work."

New Haven Branch finds the secret of success to lie in "thorough organization, division of labor and persistent effort.... Courage, loyalty, fidelity and perseverance have helped this branch to work out many of the difficult problems that are ever presenting themselves."

New York State Branch has long felt a special interest n the Foochow mission, and now is making a special effort, well under way, to raise funds for the erection of a new and sorely needed building for the hospital for women and children in that city. Interest in the United Study of Missions is growing, and "several of the department stores of their own accord keep in stock the mission study text-books, and some of the city dailies have printed, by request, a weekly column headed, 'Missionary Societies,' to which different denominations contribute items."

Norfolk and Pilgrim reports faithful work, but regrets the resignation of their faithful president, Mrs. Huntington, who goes for an extended visit to the East.

The North Middlesex Branch are finding much profit in general and faithful study of the United Study text-books, and the report speaks also of interest quickened by missionary addresses.

Old Colony Branch held its twenty-fifth anniversary this year, celebrating the day by making to the Board the largest contribution in its history. They have appointed a new officer, superintendent of Sunday-school work.

Philadelphia Branch reports four useful neighborhood meetings and a financial gain. "A new secretary has been appointed with special reference to the formation of new societies in the great state of Pennsylvania. The Congregational churches there are not very many or very strong;" but surely they should have a share in the great privilege of missionary work.

Rhode Island has had a successful year, both financially and in meetings. Mission study thrives in this Branch, and a normal class led by Miss Lathrop proved of so much value that it will continue this year. The work for young people in this state is especially vigorous.

Springfield Branch laments the loss of many officers by death and removal. The aim for the coming year is to increase the attendance at auxiliary meetings, several societies already reporting a gain as the result of individual work.

Suffolk Branch, too, mourns the loss by death of honorary president and treasurer, and ill health compelled the president to resign, but new and efficient officers fill the posts left vacant. The aim to place our missionaries in care of separate auxiliaries has been realized to a large extent. One of their missionaries, Miss Bessie B. Noyes, of Madura, has just been called to rest. The president suggested that for the summer vacation each member

of the executive committee take one missionary for daily prayer, and to prepare a gift and write a letter for that worker.

The official staff of the Vermont Branch has met with many changes. Mrs. Fairbanks, who has been president for ten years, retiring, as do the treasurer and the recording secretary. The report tells of meetings for mission study "so interesting that the members are impatient for their return." Perhaps the banner for LIFE AND LIGHT subscriptions should go to that Vermont auxiliary where thirteen members take ten copies.

Western Maine has felt through the year the good of the annual meeting of the Board at Portland in 1906. "The privilege to attend meetings, to listen to stories from the foreign field, told by the workers themselves, to come thus into personal relation with the work, resulted in many of the women returning to their auxiliaries carrying a message so vivid, so intense, that it awoke the slumbering ones, making them sit up and take notice of missionary events. This awakened activity is registered on our self-registering thermometer, the Branch treasury, which reads twenty per cent increase this year for the first time.

Worcester County Branch reports for the past year increase in membership, in interest and enthusiasm, and in receipts. All this largely because of a better acquaintance between officers and auxiliaries. The president and other officers of the Branch have visited many of the smaller auxiliaries, and Miss Kyle has made a tour in the county, and this personal touch has greatly increased the interest in missions. Junior work, too, is in a prosperous condition.

OUR DAILY PRAYER IN JANUARY

While the Zulu Mission shows a success commensurate to the heroic service there expended, yet to-day it needs special wisdom and patience, and therefore special prayer. The country is under British control, and the rulers, fearing the growth of an independent spirit among the natives, lay down many restrictions, some of which interfere sadly with missionary work.

The continued invalidism of Miss Day prevents her from active service, but she is still a beloved missionary. Mrs. Ransom assists in guiding and developing the work of the church, and does much for the wives of the theological students in Adams. Mrs. Taylor is now in this country on furlough.

Mrs. Bridgman gives much time to preparing suitable reading matter for the natives, and she speaks feelingly of the great need of literature. What

reading are all these thousands of children who are learning to read to find when they leave school? Many missions face this question, nowhere is it more insistent than here.

Mrs. Cowles visits schools and homes, and does much to help the women to better lives. Mrs. Bridgman's work is much like that of the wife of a busy pastor in America, and many homes are helped by her gracious touch.

A letter from Mrs. Maxwell, in LIFE AND LIGHT for September, 1907, gives a hint of her surroundings. Mrs. Le Roy must be busy, with work at Jubilee Hall, the home of the young men students, some teaching, and the care of home, children and many visitors.

Mrs. Bunker, with her family, is now in this country on furlough. Mrs. McCord, whose husband has charge of the mission hospital, finds many ways to help in his work, in addition to the care of her four little ones.

Mrs. Goodenough has done much for destitute and homeless girls in her city. Mrs. Wilcox has the care of her little sons, and visits and holds meetings for the native women. Miss Pixley does evangelistic work. Miss Price and Miss Phelps share the care of the great boarding school for girls. Miss Lindley and Miss Ireland give their time to evangelistic work mainly among women.

Inanda Seminary trains the girls in various industrial ways as well as in their books, and the teachers give earnest attention to developing a strong, Christian character. The average attendance last year was 135. Mrs. Edwards has given her life to Zulu women and girls, and now, though not able to work as formerly, she "still helps by her influence, and her wise judgment on important questions is indispensable."

In the Umzumbe Home also varied industries go on, and the spiritual needs of the girls are held to be supreme. Miss Frost is still detained in this country till she may grow a little stronger. Miss Smith has charge of the school, and Miss Seibert is associated with her.

Kobe College, now thirty-two years old, is under the care of the W. B. M. I., and has long been a strong force for good. Last year it enrolled 329 students. Miss Searle is the principal and Miss Torrey is the music teacher. Miss De Forest, daughter of Dr. De Forest, of Sendai, is also one of the teachers. Miss Gordon went last year to the college, and Miss Hoyt teaches physics and chemistry. Miss Pettee, the daughter of Dr. J. H. Pettee, of Okayama, teaches English literature and history of art.

Mrs. Cary teaches in the girls' department in the Doshisha, visits many homes, and works in Sunday schools. The work of Mrs. Davis is, in similar ways, reaching many women and girls.

Mrs. Learned's work centers in the beautiful Imadegawa kindergarten-

where is its circumference? Many homes are open to her visits, mothers' meetings, Sunday schools and other work claim her care. Miss Learned, her daughter, teaches in the girls' department of the Doshisha.

Japan and the missionaries there need special prayer in these critical transition times. The change in mode of thought and some details of outer life is so great and so sudden that they need a gift of special guidance to keep them from peril.

Mrs. Greene's chief work is in music, which she makes truly serviceable to evangelistic ends.

Mrs. Bartlett, new to the station of Otaru, is with her husband, reviving the activity of the church there, and doing much for the women.

The Bible women trained at the Kobe evangelistic school are useful workers, indeed they are indispensable to the missionaries, often coming closer to their native friends than any foreigner can. The graduates number sixty-five. Miss Talcott and Miss Barrows have long been teachers there.

Mrs. Gordon gives her strength mainly to her kindergarten, devoting the Sabbath to Sunday-school work. Mrs. Dunning adds to the care of her little children work for women. Miss Denton has charge of the girls' department at the Doshisha.

Mrs. Taylor is just returning to Japan after several years given to the care of her children in America. Delicate health still detains Miss Daniels in this country.

Mrs. Stanford, who won many friends in her care of the missionary home at Auburndale, returned joyfully to Japan last summer. She finds her chief work in teaching in the school for Bible women. Miss Hocking must give her first attention to language study.

According to the latest report we have eleven Bible women now working in Japan. Miss Cozad is one of the teachers who train these women.

Miss Ward is one of the teachers in the Baikwa school. Mrs. Pettee's work is varied, touching women in many helpful ways—calls, classes, clubs, visiting, and so on—a long list of activities fill all her days.

Comparisons are odious, but all who have seen it agree that no work in Japan is finer than Miss Adams' work for the poor. The frontispiece of LIFE AND LIGHT for July, 1907, and the article accompanying, show us a little of it.

Miss Wainwright does evangelistic work when in Japan. She is just returning from this country, having put her adopted Japanese son into one of our schools.

Mrs. Allchin's work outside her home is for women, and in musical ways. Miss Case is spending the winter at Denver.

market in

The Baikwa school for girls is under the direct care of the Japanese. But Miss Colby is the one responsible person who mainly carries the load, doubly heavy since Miss Case, long her associate, has come home.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR MARCH

PHILANTHROPIC MISSIONS. Chapter V of Gloria Christi. Our book tells vividly of help given to lepers, children, widows and child wives, and of the breaking up of inhuman customs. We might well make all this more emphatic by dwelling on the misery of these classes where the gospel is unknown. Let some one picture the disease of leprosy and the life of its victim. Then we shall appreciate the work of missionaries in their behalf. One might send to Miss Emily C. Wheeler, of Worcester, for literature telling of the misery of orphans in Turkey and India, and of the care with which the missionaries train them.

A swift questioning would bring out the variety of evils with the cure of which the chapter is full. The aim of the meeting should be to impress deeply the great need of the heathen world, especially its women and children, and to show that the missionaries are meeting the need. Helpful articles will be found in LIFE AND LIGHT for February and July, 1903, October and November, 1904, May, August and September, 1905. In fact, all our work is philanthropic directly or indirectly, and almost all our missionary letters describe some phase of it.

SIDELIGHTS FROM PERIODICALS

HELP in our study of missions and social progress will be found in two articles on medical missions, one in the December World's Work, "American Healing Around the World," and the other, "Medical Mission Hospitals in Palestine," in the December Missionary Review.

In the December North American Governor Ide defends our policy in the Philippines under the title, "Philippine Problems."

Some present problems in China are considered in *The Outlook* for November 30th, by Bailey Willis, in his article on "Some Conditions in China," and in the December *World's Work* in "China's Awakening as Seen by a Japanese."

Problems in South Africa are described in "Native Situation in South Africa," in the December Missionary Review. A long article in the December Missionary Review describes the condition of the "American Jew," his past and his present, his numbers and his influence, his honors and his degradation. Other light on the Jews is given in the same magazine in a short article and in paragraphs. The November North American treats of the suffering of the Jews in Roumania.

"World Renascence of Mohammedanism" is worthy of note in the December Review of Reviews.

Under the title, "Missions Investigated," in the December Missionary Review, William T. Ellis, of the Philadelphia Press, gives some criticism of missions, but more of commendation as the result of his newspaper tour round the world. .

WOMAN'S BOARD OF MISSIONS

Receipts from October 18 to November 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

MAINE. Restern Maine Bronch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bar Harbor, C. R., 11.50; Belfast, Aux., and Jr. C. E. Soc., 18; Calais, Aux., 11.50; Dexter, Aux., 19; Dover, Aux., 11.50; Dexter, Aux., 19; Dover, Aux., 11.50; Dexter, Aux., 19; Dover, Aux., 11.50; Dexter, 22; Island Falls, 21; Madison, 27.10; Norridgewock, 8.22 Presque Isle, 27; Bockland, 20.10; Searaport, 29.25; Skowhegan, 29.50; Waldoboro, 4. Less expenses Ann. Reports, 25. Vestern Maine Brosnok.—Miss Annie F. Railey, Treas., 52 Chadwick St., Portland. S. P. B., 25; Biddeford, Second Cong. Ch., 6, Bible School, 5.25; Cumberland Co. Conf., 4; Gorham, Aux., 20; Greenville, Mrs. J. M. Hill, 2; Portland, Bethel Ch., C. E. Soc., 30, State St. Ch., Mrs. W. W. Brown 20, Aux., 19. Less expenses, 3.56, MASSACHUSETTS. MAINE. Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Herkley St., Reading. Melrose Highlands, Aux. (prev. contrl. const. L. M's Mrs. Carrie S. Guilder, Mrs. Helen B. Fulton); Winchester, First Ch., Mission ton); Union. Union, Berkshire Branch.—Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield. Dalton, Two Friends in Berkshire, 250; Hinsdale, Aux., 11.85; Housatonic, Aux., 11.55; Lenox, Aux., 10.10; North Adams, C. R., 30.53; Pittsfield, South Ch., Aux., 33.41; Southfield, C. E. Soc., 5. Less expenses, 3.35. 349 12 1,666 00 Saf-Total, 421 61 LEGACY. Yells.—Rehecca J. Wheelwright, by Joshua F. Wheelwright, Extr., 50 00 NEW HAMPSHIRE. Mess Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. "In His Name." 20; Center Harbor, Aux., 7.50; Concord, Aux., 12; Hanover, Aux., 25; Littleton, Kathleen Lynch, 1; Manchester, First Cong. Ch., Aux., 22; Newport, Jr. C. E. Soc., 3.50; Plainfield, Mrs. S. R. Baker, 5; Portsmouth, Aux., 17; Somersworth, Miss Caroline E. Robbins, 25, 178 00 VERMONT. Trans.—Miss Frances R. Osgood, frances R. Osgood, frances.—Miss May E. Manley, Tress., Box B., Pittsford. A Friend, 3; East Berkshire, Jr. C. E. Soc., 10; Highgate Centre, King's Dau., 3; North Thetford, Jr. C. E. Soc., 3; Putney. 10; Entland, Th. Off., 25.25; Stowe, 37; Vergennes, 4; Waitsville, 1; Windham, 5, Bellows Falls. 5 00 111 25

116 25

Total.

93 57

yoke, Second Ch., Aux. (prev. contri. const. L. M's Mrs. Chalmers Chapin, Mrs. Louis F. Hayward, Miss Lucy Humeston, Miss Chrissie Ramage, Miss Jennie Somera, Mrs. Edward N. White, Miss Mary Whitten); Huntington, Aux., 10; Palmer, Second Ch., Aux., 63.77; Springfield, Mrs. S. L. Woodin, 80 cts., Sufolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Allston, Aux., 53.16; Auburndale, Evan. Cong. Ch., Aux., 41, S. S., 16; Boston, Mt. Vernon Ch., Aux., 285, Pilgrim Ch., Y. L. M. C., 25; Dorchester, Second Ch., Aux., 40; Jamaica Plain, Boylston Ch., 22.26; Neponset Trinity Ch., Stone Aux., 6; Newton, Eliot Ch., S. S., Mr. Allan Emery's Cl., 1; Newton Centre, First Ch., Ladies' Soc., 47; Newton First Ch., Ladies' Soc., 47; Newton Highlands, Aux., 28.16, C. E. Soc., 24; Newton, West, C. R., 2.41; Roxbury, Eliot Ch., Aux., 19.33, Inm.-Walnut Ave., Ch., For. Dept., 25.63; Somerville, Highland Ch., Bible School, 13.34; Somerville, West, Day St. Ch., Home Workers, 5; Walpole, Second Cong. Ch., Mission Union, 27; Watertown, Phillips Ch., Prim. Dept., S. S., 3 28; Wellesley Hills, Aux., 7th. Off. (25 of wh. by Mrs. J. R. C. to const. L. M. Miss Mary Gertrudo Campbell, 40, Worcester.—Off. at Ann. Meeting, Worcester.—Off. Ann., 5; Webster, Aux., 34; Whittinsville, Extra-Cent-a-Day Band, 14.73; Worcester. Paul Favor, 1, Central Ch., Jr. Dept., S. S., 16; Lakeview, Aux., 154,

152 27

3.962 08 Total.

152 14

RHODE ISLAND.

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 159 Meeting St., Providence. Interest, 3.03; Alton Chapel, 1.75; Central Falls, C., E. Soc., 5. Infant Dept., S. S., 5; Providence, Academy Ave., Jr. C. E. Soc., 3, Beneficent Ch., S. S., 15, North Ch., Aux. (25 of wh. to const. L. M. Miss Jessie Clarke, 37.80, S. , 11.76, Pilgrim Ch., Aux., 41.41; South Attleboro, Bethany Chapel, C. E. Soc., 10; Tiverton, Aux., 13.25; Wood River Junction, Ch., 1.75; Woonsocket, C. R., 3.59,

CONNECTICUT.

CONNECTICUT.

Bastern Conn. Branch. - Miss Anna C.
Learned, Treas., 255 Hempstead St.,
New London. Norwich, First Ch., Lathrop Memorial Aux., Th. Off., 27, Second
Ch., Aux., 33; Stonington, Second Ch.,
Aux., Th. Off., 11,
Hartford Branch. - Mrs. M. Bradford
Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Claia E. Hillyer Fund,
112.50; Glastonbury, Jr. C. E. Soc., 25;
Hartford. First Ch., Prim. S. S. Cl., 5;
Stafford Springs, Aux., 2.20; Terryville,
Aux. (prev. contri. const. L. M's Mrs.
G. H. Bates, Mrs. J. E. Ellis, Mrs. J. C.
Fenn, Mrs. N. E. Moody),

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Black Rock, C. E. Soc., 10; Bridgeport. First Ch., Aux., 194.32; Canaan, Fligrim Ch., M. C. (to const. L. M. Miss Charlotte R. Beckley), 25; Cornwall, Second Ch., Aux., 4.25; Cornwell, E. W., 29; East Haddam, Aux., 8.90; Greenwich, Fairfield Co. Meet., Th Off., 34.52; Haddam, Aux., 6; Middlefield, C. E. Soc., 12.16; Middletown. First Ch., Aux., 24.65, Third Ch., B. B., 5; Milford, Plymouth Ch., Aux. (25 of wh. to const. L. M. Mrs. M. Elizabeth Davidson), 37; New Haven, Dwight Place Ch., Aux., 64.85, Grand Ave. Ch., C. R., 6; New Milford, Aux., 101; Norfork, M. B., 10; Whatsoever C., 20; Northford, Aux., 125,50, C. E. Soc., 11.25; Norwalk, Aux., 20; Plymouth, C. E. Soc., 10.40, M. C., 5; Portland, Jr. C. E. Soc., 5; Redding, M. Star C. (25 of wh. to const. L. M. Miss Eleanor A. Sanford), 30; Salisbury, Aux., 63.15, S. S., 65.56; Saybrook, Aux., 35; Sharon, C. E. Soc., 20; Shelton, M. C., 460; Southport, S. S., 30; Stamford, First Ch., Aux., 25; Stratford, Aux., 10; Wilton, Aux., 40, 1. Total, 1,

LEGACIES.

Middlefield.—Mrs. Harriet L. Denison, through Treas. New Haven Branch, West Haven.—Mrs. Susan P. Beardsley, through Treas. New Haven Branch, through add'l, 1

> 200 Total.

NEW YORK.

Brooklyn — Mrs. J. S. Bailey, Jr.,
Corbettsville — A Friend,
East Hoomfield.— Mrs. Eliza S. Goodwin,
Jamestown.— First Cong. Ch., S. S.,

PHILADELPHIA BRANCH.

Philiadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J., Bound Brook, Good Cheer Club, 5; East Orange, First Ch., C. R., 20, Twinkling Stars, 5; Orange Valley, C. E. Soc., 25; Plainfield, Aux., 50; Westfield, Ministering Children's League, 7; Pa., Philadelphia, Central Ch., Aux. (prev. contri. to const. L. M. Miss Jessie Smith),

ORIO.

Junction.-Mrs. M. A. Milholland,

Iowa City.—Cong. S. S.,

Buildings, Specials, Legacies,

26.57

Total.





Frestdent.

Miss LAURA M. RICHARDS, Saratoga, Cal.

Treasurer.

MISS MARY McCLEES, Adams Street, Oakland, Cal. Foreign Secretary,
MRS. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Tife and Tight. MRS. J. K. McLEAN.

SURVEY OF THE YEAR

In the survey of the year we read: "The letters of the year show how sorely our missionaries feel the loss of our dear Mrs. Farnam:—

"'And the stately ships go on
To their haven under the hill;
But oh, for the touch of a vanished hand,
And the sound of a voice that is still!'

"To us she was a voice—I think I have never heard such a voice—one that commanded our best attention while she made the conditions of other To Memory lands real to us, made statistics picturesque, and convinced us Dear. of the need that we should immediately be about our Father's business. It was like a trumpet call to action, every one of the thirteen years she stood before us. To them she was the hand, the helpful, loving hand, that reached out and took hold of their needs in sympathy and tenderness and efficiency. We can understand how they must miss her, how they must feel almost as if the wires had been cut, and must wonder sometimes if we are at our post holding the ropes."

A missionary says: "We feel ourselves deeply bereaved. Mrs. Farnam's death is a great loss to us as to you; nay, greater, for she so well understood our conditions and opportunities. We praise God for those who have gone, and pray for others like them to take their places. I often think you in America have the hardest end of the row we are hoeing together. May God give courage, a high enthusiasm, and a sweet sense of approval."

TURKEY

BROUSA

It is a decided shock when reading in the *Christian Herald* a charming description of Brousa, with its glorious Mount Olympus and its 365

mosques, suddenly to come upon the statement that the American School for Girls is inadequately housed, undermanned and poorly provided for. Miss Powers and Miss Allen have certainly made this very real to us this year. They have asked for: I. A special grant of \$110 for repairs, and we have had the pleasure of sending it to them. 2. Permission to start a Greek department. 3. A teacher of needlework. 4. For a new missionary. 5. A new building. 6. A delegation.

"I should like to have some woman do this grand thing—give us a new building," writes Miss Powers. Then she adds a plea for a delegation of two ladies from the W. B. M. to spend the month of October with them; this she considers a matter of vital importance. The schoolgirls themselves have written the report of the school this year, in a budget of charming letters, in good English, in clear, fine script. From these we learn that they have forty boarders, including four of the Greek department; that they rented a tumble-down building adjoining their yard and made it into two small dormitories and a tiny room for a teacher; that they do not mind the prospect of sleeping in hammocks when new pupils crowd in upon them, provided they are not swung too high; that nearly all of them belong to their Christian Endeavor Society with its consecration, missionary and prayer meetings; that each gives according to her ability, and so they send a child to school in far-off India, and support a poor Armenian boy in Konia, and pay the tuition of a pupil in their own kindergarten; we learn that they made \$48.40 in an entertainment on February 22d, though probably Turkish censorship would rule out any allusion to George Washington; that they have happy times on Christmas and Thanksgiving, and take walks in the beautiful foothills and gather sweet flowers; altogether rounding out their womanhood after the ideals of the dear American women who inspire

Very warm words of praise come from the whole mission at Constantinople, as they refer to the efficient work of those who are carrying the burdens of our school, in this old historic spot.

All who have followed our work in Turkey will rejoice in the good news that the Turkish government has this spring formally recognized our American Board institutions, and placed them equal in rank with those of other great powers.

SIVAS

From Sivas, away in the interior of Asiatic Turkey, comes a report of a splendid Sunday school of six hundred, with fifty eager and earnest native teachers. Miss Rice says: "Our schools are full this year, and seem like an army when together. We have no room large enough to hold all

together." Referring to some special gifts, she adds: "They make just the difference between discouragement and hope for next year, and assure us that God has not forgotten, but is helping through your generous and loving hearts." It encourages us to believe that in some other questions which money cannot solve, God will also open a way. She takes us with her for a Sunday in an Armenian village. On the way to church we are soon in the midst of a crowd of poor country folks, ragged boys, sickly, sore-eyed babies, unkempt girls and women who beg for a teacher. One old woman said: "We are fools; we blaspheme and don't keep the Sabbath; we cannot read and have no shepherd." "Do sit down and sing to us," said another, "and give us some advice." So we sat down and sang to them of the Good Shepherd. "Take me, too, I beg, O Lord; strengthen my weak feet, and forgive all my sins, that I may be thy lamb."

When at last we came to the Greek church, an old stone building with an altar and a few dingy pictures, all we could get out of the ancient Armenian which the people cannot understand was: "And there was darkness over the land," and "Lord have mercy upon us." To Miss Rice, these two sentences exactly expressed the spiritual condition and blind prayers of the people. "This," she adds, "is only one village of many; but it appealed especially to me, and I want to take the teachers and visit it again this summer." "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

CHINA

FOOCHOW

Mrs. Hubbard's charming report of the work in which we are so deeply interested at Pagoda Anchorage is a revelation to us; how it makes us love those strong young women in the training school, who are poring over such books as Drummond's The Greatest Thing in the World, and Tolstoi's Where Love is, There God is Also, and who became so interested in the Book of Joshua as to draw the subjects of their essays from it when they came to the great event—the first commencement of the Foochow Training School.

Mrs. Hubbard says: "It was a fine-looking class who came up on the platform to receive their diplomas, already neatly framed in light native wood. And as we looked at their earnest, intelligent faces and Christian, womanly appearance, contrasting them mentally with what they were only three or four years ago, the wonderful transforming power of Christian education was proven more forcibly than ever. Let us pray that as these women are scattered about through this district, either as Bible women and station class teachers or in the quiet home life of preachers' wives and

Christian mothers, they may constantly exemplify the leading thought of the graduating address, 'Obedience to God's Will and Service to Man.' Only in this way can they help to fulfill the ideal for which the woman's training school was founded, obedience and service."

And how our hearts go out to the noble band of Bible women, who, in the midst of persecution, in weariness and in hardship, need our prayers and our sympathy as they press on, so brave and faithful, that we wonder almost if we are worthy to be counted their sisters.

Mrs. Hubbard closes with a beautiful picture of a village called, "Tuckedaway," nestling among the mountains, to whom one of these Bible women went in response to an eager call for a man to teach them. Under this embarrassment she won a place for herself, and taught men as well as women and children. And these dear, poor people, when they heard of the Christians at the chapel contributing to the men's native missionary society, inquired if there was a woman's society also; and on finding that there was, insisted on having a share, too, in the contribution. "For," said they, "when we could spend money to worship our idols and spirits last year, and got only fear and trouble in return, we surely must make some offering to the true God from whom we are receiving so much of peace and blessing this year." We venture to say that there was no gift more precious than this \$1.50 offered with such spontaneity of love and gratitude.

TITHING IN Some women among the Benito Christians, when they pre-AFRICA. pare ten sticks of cassava, the staple food in West Africa, carefully lay aside one stick for the Lord. This means much, for to prepare cassava is arduous work, requiring patience, any amount of time, and much muscle. It is done entirely by the women, the burden bearers of Africa.—Missionary Review.

MORAVIAN Evidently our Moravian brethren work on the frontier. Their WORK. annual report tell us that at one of their stations in East Africa six persons were killed by lions, the missionary himself having a narrow escape from the same fate.

Their new church, just erected in Alaska, has a steeple so constructed that it serves for a lighthouse to vessels entering the Kuskokwim River; a very useful arrangement, as quite a number of vessels carrying goldseekers go up the stream every summer.

In Nicaragua the stations suffered from a tornado followed by an earth-quake and tidal wave, so that much property and some lives were lost. Their missionaries in the lofty valleys of the Himalayas are translating the Bible into classical Tibetan and some minor dialects.



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THIRTY-NINTH ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

BY MISS FLORENCE A. FENSHAM

The thirty-ninth annual meeting of the Board was held at Omaha, Neb., October 29, 30 and 31 in St. Mary's Avenue Congregational Church. Mrs. Lyman Baird, president of the Woman's Board, presided at all the meetings, which were largely attended by delegates from fifteen states and by friends from Omaha and the surrounding towns. It is long since the annual meeting has been held so far from Chicago, and all felt that there was a distinct gain in going to Omaha in the opportunity afforded of meeting branch officers, many of whom have heretofore been known only through correspondence. The hospitality tendered by the ladies of Omaha, too, was cordial, and warmly appreciated by their guests.

The outstanding features in the conference of three days were four: viz., the discussion of new and better business methods for securing gifts; the need of a more systematic training of societies in missions, especially among children; the wonderful awakening in China; and a new enthusiasm and devotion for the cause of Christian missions.

In the matter of business, the estimates for the new year were first presented clearly and in careful detail by Miss Wingate, the secretary of the Board, and Mrs. Hurlbut, the treasurer, preparatory to the regular business meeting on Thursday. The advance in appropriations was mostly



for added equipment and for new buildings. The value of personal solicitation in securing gifts was repeatedly emphasized.

The afternoon conference of Tuesday brought out the need of more intelligence and a better understanding of the movement. Classes in study, children's societies with more carefully adapted programs, mission lessons which should appeal to boys, a wider view of the scope of missionary work, were among the suggestions made for advance in this line. In fact, all through the meeting there was evidenced a larger conception of the Christian missionary movement. This was especially seen in the inspiring address of Mrs. Helen Barret Montgomery on Tuesday evening, when she outlined the different directions in which the world's knowledge has been enriched by the contributions of missionaries, as in archæology, philology, printing, geography, and even in politics, in the awakening of new ideals of personal right and liberty.

Perhaps the greatest enthusiasm of the meeting was created by the-addresses which set forth the remarkable awakening in China, to which one after another of the missionaries from China witnessed. The whole-subject was ably presented on Wednesday evening by the Rev. A. N. Hitchcock, D.D., district secretary of the American Board of Commissioners of Foreign Missions. He defined the movement as threefold, indicating addesire on the part of the Chinese for political change, for better educational advantages, and for a higher ethical and moral standard of living. In view of this new opportunity offered the missionary movement, a strong appeal was made for a larger force in China in the near future.

No one could, however, attend these conferences without feeling that whatever the subject under discussion, a deep devotional spirit underlay them all ready to be awakened to expression at any time. To the addresses of Mrs. Lydia Lord Davis, and her appeal to the real motive of all thise work, a personal consecration to Jesus Christ, and to the earnestness of Misse Frances B. Patterson, field secretary of the Board, this devotion quickly responded, and the consecration meeting at the close was profoundly impressive.

The addresses by missionaries were unusually good, full of experiences pathos, humor and appreciation of the splendid possibilities of their work. The missionaries present were: Mrs. C. A. Nelson, Canton, China; Miss Gertrude Wyckoff, Pang-Chuang, China; Mrs. W. M. Stover, Bailundu-Africa; Miss E. C. Redick, Ochileso, Africa; and Miss M. M. Foote, Erz-room, Turkey. Three new missionaries under appointment were presented at the closing session on Thursday; the Misses Edna and Vida Lowrey, for China, and Miss Helen H. Stover, who returns to Africa with her mother—

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During the meeting news was received by telegram of the death of Mrs. J. F. Temple, of Chicago, for many years associated with the work of the Board. Resolutions were passed expressive of appreciation for her work and sympathy with her friends. Mrs. Lyman Baird, Chicago, Ill., was elected president for the new year.

A TRIP TO THE WOMAN'S CONFERENCE IN THE WEST CENTRAL AFRICA MISSION

BY MISS NELLIE J. ARNOTT

BENGUELLA, AFRICA, August 21, 1907.

THE Monday morning before the Conference I left here with six *tepoia* men and two load men; also thirteen of our women church members, representing the station and out-stations, went with me. With the exception of three the women had their babies on their backs, and each carried her basket on her head, containing a little food for the road, a clean cloth and shirt, and her books.

For a time we traveled together, but the *tepoias* soon left all of the women except two behind. We arrived in camp about two o'clock, and leaving the carriers to gather wood and prepare camp, I went a short distance in the woods, and had a quiet afternoon for reading and thought.

When I returned to camp about supper time I found my cot bed up under a big tree, which they had surrounded with branches and bushes, leaving it open above. It is called in Unbundu a saika. They had a good fire, so in a short time I was enjoying a cup of tea and a supper of cold chicken and potatoes, which had been baked in the coals.

The women, whom we had left behind, made a mistake in taking another path, and so slept at a nearby village. We were sorry to be separated from them, but it was so cold that it was really better for them with their babies to be in a village.

After supper all gathered around the fire, and we had prayers, after which we sang until we were tired. Then soon all settled down for the night. The two women each made a bed of leaves on the ground in my saika near the fire. Although they kept a big fire all night, still they found it rather cold. I slept very comfortably.

With the first streak of morning light all were astir, and we were soon on the path again. Just before arriving at Ocilonda we overtook our lost women, and so we all entered Ocilonda together. We stopped there for

January

a rest, and I called on Mrs. Figg and Mrs. E. Sanders. Then we went on to Chualonda, which is only two hours distance. We arrived shortly after noon, and found that missionaries and women from some of the other stations had already arrived. All afternoon they continued to arrive from the different places, and we were kept busy and happy in meeting each other, and in greeting the women.

Chualonda is one of the stations of the English Mission, and located there are Mr. and Mrs. Murrian, with their family of ten children, and Mr. and Mrs. Phillips, who have two little boys. Mr. and Mrs. Murrian and Mr. and Mrs. Phillips are colored people from Demerara. Mr. Phillips teaches the children of the two families, so they are receiving quite a good common school education here, but they are ambitious children, and really should be sent to America for education, as they complete their studies with Mr. Phillips. Jack, the oldest boy, has already completed his studie with him, and is now doing carpenter work for some Portuguese. I say some of the doors he is making, and they look well. He is saving even cent, he says, to take him to America. He is also spending his odd 17 ments in studying medicine, under the direction of his father. Ever six knowing Jack I have longed to see him placed in one of our Ameri

✓ Missionary Association schools. He could work his way through could once get there. I have often wished some of our large givers for the motion of education at home, could reach their hand across the sea to t lovely family in Africa, and help educate them.

Mr. and Mrs. Murrian are fine missionaries, and are doing a noble se sacrificing work for the people of Africa. Their children are well traine and Jack says, when he gets a good education he wants to go to the Interand spend his life there. I hope some, who read this, will be led to pr for these children, that the way may open for their education.

Miss Phillipson, an English young woman, is also located at Chualond These three households very pleasantly entertained seventeen missionarë during the conference. I was with Mr. and Mrs. Murrian and famil The closing evening we all took supper together at Mrs. Murrian's. Twen adults and fourteen children sat down together. You may be sure we had happy time.

The conference closed Thursday evening, and Friday morning all turne their faces homeward. On the return trip I had the pleasure of Mrs. Wel man, little Alice and Mrs. Ennis' company, as they came home with me Friday we took dinner with the ladies at Ocilonda, and then traveled unt late in the afternoon, camping that night at the same place I did going actived here at Kamundongo about noon on Saturday and Mrs. Sande

4 2 E. C. P. T. C. S. D. D.

had a good dinner awaiting us. 'Mrs. Wellman and Mrs. Ennis remained with us four days and then went to Chisamba for a visit there.

In a letter I wrote last year I told you about Buta, one of our church members whose wife had died, and who had gone to his relations' village to teach them the way of Life. This village being about ten miles from Ocilonda, has become one of its out-stations. Buta has done all the work there without the help of white missionaries, and he now has a good daily attendance at his school and there are a number of believers. Every Sunday he and a few followers attend the services at Ocilonda. This season they are putting up a house for school and meetings. The week before conference Mr. and Mrs. Figg visited this village, and they told me Buta's work gave every reason for rejoicing and gratitude. While there Mr. Figg married him to one of the women who has become a believer. Now that he has a home again he has taken his little girl to be with him.

After Mr. Sanders left for the coast I shut up my house and moved in with Mrs. Sanders. It makes it very lonely when Mr. Sanders is away. He will likely be away in all about ten weeks.

Two weeks ago a woman with her two-year-old child came in one morning from our out-station an hour away. She is the wife of one of our church members, and she herself is in the catechumen's class. When a child she was bought in the Interior and brought to Bihe. Her owners live near her husband, and, as far as I know, have made no claims on her since she was married. Her husband is planning to move to Camba this season, and when her owners heard they were to leave these parts they laid hold on her and her child and took them to their own house. They were preparing meal to go to the Interior, and told her they were going to take her and her child with them and sell them for oxen and rubber. The day she came here her owners had gone to a funeral, so she ran away. She is now staying in the girls' compound. Her husband brings her corn and food from her field. She is safe here as they do not dare to take her from the station.

It is only because of the grace and goodness of God that we were not born this dark land. It should make us feel very thankful to God for the blessings that surround our lives in America when we realize the conditions which these people are born. Still they are dear to God and for them Jesus died. My heart often fills with joy for the privilege of being here welf, and of knowing you are helping in this blessed work by your prayers and gifts.

Life and Light

46

[January

THE WAITING PEOPLE IN TURKEY

BY MISS CHARLOTTE WILLARD

A POPULAR Turkish proverb says that when God wants to make a man happy he lets him lose his donkey and then lets him find it again. No doubt the originator of the saying was one of the many men to whom a donkey is a most valued possession, and perhaps the sole source of revenue. There is truth in the proverb. During the past three weeks I have, in vision, lost my most valued possession, and now rejoice with new joy that it is in reality still my own. Sitting on a dirty mat in a house scarcely fit for cattle, surrounded by a swarm of attractive, ill-clad children, and four or five bare-footed women, spinning thread for their hand looms—as I have in these weeks repeated this experience in the homes of a dozen different villages—a vision of myself as one of these women, as born to their life and condition, has Then I have said, as long as the summer sunshine lasts and come to me. the work in the fresh air of the harvest fields, and so long as perfect health is granted, I can stand the outward conditions; but let winter come, and life in that terrible, dark, smoke-filled, breathless room, or let the least sickness overtake me-the very thought brings a sinking feeling as if I were doomed to it all.

Women have said to me in these days: "Faith? Yes, I have faith; I make the sign of the Cross; I kiss the crucifix; I have faith." "No school, no church, no priest, we live like animals." "Do we understand what is read from the Bible? you ask. How can such as we understand?" These people are Greeks. In the Marsovan field, as a whole, the Greeks far outnumber the Armenians.

Any good map of Asia Minor will show the location on the Black Sea Coast of Samsoun, which is the seaport of Marsovan, a city some sixty miles to the southwest of it. In the region above referred to it is estimated that within an area sixty miles square, there are six hundred Greek villages, in the majority of which the gospel is practically unknown. How are these people and thousands of them in like condition to be reached? In the way in which some of them have already been reached, only the efforts, men and means ought to be greatly multiplied if those now in middle life are to have a fair chance to know our Lord.

In Derekeuy, a village whose splendid mountain scenery and sturdy, hard-working people remind one of Switzerland, there is a strong Protestant church. There the wife of Uncle Lazarus is known as "the woman whose headache brought the gospel to our village." The doctor, who was called

from the nearest city to attend this woman, taught the people something of the Bible, something about prayer, and that their empty forms were not pleasing to God. The women and the girls who eagerly tell the story (now a quarter of a century old) add, "The doctor came at intervals for two months and then stole four *liras* from the house where he lodged, left us, and has never been seen since. He sold us his religion, and it was a good thing for us."

A young man then studying for the priesthood laid hold of all the doctor could tell him, and instead of assuming the priestly robes as he was about to do, became the first evangelical Christian of that region; his ability to read made it possible for him to search the Scriptures for himself and for others. The days which followed were days of new life and of persecution.

The Derekeuy church is now a strong center of evangelical teaching, its people having long since assumed the responsibility of carrying the gospel to sixteen neighboring villages. On Sunday morning groups of people may be seen coming from villages far and near to hear the truth, and to worship in their very attractive, light, commodious church. Every day children come over those same hills to attend the Derekeuy school. Three days in the week the pastor evangelist spends in personal Christian work in the homes of the villages.

This church has now one hundred and ninety-three adherents, the majority of whom are males; and many others are hearing the gospel through them. From almost the beginning the Derekeuy people adopted the system of tithes, and have had a marked spirit of independence coupled with definite plans for church self-support. While they have in the past needed and received help from the American Board, now no part of their work is supported by foreign money. The teacher's salary is paid by the people; the pastor's salary is paid in part by the church and in part by the native home missionary society. The work is for the people and by the people.

No foreigner can evangelize the people. The work must be done by those who are of themselves in language, mode of thought, custom and character. The part of the foreign missionary is to prepare picked men and women to do the work; it is to help in the support of native preachers and teachers when necessary; it is to visit the workers, plan with them, see new opportunities, and meet them strongly.

For the accomplishment of our part of the work men and women who know God and are known of him are needed. Money is needed; not to relieve the people here of anything which they can do, but to do the thing they cannot do, and to open the way for them to do it all.

The Derekeuy preacher is a graduate of the Marash Theological Sem-

inary; his wife, a very efficient worker among the women, graduated from the Harpoot Girls' School; the wife of the strongest man in the community gained her knowledge of the truth in the Marsovan school; Parash's daughter was trained in Marsovan, and is now one of the strongest workers among Greek women. Elder Anastas' daughter is another girl who was brought from a Derekeuy home and educated in Marsovan, although her father could do no more than clothe her; she has fulfilled the hopes of those who provided for her. The training of such workers requires money; our American schools must be strongly sustained; American teachers of the very best must be sent out; new buildings and improved equipment must be provided as the demands of the work increase; and scholarship money must, be available for village students.

The lack of money and the lack of men is something at which angels must marvel. The opportunity is ours, not theirs; the far, clear vision is theirs, not ours. The opportunity and the vision might be ours if we were not slow of heart to believe all that the prophets have said.

As Miss Edith Dickie, a missionary of the Presbyterian Board, was passing through the streets of Ningpo, China, she met an intelligent looking man and woman, the former carrying umbrella, lantern and torch in his hands, the latter a gong, dust pan and native broom. Their child was ill; they had been told one of its spirits had left it, and they were looking for the spirit, with gong to call its attention, lantern to find it, broom and dust pan to sweep it up and carry it home.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS	FROY	OCTUBER	10	TO	OCTOBER	93	1007

COLORADO							279 06	IDAHO 11 00
ILLINOIS .							11,545 60	TENNESSEE
IOWA .							5,872 73	AFRICA 10 00
INDIANA .						•	460 77	CHINA . '
KANSAS .			•		•		254 20	MISCELLANEOUS 62 30
MICHIGAN	•		•	•	•	•	1,300 79	
MINNESOTA	•	•	•			•	326 85	Receipts for the month . \$23,991 22
MISSOURI	•	•	•	•	•	•	774 94	Previously acknowledged 74,254 84
Montana	•	•	•	•	•	•	25 00	
NEBRASKA	•	•	•	•	•	•	399 25	Total since October, 1906 \$98,246 08
NORTH DAK	ATC	•	•	•	•	•	261 54	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.
Оню .	•	•	•	•	•	•	112 70	l
OKLAHOMA	•	•	•	•	•	•	162 58	Receipts for the month \$474 25
SOUTH DAKO	TA	•	•	•	•	•	376 87	Previously acknowledged 2,040 86
WISCONSIN		•	•	•	•	•	1,701 66	
WYOMING	•	•	•	•	•	•	40 38	[Total since October, 1906 \$2,515 11

MISS FLORA STARR, Ass't Treas.





SOME OF OUR BABIES, WOMAN'S HOSPITAL, MADURA



Vol. XXXVIII

FEBRUARY, 1908

No. 2

We have at Umzumbe, in South Africa, a school for girls that WHO WILL Go? for more than forty years has been training girls from heathenism to Christian womanhood. This school has now nearly one hundred pupils, and Miss Laura Smith, the principal, is mother, doctor, nurse, head of all the teaching, and housekeeper for this great family, Miss Seibert, her associate, being still a newcomer. So heavy is her load that Rev. Mr. Le Roy, a missionary of the A. B. C. F. M., visiting the school recently, gave the judgment that the school must be closed if no one could come to her help. This alternative seems to her and to us wasteful, even cruelwho will go to share her burden and her reward? Again, at Smyrna, we had last year two hundred and thirty-one pupils in our Collegiate Institute. For some time the teaching force has been inadequate, and this year Miss McCallum, the principal, is at home for her furlough. "The kindergarten, primary and intermediate departments were housed in one building, forming a model school under Miss Pohl's direction, and furnishing an opportunity for the normal students to practice teaching." Now Miss Pohl must come home for rest, and there is imperative need for a normal teacher to go on with the work. This is a most attractive opening for some Christian young woman who wants to put her life where it will count, for these girls, Greeks, Armenians, Jewesses, will develop into useful and influential women if they are rightly trained. Who will go?

At a recent Monday meeting of the Boston minison the Philippines. ters, Secretary Taft, "our peace-loving secretary of war," just returned from a visit to the Philippines, told many things of the work that the United States has done in those islands. He spoke of the sanitation already introduced, which gives Manila a supply of pure water from the mountains instead of a river liable to be polluted by cholera and other epidemics; of the system of sewage soon to be completed; of the sinking of artesian wells in many villages, thereby reducing the death rate fifty per cent, and of continual, patient instruction in ways of right living. He told of the schools where nearly 500,000 children are now taught in English, not merely "readin', 'ritin' and 'rithmetic," but also various handicrafts, and, best of all, that manual labor properly done is an honor and a

delight; of the keen, enthusiastic young men and women who are studying in the Normal School at Manila, soon to go out to teach the children in many provinces, of the zest with which the boys who formerly would take no avoidable exercise now run and yell at baseball. He made plain the needs of the Filipino women who, in spite of their ignorance, yet rule the homes. How pitiful the fact that owing to poverty and ignorance sixty per cent of the children die less than a year old! The Protestant missionaries are doing much good in the islands, and one great result of their presence is the effort of the Roman Catholic clergy to raise a higher standard of living among their churches.

ARTISTS IN Those who think of the Hindus as being all ignorant and India. degraded might change their minds if they could see a specimen of their work lately received by Mr. Hosmer. This was a collection of bowls, trays and tableware of hammered silver from the Industrial School, at Ahmednagar, India. They were entirely the handiwork of the Hindu boys, and were exquisite in design and execution. The articles were sent as specimens, and for exhibition, hoping to secure orders for similar work. One of the difficulties for native Christians in India is to earn a livelihood, and our missionaries there are every year giving more attention to industrial training. To send out the boys and girls fitted to earn their own living is to give them a safeguard from many temptations.

At the Ecumenical Conference in 1900 Ex-President LILIVATI SINGH IN CHINA AND JAPAN. Harrison made a remark which has been so much quoted since as to be almost hackneyed. After hearing a speech in fluent English from Lilivati Singh, a graduate and now a teacher in the Isabella Thoburn College, of Lucknow, India, President Harrison said if "he had given a million dollars to missions and had seen no other result than was embodied in this educated, Christian Hindu girl he should feel amply repaid." Miss Singh was sent by the Young Woman's Christian Association of India as their delegate to the World's Student Federation Conference which met April 3d in Tokyo, Japan. She visited China en route, and on her return to India she gave the pupils and graduates of the college she is connected with some account of her observations. She says: "It makes one feel happy through and through to realize that slowly but surely the girls and women of Asia are being educated and won for Christ. Chinese girls are very eager to learn. The schools are filled as soon as they are opened. The Empress has forbidden foot-binding by a royal decree, and now the fashion has gone to the other extreme and Chinese women buy shoes much too long for them! The mother-in-law in China is evidently as much of a tyrant as the mother-in-law in India. So the women of China in different places have formed a society for getting rid of the undue authority usurped by the mother-in-law. One bright, attractive Chinese lady told me this, and shyly added: 'In most cases our husbands have become honorary members of this society.' In Japan there is no purdah and caste system, neither is there child-marriage; so that when the decree went forth compelling every child in the kingdom to attend school, girls had to obey as well as boys. The result is that out of every 100 girls 91 are attending school. In India the percentage is only 7 out of 1,000. There are 28,000 Japanese girls who are in the middle and entrance classes of the high schools; while in India we have to make a constant fight with parents to let their daughters remain long enough in school to receive even the beginnings of a high school course. The strongest point in the Japanese educational system is their normal school. Over 3,470 women are receiving training in the elementary normal courses and 370 in the higher. We are justly proud of our Ramabai, and just as their Mt. Fuji does not compare with our glorious range of the snow-capped Himalayas, so I found no Japanese lady equal to our great Pundita. But one fourth of the regularly organized benevolent institutions of the land are in the hands of the Japanese Christians, and 102 of their churches are entirely self-supporting." While these facts are familiar to most of us it is an interesting sign of the times to hear them rehearsed by a Christian woman of India, and to know that these once isolated, hermit, heathen nations are now inciting one another to good works through the acceptance of the world's Redeemer, our Saviour and Lord. G. н. с.

THE NOTE FROM Needed, before October 18, 1908, \$120,000 in contribu-THE TREASURY. tions! Received, in the month between November 18th and December 18th, \$8,020.58; in the first two months of our year, \$12,486.48. Will you work out the proportion; 2:12::\$12,486.48: ().

A TOUR AROUND A delightful way to interest children in missions has THE WORLD. recently been adopted in some of our churches for the primary department of the Sunday school and the Junior Endeavor Society.

The idea is to make a monthly tour around the world, beginning with a visit to the Indians and Mountain Whites in Nebraska and Kentucky, then to the negroes in the South, and the Sunday schools of the great West, and so on through Mexico, Hawaii, Japan and China.

Each young tourist is provided with a bright red ticket, to which stopover coupons in different colors are added at the countries where a halt is made. The railroad station may be the chapel of the church, and the hour of departure may be four o'clock on a Sunday afternoon.

The journey is made by means of stereopticon pictures shown with a

small oil lantern, which gives excellent results in a room of moderate size. If a church is fortunate enough to own a regular stereopticon lantern of course that can be used equally well. The oil lantern costs \$15, and can be bought of T. H. McAllister, 49 Nassau Street, New York City.

The ticket, at the end of the journey, is a gay strip of paper a yard long, numerously punched by the conductor—a souvenir that any child would prize. Best of all is the knowledge thus gained of our Congregational mission work around the world. Slides can be obtained from the American Board, free of charge, except the cost of carriage, from headquarters in Boston, New York, Chicago and Berkeley, Cal. Slides for showing work among the Indians, negroes and Mountain Whites, and Hawaiian Islands will be furnished by the American Missionary Association.

The idea is not patented, and hundreds of other Sunday schools and Junior Endeavor Societies can take the journey easily.

Further information may be had by addressing the Publishing Department of the American Board.

DEATH OF Just as we go to press word comes of the death on Jan-Rev. E. S. Hume. uary 9th, at the Presbyterian Hospital in New York, of Rev. E. S. Hume, long a missionary in Bombay. Mr. Hume's record, through many years of service, was that of a valiant soldier of the cross, and many hearts will go out in loving sympathy to Mrs. Hume and her six children, now scattered in India, China and America.

ARRIVAL AT DIONG-LOH

BY MISS ELIZABETH S. PERKINS

Miss Elizabeth S. Perkins, who has recently gone to Diong-loh, Foochow, to be associated with Miss Osborne in the Abbie B. Child Memorial School for Girls, describes her arrival:—

AFTER six weeks of journeying by land and by sea, with a few days at intervals for pleasant visits at other missions in Yokohama, Kobe, Kyoto, Shanghai and Foochow, it was with satisfaction that I took up the last stage of the way, and came with Mrs. Hubbard from Pagoda Anchorage up the creek on the rising tide to Diong-loh. Notwithstanding all the fine appointments of the Minnesota, the good fortune of traveling with eighty-two other missionaries, and that of having Mrs. Gracey as cabin companion, I believe I enjoyed that two hours in the slow sampan quite as much as the two weeks on shipboard in mid-ocean. (I wasn't ill either!)

The hills about here are magnificent, rising on all sides; their steep sides covered with green terraces or great gray horseshoe graves. During this

nde I had my first lesson in Romanized Chinese from the primer, with which I have since become more intimately acquainted.

Muk, the boy of the establishment, was on the watch, and as soon as we had scrambled ashore he set off up the hill to give the news. The sun was hot, and we went into the city chapel to see the native pastor, and rest before climbing higher. When we came out from under the big banyan trees,

and looked up to the compound, coming through the gate appeared fifty blue cotton figures, coming by twos down the slippery stone steps to meet us. They stepped to either side of the path, and as we passed through sang their song of welcome. The teachers, three solemn men in long coats, and three girls, graduates of the mission schools in Foochow, were also out and upon the bank. Ting Chi, the messenger, was having great success with the firecrackers. Everywhere that our steamer touched in Japan and at Shanghai, displays of flags, banquets, parties and receptions were ten-



VILLAGES OF THE PLAIN

dered Secretary and Mrs. Taft, but I am sure that all of these did not give to them the pleasure which this welcome of the people here brought to me.

Such an afternoon as we had! Miss Osborne, who had met me at Pagoda Anchorage, and taken me to Foochow to see the American Board people there, had brought down when she came some of my boxes with hers. One of hers was from Mrs. Harlow, of Grafton, Mass., who for several years has been sending a Christmas box of dolls to the schools. Miss Worthley was supported by her Branch. Now that she is married, and they have

taken Miss Ruth Ward, who comes to Ponasang, we may not get any more boxes from her. My friends will, I hope, see to it that the little people are not without dolls next year. Miss Osborne had delayed the opening until my coming, so directly after dinner we began the unpacking, and so interesting did it prove that twilight came on before things were all put to rights.



THE ABBIE B. CHILD MEMORIAL

We ate supper that night on the porch, by the light of the moon and a lantern.

Next day was my first Sunday in Diong-loh. We took the path to church, not over the stone steps as I had come up, but through the rice paddies, the pine grove and along a noisy brook. When we came to the city streets, if such they may be called, though at home they would hardly pass for alleys, everyone stared at the new foreign lady, and said, "There are two now, there was but one," and "How tall she is!" The shops, of course, were open for business as on other days; the dogs and great black pigs had right of way everywhere, and they took it, too! In a doorway sat an old man, his bare legs raw with sores. Here, Miss Osborne says, he has sat daily for months, save when the scorching sun has driven him to the other side of the

Arrival at Diong-Loh

or the shelter of the projecting thatch. The service was, of course, in e, and the collection was the only part in which I could actively share. en sat on the left, which was the most desirable side because it was in side on the inner court where flowers and shrubs were flourishing. rls, most of whom were from the school, sat on the right, helping in the singing. At the front of the room and beside the pulpit, in right be the "amen corner," sat the women and the small children. way be sure that I was closely scrutinized by all, but I returned the ment.

: afternoon we went to see one of the Bible women in a village near sing on the way a native school where we heard the voices of the

n hard at work In the Biblei's room, a mere on a dwelling, and a little class or seven women ris seated about The news o foreigners had soon spread the village, and we had finished ps of tea which ffered, the little was swarming mothers and



MRS. PEE-CHUNG'S CLASS

while outside, peering in through the slats of the one window, might otherwise have let in a little air, I counted ten dark faces of ho watched and listened intently to the foreign woman as she sang ayed with the women. The other one wished so much that she too speak their language, that she might utter the prayer which she breathed for those for whom Christ died.

n here we went across the way to the home of the poor, old, blind 1, one who through Miss Worthley had caught a glimmer of the She met us at the door, and we sat down on the benches outside ens, babies, neighbors and family pig all crowding about. A little scarcely big enough to stand was crowding the rice into his mouth hopsticks, sharing his dish with his father. It is a village where dure past summer no less than six women have taken their own lives,

four by the use of opium and two by eating soap. I did not much wonder that they sought relief from their wretchedness. They believe, you know, that when they are dead their spirits will return to hover about and haras those who during their lives used them ill. The old blind woman had her faith severely shaken by this loss of sight not very long after she had destroyed her idols. The problem of the Book of Job is just as real here as anywhere.

Shortly before I left home, when friends and neighbors were flocking it with their good wishes, and sometimes with mysterious looking little packages, my father remarked, "You will not be half so much consequence when you get away from home." It is indeed just the feeling which one has out here. How pitiably small is the force working to bring in the kingle dom, and how strong and powerful are the forces of the enemy. We knothat our God is on our side, but he needs so many more workers. If some of the college women at home could be transferred for a few days to the province they could see hundreds of homes of people who need them wast I more than they can ever know till they come.

I am so glad that I have come and am to live out my life here, helping I am able in the school and with the Bible women in the district. Before the vastness of the enterprise I feel like saying, "Who am I that I should this thing?"

Dear people, will you consider this a letter to each one of you, and eacl write me all the home happenings? It takes a letter just a month from Boston if the steamer happens to be connecting well with other steamers.

My heartiest Christmas wishes go with this to you all.

OUR MEDICAL WORK IN MADURA

(See Frontispiece.)

(By Dr. Harriet E. Parker, our missionary in Madura since 1895, and in charge of the hospital for women and children.)

In the first six months of the year we had 241 in-patients and 6,468 dispensary patients. The total number of prescriptions written was 21,302. Some one has asked me if we have children among our patients. Of the hospital cases 36 and of the dispensary cases 2,362 were children. I have not been able to do any itinerating, partly on account of the absence in England of my usual companion, Miss Quickenden. She goes out to the villages to see the Bible women and inspect the schools of Aruppukottai station, and takes me along. Without her, not many opportunities are present

to work with others on an itineracy. But Coilpillai, our medical catechist and right-hand man, has been out several times. Besides accompanying

the catechists of Madura station, he has been out with the theological students under the direction of Mr. Eddy, and at the great festival at Alagakoil twelve miles away, with Miss Swift's Bible women. Mr. Holton, who has been camping at the scene of the festival, and has wheeled in for the meetings, remarked here at breakfast that one could tell a Bible woman from all other women at Alagakoil as far as one could see her by her neater dress, her more refined expression, and perhaps, too, by the books under her arm. From his first distinction I drew the logical conclusion that religion makes women dress better. What is your opinion about it?



DR. HARRIET E. PARKER

On account of Coilpillai's absence I am unable to give the number of itineracy patients treated, but know that he saw six hundred on his last trip.

Perhaps you know that in the May meeting of the mission an increased estimate for the women's medical work was included in the revised estimates, and a request was also made for a separate dispensary building to be erected in the front corner of this compound, with an operating room and employees' quarters on the second floor. The request was passed unanimously during I will write you some of the reasons for the my absence at Ramnad. request. We have long been short of room. Putting the staircase outside after my return from America gave considerable space, which has been utilized to the utmost. Still there are often patients on the veranda in fair weather or unduly crowded on the floor in the wards when it rains or the wind blows, and the employees live always in the midst of the patients. Two nurses have left with symptoms of tuberculosis, and two compounders have shown indications of the same disease. The hospital assistant's room opens on one side into the waiting room and on the other into a ward where some of our worst cases are placed. It is often impossible to isolate critical or contagious cases, and we are unable to ask any rent for the small rooms, which might be profitable if private, because we are continually obliged to use them for free patients. We had a plan, well worked out, for a third story which should provide a nurses' home and would thereby leave some rooms free for patients; but that did not relieve the unfortunate connection of dispensary with hospital, which is inconvenient in various ways.

erection of a small but suitable building in the front corner of this compound, separate from the hospital, but connected with it by a bridge, would leave the hospital free for the hospital work, reserving perhaps a room, better than the one she has now, for the hospital assistant. The prescribing room is planned as a projection on the back of the building, thus securing light and air on three sides. The room now in use becomes very close and crowded during the morning clinic. It has but one outside opening. The operating room, planned to be just over the prescribing room, would have



SOME OF THE IN-PATIENTS

both north and south light, which are hard to obtain in the hospital, as it fronts east and west. A few years ago I am sure that the mission would not have been willing to use any part of this compound for this purpose; but now there is a strong feeling that this house should always be held in readiness to receive any out-station people who may be ill, and it does not seem unnatural to devote a small part of the compound to other medical work. Every effort would be made to prevent the dispensary from becoming a nuisance. I am willing and anxious to help all I can in securing what we need, but there is always so much to buy for the hospital that it is hard to

get money ahead. On the other hand, the American order and medicines from London are coming later. I have begun to save the bright new 1907 rupees for Christmas. Our employees get such small pay that we expect to give a cloth or its equivalent in money at Christmas time. We always mean a pleasant celebration then.

A special gift has made this much-needed addition possible, and in a later letter Dr. Parker writes:—

It was particularly pleasant to receive the good news that the addition to the hospital is going to be granted. We greatly appreciate the kindness of the friends who are giving the money, and I hope I shall soon have the opportunity of thanking them directly. Mlle. Cronier had considered the fact that nothing had been heard of the request made in May, and I assured her that it was not a bad sign; that you were not refusing it, because you could have done that quickly, but that it would take two or three years to collect the money! It is certainly delightful to have our wishes so soon fulfilled. We are reviewing the plans, and shall make every effort to do things right. I hope the usefulness of the new dispensary and the greater efficiency of the hospital will be such as to repay those who make them possible.

You know the loss we have met with in the death of Miss Bessie Noyes. She came over to our bungalow to be away from the noise of the school, and was ill here a month. It is very hard for Miss Mary to lose her sister just as they were making all their plans for their life together with Miss Chandler in the new bungalow, which will be ready for use next month. But no one could ask for a more beautiful passing, and Miss Mary was brave to the end. I always thought our little Madura cemetery dreary; but, after all, Miss Bessie lies near her work and in the midst of the people she worked for. Many Tamil Christians mourned for her, and their numbers made the procession a striking one.

Mlle. Cronier left a week ago to stay with a patient a hundred miles or so away. To-morrow I go there, and she will come back. My stay will be for some days only, but I am not sorry to have a little change after the anxiety and weariness of the last month. There are hills in that place, and the sight of them is refreshing to a Vermonter.

JAPAN has 4,302,623 children in her elementary schools, while Russia has only 4,193,594. This means that in Japan ninety-two children in every thousand study, and in Russia thirty-two in every thousand. Secondary schools and universities show equally striking figures. The Mission Field draws from this comparison the suggestion that missionaries sent to Japan must receive the highest possible education.—Exchange.

THE LAST OF EARTH

In a recent letter to family friends, Miss Mary T. Noyes, of Madura, gives som account of the last days of her sister, Miss Bessie B. Noyes, who died November 4007. After details of the sickness, she adds:—

HER thought was all for the rest of us. Even the last morning she said to me, "Go and lie down, dear, you will get so tired." If she had been more unselfish, we could have done more for her. So many have said "She is more like Christ than anyone in the mission—so childlike, loving patient, anxious to do her Father's will."

All the missionaries who could reach here in time for the burial came. The collector's wife sent beautiful flowers, and many comforting notes were written. How beautiful she looked—all the lines of care and suffering gone—sleeping peacefully, crowned with her beautiful white hair. The service was held in the doctor's bungalow. All the rooms were filled, and the wide—long verandas, with missionaries, civilians, our schoolgirls and other native—Christians. Every arrangement was made with much thought, the gentlemen personally conducting everything. In this country where there is no one to do this professionally, and usually much to shock one's sensibilities, this means very much forethought and care. She was laid away to rest just as the shadows were falling in our little mission cemetery. I could have wished it might have been with our mother at Kodai, but it would not have been allowed; now no interments are allowed in our mission cemetery there, but only in a new place far down toward Shembaganoor, where it seems very bleak and bare.

Miss Swift took me to her house for the night, and the next day Mrs. Miller brought me here for a few days' rest and change. I had not realized how tired and weak I was, but everyone takes such care of and for me that I am sure I shall be rested soon. It is sad to think that she will never enjoy the new bungalow she took so much interest in, but she is better off in her Father's house with her Saviour and our own dear father and mother. I thought at the last she murmured, "I shall meet you there."

My sincerest and dearest love to you all. I am glad I have work and responsibility waiting for me. I could not bear it without. Bessie's love will never be forgotten, and her death may accomplish some work God could not do in any other way. I am sorry I could not write to each one separately, but you will understand.

How much easier it is to see what others ought to do than to recognize and perform our own duty.

TWO HINDU WOMEN

BY MISS FRANCES V. EMERSON

THE popular conception of Oriental women has pictured them as often full of grace and charm but lacking in intellectual ability and executive power. Why try to educate them? we are sometimes asked. These slight sketches of two among many who have attained distinction in spite of adverse circumstances will reveal some of the wonderful possibilities latent in these Hindu women.

TORU DUTT

Edmund Gosse describes receiving in the Indian mail a shabby little pamphlet, printed in queer type and bound in orange-colored paper, entitled, "A Sheaf Gleaned in French Fields," by Toru Dutt. What was his surprise to find in this unpromising looking little volume verses of much charm and of real poetic feeling. It was the work of a young girl not then twenty. They were a selection of poems from nearly a hundred of the best modern French poets translated into English. That is, here were poems taken from a foreign language and rendered into meter in another foreign language, and that meter often "exquisite English verse." As Mr. Gosse says, we forget our surprise at the inequality of the work in our astonishment that it should have been done at all.

Toru Dutt was born in Calcutta in 1856, the daughter of a distinguished, converted, Hindu gentleman. Educated in her father's house in Calcutta, with the exception of a year in Bombay, at the age of thirteen she was taken to Europe and placed in a French pension. She was here only a few months, and after traveling in Italy and England she and her sister attended lectures in Cambridge. At seventeen she returned to Calcutta and devoted herself to the study of Sanskrit literature, so full of exuberant fancy and lofty sentiment. But her brilliant mind longed to express itself. She had already begun to write, and for the sake of securing an audience decided to publish Essays were the first product of her pen, followed by the in English. "Sheaf Gleaned in French Fields." Then came original poems. But the eager creative spirit was too much for the frail body. She adds one more to the pathetic list of poets singing their songs while struggling with fatal illness. After months of suffering borne with Christian faith and fortitude she died when only twenty-one. Among her papers were found a romance in French, Le Journal de Mlle. D'Anvers, with studies of character "full of vigor and originality"; and what was her last and probably her best work, a volume of original poems, called "Ancient Ballads and Legends of Hindustan"-

Life and Light

[February

poems not only of great beauty but a wonder revelation of the spirit of the Orient, its romance and its sublimity. She suggests Marie Bashkirtseff in her youthful brilliancy, but she was possessed of wider attainments, of sanex vision and of deeper and truer religious life. Of the significance of Torus Dutt's work we may judge from Mr. Gosse's summing up: "When the history of our country's literature comes to be written there is sure to be an page in it dedicated to this fragile, exotic blossom of song."

THE STORY OF THE PUNDITA RAMABAI

Into the forest of Western India, into the jungle, made real to us by Kip—ling, we must look for the birthplace of the Pundita Ramabai.

Years before her father, a man of wealth, of learning and of advanced views, had wished to educate his nine-year-old bride. But opposition to woman's education was too strong for him, and in order to carry out his plans he was obliged to flee with his child wife to the forest. In this jungle hut in the tangle of vines and creepers, with beautiful tropical flowers all about, but also within sound of the cries of the tiger, the little wife grew to womanhood, and became not only practiced in household duties and devoted to her children, but learned in Sanskrit and the sacred Puranas. Here in this forest home Ramabai was born in 1858.

The father, as religious as he was learned, had been prodigal of his wealth to pilgrims, and when Ramabai was born little was left to him. Six months after,* taking the baby Ramabai in a cane box, the family were themselves forced to begin the life of pilgrims, going from one shrine to another, bathing in sacred streams, worshiping in temples, and for a livelihood reading aloud the sacred Puranas. Again we must turn to Kipling, to the travels of Kim and his lama, for some idea of this wandering life. In the cool of the early morning hours before they started out on their day's journey the mother used to teach the little girl, and when Ramabai was twelve she knew by heart eighteen thousand verses of the Puranas, and had learned almost unconsciously Marathi, Kanarese, Hindustani and Bengali.

For a time all went well, but famine was abroad in the land and the family suffered for food, even for water. Worn out by hardship, first the father, then the mother, and finally a sister succumbed and died of starvation. Ramabai and one brother continued their wearisome journeying, often without food for days, barefooted, with little clothing, and often no shelter for the night, sometimes keeping off intense cold by digging grave-like pits and covering their bodies with sand. They could get no work or

62

^{*}Dr. Bodley says that Ramabai was nine when they began that pilgrim life, but Ramabai says she was six months old.

means of support. They devoted much time to worshiping the gods and performing virtuous acts, hoping thereby to win wealth and renown. Finding their deeds unrewarded they began to lose faith in their gods.

Ramabai, a slight, delicate looking girl of twenty-two, had become very learned, a "prodigy of erudition" she was called; thoroughly familiar with the Hindu sacred writings, and speaking fluently seven languages. Even now no other woman has ever been allowed to call herself Pundita.

So far as they had opportunity she and her brother lectured constantly, advocating the education of woman. In Calcutta she finally attracted much attention by her lectures. Here she married, but her husband died in nine-teen months leaving her with one little girl.

During Ramabai's wanderings she had been greatly moved by the sufferings of the child widows, whose condition of drudgery and abuse is practical slavery, their only refuge being a life of shame. determined to devote her life to their relief. As a preparation for this work she decided to go to England. She had now broken with her inherited faith but had not accepted Christianity. Reaching England with her little daughter she found a home with the Protestant sisters at Wantage. Here and elsewhere in England seeing the beauty of lives joyfully given in the service of others, she came to know the meaning of Christianity, and was baptized and confirmed. After a year and a half in England she came to America and was invited to speak in different cities. Her keen wit and pathos, her intellectual brilliancy, her enthusiastic devotion, aroused all hearts and kindled an enthusiasm, which finally organized in December, 1887, in Boston into the Ramabai Association.

Her plan was to open a house for high-caste widows where they might find a refuge and be taught means of self-support. While the Bible was to be open to all, and the teachers would be Christians, there was to be no distinctly religious instruction. Every woman could keep her Hindu religion and customs.

The first home, called Sharada Sadan—abode of widows—was opened in Bombay in March, 1899, with two pupils, but was soon moved to Poona. From this modest beginning the school grew till it sheltered one hundred and seventy-eight pupils within its compound. Into this atmosphere of sympathy and love were gathered the widows, some of them little mites of five or six, some of them grave women of thirty or forty, bearing the ineradicable marks of suffering, but most of them girls from fifteen to twenty-five, rescued from their life of hardship and abuse, or from a worse fate. Ramabai was the life and heart of it all, not only teaching and superintending but giving a mother's care and love to each in her charge. But this was not

enough to absorb her indefatigable energy. Like the virtuous woman, "she considereth a field and buyeth it; with the fruit of her hand she planteth a vineyard." To increase the revenue of the school she bought one hundred acres of land at Kedgaon, planting half with fruit trees and half with useful crops.

While her outward activities were increasing, her spiritual life was growing deeper and richer. She longed to do more for Christ, and her heart yearned for the hundreds of widows still in wretchedness. The famine of 1897 gave her the coveted opportunity. Going herself to the famine district she gathered three hundred, whom she established at Kedgaon in tents, calling the settlement Mukti, and giving up her own salary for its support.

The famine of 1899-1900 offered means of reaching still more; gaunt, enfeebled, afflicted with loathsome disease, the result of starvation, they were nursed back to health with tenderest care. Ramabai did not rest until one thousand five hundred were brought into the compound. That all might be near her, the Sharada Sadan was also moved to Kedgaon.

To provide for the wants of all this multitude, two thousand or more, is no small problem. Various industries have been established. weaving room rugs are woven and the three dresses a year which each girl receives. In another room is the printing press. In the great kitchen the food is prepared. The girls are also trained in sewing and laundry work, in dairy work and oil making, in gardening and farming. There is regular school work for all; and what is dearest to Ramabai's heart, with the Mukti girls she is free to enter into active religious work such as she is pledged not to do with those of Sharada Sadan. In all that great community of two thousand souls Ramabai is the center and life, the power house whence is generated the force that keeps all in motion. Her head plans it all, her hand is on every wheel, her heart reaches out in love to encompass each one in that throng. It is Ramabai who directs the farm work and the fruit It is Ramabai who makes the contracts and superintends the building. It is Ramabai who keeps up the standard of work in the class room. It is Ramabai who translates the kindergarten songs, and has also written beautiful hymns for church use. It is Ramabai who reaches out to do evangelistic work among the surrounding people.

Of this wonderful woman in her work Dr. Charles Cuthbert Hall writes:
"When she entered the room—that little white-robed figure—one could feel
a thrill of consciousness pass through all that assembly as it recognized the
presence of a great personality. A single word from her, a single syllable,
could set the room ablaze or could hush it into silence. She is really one of
the most commanding and extraordinary women of her time."

But with all her marvelous executive ability, her intellectual brilliancy, it is her spiritual force which is the chief secret of her great work; a religious life which has gone on from height to height, a devotion to Christ which is ever more absolute, a communion and dwelling with God ever more complete, give her the power to redeem and transform the lives that come under her care.

OPPORTUNITIES IN JAPAN

Mrs. Cora Keith Warren, of Matsuyama, sister of Miss S. Emma Keith, our assistant treasurer, finds many openings for service. We take a few paragraphs from recent letters:—

YESTERDAY morning it was pouring, but cleared at noon and we both went to the station to meet the new commander of the army post. His wife came two weeks ago, and as she is a cousin of Mr. Harada he wrote to introduce her to us and Miss Parmelee, and I called on her last Monday. She said they were still so upset that she did not send the children to Sunday school the day before but would the next time. So I arranged with Kanazawa San, the Bible woman, to call for them this morning, but before the got there they were started off with a soldier detailed to take them to Sunday school. I fancy it is the first time such service has been required of Matsuyama soldiers. The parents are not Christians.

This week my club comes for its "talk meeting," and I have agreed to give the first of a series of four talks on our customs with regard to sewing and eating meals. This first one will be especially on the kinds of food suitable for the three meals. The next time will be cooking class, and I will speak with more detail about dinner and let them make and eat a soup. Then we will have the rest of the dinner—in words and, perhaps, setting the table for object lesson, but not the food. Then again on a cooking class day we will have some breakfast. By the way, in speaking of the club meeting, I forgot to mention that if I speak twenty minutes to half an hour on table matters, Kanazawa San will speak as long this week on some points in the training of children that she got hold of at the Sunday-school Convention in Hiroshima two months ago. She always gives something definitely Christian on a subject likely to interest the non-Christians of whom the club mainly consists.

I am quite hoping that good may come of an incident or series of incidents of this past week. A Y. M. C. A. evening school man, of whom Mr. Warren has several times spoken, came to see him, and I tried to show him what courtesy I could. I inquired about his family and found he had a wife and eight-year-old daughter, so yesterday I took Kanazawa San (Miss Jud-

son's Bible woman) and went to call. They are apparently a family of no special education, but of former good standing, and keeping the old traditions. Mr. Nagai's father lives with them; an old man who finds his only comfort in raising plants. As he was interested to select one of the finest to give me, I hope he will prove approachable, and that he may learn that there is still greater joy as a result of his son's coming to the Christian school. Mr. Nagai promised to bring her daughter to Sunday school to-day, and she was so evidently glad to talk with us that it is a hopeful opening.

But what do you suppose she said about the little girl? She heard that I had a son and congratulated me, saying she had nothing but a girl and that was worse than none at all. Of course I exclaimed, and I made some reply as if I understood her to be joking, but she said, "No, it's true! I'd give her away any time if I knew of anyone who wanted her;" and when I. remarked that we three sitting there had been our mothers' daughters, and I thought we should remember their kindness, she said I talked that way just because I had a boy—if I had a girl I would feel just as she did. I said I supposed she did not wish she were a man? No. And it was a pretty good thing that there are women in the world? Yes. But all the same she wanted a boy and not a girl. Think of it! Coming out with this voluble dissertation within five minutes of first meeting us! It must be something she allows herself to talk before the girl herself, and even though she probably knows that it must be somewhat discounted, it seems to me the truth in it must be very hard for the child as well as for her mother. I sincerely hope that Christ may so come into her heart that she may realize her privilege, and not regret the lack of what she now thinks would be a greater comfort.

I want to mention my society for women meeting here at my home twice a month. Under Mrs. Gulick and Mrs. Newell it has taken a great deal of time and strength for many years, and it is in the faith that their work cannot remain fruitless that we are earnestly praying and hoping that results may become visible this season to a larger extent than ever before. I also make a good many calls as one opportunity follows another. It may be a young girl has been to call on me to ask for English lessons. I try, in declining, to show her that it is not for lack of friendliness, and may make it possible to go to her home. Or during the tedious hours of the steamer tugs between here and Kobe. I let a copy of our Shikoku Christian paper serve as introduction to a fellow-traveler, and receive in return a cordial request to call when we both return to Matsuyama. Or Mr. Warren meets some man and says to me, "Won't you go with me when I call and see his wife?" Homes are open to us for friendly calling all over the city, and

carely do we find any reluctance to hear us speak of religion and Jesus Christ, or to consent when we say, "Please send the children to Sunday school."

This is and must be the largest part of my missionary work, and yet there is a chance to see and somewhat join in some of the work our dear W. B. M. women are giving their money for. I am now about to have for the first time, the experience of working directly with a Bible woman. Kanazawa Sm, who has been with Miss Judson, especially in work among the gradutes of the girls' school, is to become helper to the station and to the independent church. For her responsibility to the station she is to look to me, and I shall accordingly make more calls with her and fewer alone, perhaps. She is very carnest, a sweet, attractive woman, rather young, and that makes my responsibility the greater to help her grow into the best God gives her to become. After a year here, with only slender connections with the church, the has so endeared and commended herself to the church members that it is at their very earnest request that the change is being made. We are all hopeful that the new relations may be greatly blessed.

Two weeks ago I went to Kobe for the meeting of the Board of Managers of Kobe College. The meeting was on Saturday, and I could not get home before Sunday, but I could get down to our most distant out-station, Marugame; so I wrote to the Bible woman there, Ohashi San, that I would visit her. She, too, is young, and her newness in her work made her all the more happy to see some one who, though a stranger, meant, to some degree, her dear Bible school, with its trio of beautiful women, Misses Barrows, Talcott and Cozad. I had written that I wanted to meet as many of the women as possible, but on account of starting suddenly, and being sure to be very tired after the strenuous trip to Kobe and the day of consultations, I should prefer not to have any special meeting called. But I was not surprised myself to find that they persuaded me into it, and Sunday afternoon saw us gathered, a group of women, two children, two babies, and faithful Mr. Aono, the evangelist, who had preached in the morning. Learning that they were nearly all Christians, I spoke on Zaccheus, and the need of a vision of Christ, if we are to enter with full earnestness upon the work of the fall and winter. After the meeting we talked and got acquainted; and after the women had gone Ohashi San took me out calling on some who were unable to be at the meeting, and we had a good chance for personal conversation as we went. At the evening service again she was busy welcoming women and children, playing the baby organ, or keeping somewhat in check the noise of the crowds outside who pressed against the side of the house to peek in at the strange being who had appeared there. I heard a preacher famous in London city mission work this summer. He was disturbed by the sound of a child playing with some pieces of wood near the church, and had to send out to have it stopped. I don't know what he would have done had he been in Mr. Aono's place that night. I could not help thinking that his being in London instead of Japan is indeed God's leading. Here, one must be willing and able to speak on, oblivious of sights and sounds that might be distracting if one would allow. Monday again I spent in calling with Ohashi San. My impression of her is very pleasant. She is not brilliant, but she is earnest, and she is already gaining a hold on the women in that especially hard field of Marugame. I trust that she may stay there for many years service.

MISSIONARY LETTERS

CENTRAL TURKEY

None of our work is more important than that done by the Bible women, and could their number be multiplied, many communities would be blessed. Recent letters from Aintab tell of the opening of a school there to train such workers, and Mrs. Merrill says:—

When I speak of the Bible women's school, my strongest feeling is one of deep gratitude that I have been permitted to see the beginnings of what is, I believe, one of the most hopeful undertakings we have in the whole range of women's work. The school is the first of its kind for women anywhere in Turkey. We have begun very modestly, having rented one small room and a storeroom, and possessing no more than a few dishes, some mats, a lamp and a few stools as furniture. We began with some copper dishes, a Bible and a pair of bellows. The women who came from outside brought their own beds and a piece of carpeting each, so that the floor is covered. We have a blackboard, too, which is in daily use. The women sleep and eat and study and recite in this one room. We have about thirty pupils in all, most of whom are from Aintab, and spend only the mornings at the school. I wish you could go over with me to-morrow morning and see these wide-awake women and girls as I see them every day. I am usually with them from eight to eleven for prayers and two recitations, and then my assistant, Mariam Arakelyan, who was so long in Kessab in charge of the work Miss Chambers now has, gives a third lesson. The daily Bible lesson I give is now from the Old Testament, and is a study of the types and prophecies referring to Christ. The second lesson is a training class, in which we discuss methods of work. We are now taking up methods of Bible study. The first topic we took up quite thoroughly was methods of personal work, and the next one will be prayer-meeting methods.

I have never had any pupils who were so interested in their work as these women are. About half of them are Gregorian Christian workers to whom studies in these lines are an entirely new thing. My assistant teaches a lesson in catechism and one in Bible geography. We all sit on the floor, almost as close as we can in order to crowd into this little room. Each woman has her notebook and pencil and, of course, her Bible, and they work away there as though they were never going to have another chance to study the Bible in this way and were determined to get in all they can. We have a



MEMBERS OF THE AINTAB BIBLE WOMAN'S SCHOOL

weekly lecture on some outside topic, and to this other women are allowed to come. The following are some of the topics: "Woman's Work in the China Inland Mission," "Prevention of Disease," "Mistakes in the Training of Children," "The Story of Bible Translation," "The Story of Wellknown Hymns and Hymn Writers," "The Evangelization of the World in This Generation," "The Work of Hotchkiss in Africa," "Work for the Poor in American Cities." The women have been intensely interested in these talks, and in some cases have copied out the entire lecture into their notebooks to take to their villages and share with others.

On Sundays we hold a meeting for the poor women of the district who have not the opportunity to attend church, and who are glad to have the Word brought to their own door in this simple way. All in all, the work is most encouraging and presents large possibilities. I hope the ladies will have it in mind, and that it may be allowed to develop as it should. It ought to bring forward a trained band of consecrated women who should be a real power in this entire field. Pray for us anyway, and help us in other ways if you can.

Miss Blake, of the Aintab Seminary, wrote on November 2d:-

It is needless to say that we are just in love with the dear, dainty Goodsell baby. It seems so good just to see a fair, white, golden-haired, lively American baby, after all the little black ones, cunning, but far from dainty, that have had to satisfy us for two years. And to think that it is really our station baby, for a time at least.

Miss Norton has a heavy burden to carry these last days. She received a letter this week saying that her brother has been fearfully burned during an explosion in an electric car, and may not live. It is hard to be so far from home under such circumstances, but she is very plucky. Her family are not over speedy in writing either, but this time they were, and I hope they will keep her informed.

The celebration of Dr. Shepard's twenty-fifth anniversary took place two weeks or more ago. Properly, it should have been the week before that, but he was called away to Aleppo on a case, so it was postponed. was a grand success when it did come off. First there were exercises in the church, which was packed tight with people sitting on the floor, besides the benches full of invited guests. The courtyard was full, too. There were a large number of Turkish military men, very Frenchy in their full uniforms and curled mustaches, and of effendis and beys, besides many of that nationality of humbler position. For once they heard the straight gospel, if they never had before, for Dr. Shepard thought the opportunity too good to lose; and after all the speeches he rose and said, being called upon for a speech, "If anyone from another place who did not know Dr. Shepard, had been sitting here, he might perhaps think from all that has been said that Dr. Shepard was really a great man. But you and I know that it is not so. Dr. Shepard is not a great person at all, but a poor farmer's son, who was educated in America as a doctor, and has been working in this country for twenty-five years. But after all there is a certain truth in what has been said. Once a Great Person did come to this earth and did go about doing good, and whoever, even in a slight degree, receives the spirit of the Holy Jesus (by this name the Moslems always mention Jesus) in his heart, must follow his example. Whoever has even a little of the love of Jesus in his heart, must do good and try to help and comfort the sick and suffering. He cannot not try to do these things. I came to this country for just one purpose—nothing else—to try to raise those who, have fallen into sin and lead them to their Saviour;" and then he spoke of how much harm we often do by our lack of love and care for one another, and made a very practical application on the subject of keeping the streets clean. There was something very noble about his simple, straightforward words, and as the hearers to whom they were especially directed sat listening with grave, attentive faces, I could not help wondering what was passing in their hearts.

Miss Norton, who shares with Miss Blake the care of the seminary, wrote a little later:-

Prices are rapidly advancing here, and it costs a great deal more to live than formerly. I paid just twice as much money for the school charcoal this year as was paid last year. Food stuffs are twenty per cent, twenty-five per cent, or even more, higher than last year, and yet that year was considered expensive. For forty-seven loads of wood this year more money had to be paid than for sixty-five loads the year before. Expenses at the school have been ground down to the lowest possible point, and it has not been a pleasant task. I am positively ashamed to face our steward and matron because of having had to be so stingy with them.

EUROPEAN TURKEY

A private letter from Miss Mary E. Matthews, of Monastir, Turkey, in Europe, gives a hint that may be useful to some women with skillful fingers who would like to desomething for Christ's "little ones":—

I must wait no longer to thank you for the surprise I had when a box came to me with some dear little red mittens. How many times Miss Cole and I had wished our girls had warm mittens to cover their hands when they went to walk in winter. They look so cold. Not one of them has any, and these will be a beautiful present for the smallest girls for Christmas. How did you know where to send them? You could not have found a better place! I thank you, and I know the girls will be very grateful, too.

All the three graduates of last June are teaching in out-stations of our mission, and we hope they will do much good. We have twenty-seven boarders, and they are very good girls. Two of them were received into church membership recently. May God answer all the prayers offered for his work, here. There is need of a revival in all our hearts.

INDIA, MARATHI MISSION

In the need which the American Board has felt to reduce all expenses as much as possible they have considered the plan of transferring the work at Wai and Satara to some other Board. Naturally the thought of such a transfer was a great pain to our missionaries, and a letter from Mrs. Sibley tells of her joy that this plan has been given up:—

The cablegram from the Board about Wai fills us with great thankfulness; and we trust equally good news for Satara will come in good time. It is true we are few in number, and the present force is not sufficient to do all the work to be done in this splendid Satara district, but it would be a long time before any other mission could do even as much as we are doing now in Satara. I feel that we can wait with patience and cheerfulness till our Board is able to send re-inforcements. A year ago the outlook was no brighter than now, and yet since then our mission has been re-enforced by six splendidly equipped young missionaries. It is impossible for me not to trust in the Lord of the harvest that he will send forth all the needed laborers, not only for the Marathi Mission but also for the twenty-one other missions of our beloved American Board. My heart goes out to our Boards and to all you dear, brave fellow-workers at the other end of the line. His blessing and courage and success crown and reward you all, is my daily and frequent prayer.

Mr. Lee is improving all the time in health, and I am in almost perfect health again, gaining yearly in strength. Mrs. Lee and baby are splendidly well. Bubonic plague has raged fearfully in Wai, but it has brought us in closer touch with the people, and I see God's hand in it, preparing them to receive the blessing he waits to bestow upon them. There were three cases among our children before we could get them re-inoculated with fresh Since then all have been kept well although plague surrounded 138 on every hand. Of the three cases two recovered, and the third, our little Premchaud, a dear boy of ten years, was taken home to the tender Shep During the nine days of illness he brought us much herd's love and care. of the sweetness of trust in the Saviour. He knew he was dying and said "Jesus bids me come, and so I am glad to go." He had a message everyone, not forgetting Miss Gordon and the children away at school His was the first death from plague among the Wai Christians in all thes The dear Christians were so brave and loving through all the illness and gave me most efficient, loving help in the night and day nursing.

Our little church grows in likeness to Christ, and it gives one grecourage and hope that his kingdom is coming to this dear people.



LEADERS IN COUNCIL

uestion in this department for last month was: "What kinds of hand boys and girls from nine to sixteen do at their circle where only a is given to this part of the work?" One leader has found the work helpful and practical.

s her children cut from advertisements all the different kinds of , vehicles, chairs, beds, figures in costume, and so forth, that they and paste all of the same thing onto a sheet of stiff paper. These pictures can be used by the missionaries in their school work, and eat help in emphasizing the difference between American ways of I those of other countries. Carrying out a similar thought pictures are for a room may be pasted onto a single card. By means of its the boys and girls of China, Japan and India can learn how the an American house looks compared with their homes.

THE GREAT PITTSBURG GATHERING

BY MISS LUCIA C. WITHERBY

itsburg, Pennsylvania, March 10-12, 1908, there is to be a coninder the auspices of the Young People's Missionary Movement.
kers will be foreign missionaries from all boards, as well as workhome land and prominent missionary leaders all over the world.
ain object of the convention is to bring before the laymen and
in our churches the great need of education along missionary lines,
up our home churches, and enable the members to work with an
t knowledge of the field. Even to-day there are many people who
low what it means really to study missions. Of course, one is inn people everywhere, but when he does not understand their differnuments, how can he render them intelligent service?
ne is past when only the missionary on the firing line needs to know
tions under which he works. Help, to be effective, must be given
tly in this twentieth century. Business men will not invest in a

out which they know nothing. And you and I have no right to

present a cause about which we know comparatively little, when it is possible for us to know so much.

Pittsburg is not so very far away from us, and we owe it as presidents of branches, branch secretaries, leaders of mission circles and young women's societies, to be sure that we ourselves and our most faithful workers are in a way to receive lasting help from this opportunity.

This gathering comes two years after the Student Volunteer Convention held at Nashville, and is intended to do for our churches what that gathering did for the colleges. The Nashville convention helped to increase the number engaged in mission study in one of our colleges from sixty to three hundred. The Pittsburg gathering has the power to work the same wonders in our churches. Thousands of our young people are engaged in mission study; but there is room for thousands more to put their shoulders to the wheel.

The definite information about the speakers, railroad rates and so forth has not yet reached us; but we shall be happy to write you all that we know about the arrangements, as fast as the knowledge comes to us, if we have your address.

Please do not let this opportunity slip if you can possibly go or provide a substitute to represent you there. If you do, it may mean that your work will suffer in the coming year for just the inspiration which Pittsburg can give.



SOME SUGGESTIONS FOR THE USE OF THE MISSIONARY MAGAZINE

BY MRS. F. E. CLARK

1. Keep your missionary magazine in sight. Put it in a convenient place where it will often catch your eye, and where you will occasionally spend an odd minute in reading it, just because it is at hand and nothing else is. If you are doomed to spend a half hour or more on the train each morning, in going to and from your work, keep the missionary magazine in your It will not take up much room, and as you go and come day by day, you may take pleasure in reading where and how our missionaries go and come in their daily work, and as you think how much more comfortably you travel than most of them can, you lift up a silent petition for strength for those tired travelers in other lands, who must bear so much hardship in going about among their people.

If you must spend a considerable time in sewing, keep the magazine in your workbasket and snatch an occasional glance at it as you sew; steal five minutes from the next pair of stockings to read the letter from a missionary who wishes she could get a little time for sewing, or for that other one who must be teaching all day long with the care of forty or fifty little Chinese or Japanese girls, in the evening, too, and as you sew, pray a little prayer for her.

If, in these days when the servant problem is so hard to solve, you find yourself doomed to spend much time in your kitchen, keep the magazine on the kithen table, sit down before the stove a few minutes and read it as you watch your oven. I don't believe your cake will burn, even if you shut your eyes a moment to pray for the missionary who must live almost wholly on rice or canned food, and whose trials in her own kitchen are such as you never dreamed of.

If you are a busy mother with little children to care for, and hardly a moment that you can call your own, keep the magazine on your bureau or dressing table, and read while you do up your hair in the morning; sometimes read a story from it to the little children who gather around you, or tell them stories of the missionary mothers who have had to send their children away from home, way across the ocean to America for their education, to grow up, perhaps, among strangers. The little missionary child may always have loving care, but she will have many lonesome times and many times when she will long to "tell mother all about it." And as you read and tell the stories, pray and ask your children to pray, for the lonesome missionary mothers, and for the little homesick missionary children. And I am sure you will add a word of thanksgiving for your own little children who make your days so busy, and you will want to do something more than pray for the missionary mothers. You will surely plan some extra offt because of your own blessings.

Keep your magazine in the one place where it is most convenient for you, and where you will surely find time to read it every day, and as you work take time to think over what you have read, and by the end of the month you will have read and thought of your magazine in a way that will surely profit you as well as the missionary cause.

2. As you read your magazine mark it. Keep a lead pencil at hand, and when you come across something that would be interesting to tell at the next missionary meeting, or mothers' meeting, or church prayer meeting,

- mark it P. M. Mark also on the outside of the cover the letters P. M. and the number of the page. If you find something that would be interesting to talk about at the breakfast table, mark it B. T., and mark it also on the cover. If you find something that ought to interest your next neighbor, mark it N., and call her attention to it the next time you see her, and offer to lend her the magazine if she does not take it. Perhaps she will read that and also something else you have marked. By this system of marking you will always be able to find quickly the stories and letters you most want to use.
- 3. Keep the back numbers of the magazine. Some of the descriptions of missionary work, and of cities where the work is done, are just as true to life to-day as ten years ago, and just as useful for a missionary meeting or a talk over the teacups.
- 4. Read your magazine in your morning quiet hour. Begin the morning watch with the missionary magazine. Perhaps you will read first of four or five missionaries who have just come home on a furlough; then you stopand spend a quiet moment in thinking of them. Perhaps you know nothing about them, except that the magazine tells you they have come from. Marsovan, or Smyrna, or Foochow, but you know that they are comehome for a rest after years of overwork; you spend a moment more in thinking of the cities and villages from which they have come, of the native= people whom they have helped, and of the weary workers over there who are trying to do double work while these are at home, because our missionary boards have not money enough to send out substitutes to take their places. And as you sit in your comfortable chair you feel a deep sympathy for those tired workers in foreign lands. You spend another moment in thinking why they do it, and why so much of the burden of these souls should come upon them, while you are working just as hard it may be, but with all the comforts of home about you. You know they have prayed "Thy kingdom come," and you know they are trying to do all they can to hasten its coming, and you wonder if you are doing your own share of the work; and now you are ready for your morning prayer. And I think you will begin it as the Lord's prayer begins, with petitions for the larger things of God's kingdom first, and your own individual needs and those of your family afterwards. And as you pray for these missionaries at home on furlough, and for those who are trying to do double work in the cities from which they come, you pray that we at home may do more to stay up their hands, that we may care more about Christ's kingdom, and may do all we can to help in the good work. As you pray for yourself and your own family, you pray that you may all become workers in the Master's yineyard.

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and you ask the Master what more he would have you do or say to-day to help, and you ask him to fit you in this morning quiet hour to do more and better work for him, and for his kingdom.

By this time you are ready to read your Bible, and the Lord himself will open to you the Scriptures, and give you larger views of life, and of your own work in the world, and "as your days your strength shall be."

OUR DAILY PRAYER IN FEBRUARY

No part of the work at home is more far-reaching and important than training the children to interest in missions, and those who do this work need special gifts of wisdom and patience and love. We may well pray for them.

The Glory kindergarten has for years been a power for incalculable good in Kobe, and the training school for kindergartners under care of Miss Howe provides for many more of like blessed influence. The last class to enter has sixteen members and a waiting list of ten more.

Mrs. Tewksbury is now in this country, and her stories of China and its people have made the work there far more real to many of us. Mrs. Goodrich, wife of the dean of the Union Theological Seminary, finds many opportunities to help both men and women.

Miss Chapin's work is mainly evangelistic, making tours among villages so far as her strength allows. She also superintends the day schools taught by native workers in those villages. Of her tours the report says: "She has been rocked in a Peking cart into a condition between a rubber ball and an icicle, smothered by dust-storms outdoors, or by foul air indoors, hours of lonely riding or hours of being the focus of concentrated curiosity, graciously eating food prepared under revolting conditions or patiently explaining the axioms of Christianity to hungry ears." Mrs. Wilder has made a great success of the children's class in the Sunday school. The twenty-five little folks have learned hymns, the Commandments, the Beatitudes, the Shepherd Psalm and the love chapter. Mrs. Ingram improves well the many opportunities that come through the work of her husband who is a physician. Her own health gave way last year but she is now improving.

The North China Mission carries on its work in seven stations widely scattered in a very populous region, and our missionaries are facing unprecedented opportunities. The report of the recent deputation states that our North China and Shansi Missions are responsible for Christian activity among 18,500,000 people, for whom no other missionary board is at work. We must pray that their strength be renewed and that new workers may go

to reinforce them. Mrs. Sheffield teaches in the North China Union College for young men, a work that gives her wide influence, superintends the Sunday school for women and girls and directs the school for boys. Mrs. Galt makes time to oversee day schools and to help in the station classes, besides the care of home and little ones. Mrs. McCann is now with her husband in this country. Mrs. Ament is compelled by domestic duties to remain for the present in this country, and she is sorely missed in Peking, both by her fellow-workers and the native women.

Miss Browne, well known to many as our former secretary of young people's work, has charge of the girls' boarding school with between thirty and forty pupils. Miss Lyons teaches in the girls' boarding school.

Mrs. Smith has made visits more or less prolonged to all the out-stations in her district, carrying help to all the native workers. She guides the women's classes and lends a helping hand to all kinds of missionary work.

Dr. Tucker's medical work is engrossing, patients coming from three to five days' journey to seek her help. She went last summer for a few weeks to help the women in Shansi, where they have no woman physician, and found on her return so many new patients arriving daily that it "seemed almost criminal to be absent a month." The report says, "We feel that the work of the hospital is to reach these women for Jesus Christ."

Many prayers have gone up for Mrs. Perkins since the terrible accident in February last by which she lost both feet. A brave and characteristically unselfish letter, written in October, says: "On reaching home we found that the feet, warranted to have no corns nor chilblains, had arrived a few hours before us, so the children had the satisfaction of seeing their mother sit on the bed with her feet on the floor. I can now stand alone and take a step or two while holding to the bed post with one hand, and hope to walk by Christmas." Mrs. Aiken's report says: "Teaching classes in the boys school, helping in instrumental music, study of the language, domestic duties, dispensing medicine and visiting Chinese homes have been some of the duties of the missionaries. Many new plans of work are on our mind and heart for the coming year, but only God knows how much we can accomplish."

The boarding school for girls in Pang-Chuang is supported by the W. B. M. I., and enrolls over forty pupils. Miss Grace Wyckoff has charge of the school, and makes some tours. Her sister, Miss Gertrude Wyckoff, is now in this country on furlough.

The Bridgman School, so named in memory of Mrs. E. C. Bridgman, wife of the first missionary sent to China by the American Board, is supported by the W. B. M. I. In the Union College the Presbyterian mission

and the London Missionary Society combine with the Congregationalists. Miss Miner is at the head of the school, and Miss Payne has taught chemistry there. She also has a class of fifty children every Sunday. The kindergarten at Peking, under care of Mrs. Stelle, enrolls fifty children, mostly from non-Christian homes, and has been called "the best equipped kindergarten in the East." Miss Reed teaches in the Union College and superintends other schools.

Miss Jones has done much touring and evangelistic work, but has devoted much time to Mrs. Perkins since the terrible accident to the latter.

Dr. Tallmon adds to medical work some evangelistic service, and with language study all her time is full.

Miss Corbett is a daughter of the country, and as such is welcomed with delight by the Chinese. Her work is to be largely in music.

Mrs. Young, wife of a busy physician, still new to the language and country, has a little one to claim her attention. Mrs. Stanley is the veteran, mother to all the missionaries, showing much hospitality and giving sympathy and invaluable counsel in times of stress and perplexity. Mrs. Ewing finds that the care of her four children and other domestic duties take most of her time and strength, but she makes opportunity to call on her new neighbors in the suburb of Hsiku, whither the station has removed. An article in Life and Light for November, 1907, tells us something of the work of Miss Andrews. She does not mention, however, her great and faithful work for the young men in the college, those who go out to be preachers and teachers.

Mrs. Ellis still feels that her "first duty is to study," to master the language that so she may come closer to the people, but she is already able to do much for the women and children about her. Since the Calendar was arranged Miss Mabel Ellis, sister-in-law of Mrs. Ellis, has joined this station, henceforth to be spelled Lint-sing.

The Bible training school was established in memory of Mrs. J. B. Angell, wife of the president of Michigan University. He was for some years United States minister in Peking. The school is under the joint care of Miss Porter and Miss Russell.

Mr. and Mrs. Sprague are the only American missionaries in a district of 2,000,000 people, and the inability to meet the many opportunities must be a heavy load.

Mrs. Porter has with her husband withdrawn from missionary service on account of his ill health. For many years they had brought invaluable help to multitudes both in soul and body, and they are greatly missed. Mrs. Stanley's work is chiefly with her own little ones, as that of all young

mothers must be. The population of the Lint-sing district is reckoned at 2,000 a square mile. The girls' school has no building, and enrolls ten day scholars and two boarders.

The W. B. M. has no missionaries now at Pao-ting-fu where Miss Gould and Miss Morrill laid down their lives. Miss Jones, of the W. B. M. P., carries on the work for women there.

Miss Browne has care of the school for girls at Tung-chou, with more than thirty pupils. An article by Miss Andrews in LIFE AND LIGHT for November, 1907, describes the work and workers for women in that place.

For lack of a building and teachers we have now no school at Tientsin. Mrs. Ewing does all that she can to visit homes and to help the women. The poor laboring women find it hard to attend the classes regularly, and sometimes very hard to learn when they are there. But many of them are very earnest and persevering, and learn much that is precious.

Miss Chapin, sister of Miss Abbie Chapin, accompanied her on her return to China, and though not an appointed missionary and in delicate health has thrown herself earnestly into work for the people among whom he parents worked for many years.

The Cho Chou school has about twenty pupils, bright promising girls and is under the care of Miss Jessie E. Payne.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR APRIL

CHAPTER VI OF GLORIA CHRISTI, MISSIONS AND SOCIAL PROGRES

Progress means "a moving forward," and we can make our meeting effective by picturing this motion, past, present and future. One may show the change from the Britain of the fifth century to New England of to-day, a change due to the influence of missions. Another may picture the developing life of individuals, homes and communities in missionary fields, as Africa, Turkey, China. Show the great lines of travel and commerce, the call for education, and the equipments of civilization in house, clothing and tools. Then, if there be a woman among you who is a prophet ask her to portray the society of the future, when the kingdom of God shall prevain all lands and in all men, and the selfishness and greed and wrong that stain ever so-called Christian lands shall be done away.

BISHOP DOANE has pictured the many, many open doors of opportunity all over the world, begging the Christian Church to come in and do God's work for the dark nations. But there are two sides to every door. On one side of these doors is written "Opportunity"; on the other side is written "Responsibility."

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BOOK NOTICES

To-day in the Land of the To-morrow. By Jasper L. Moses. Published by Christian Woman's Board of Missions, Indianapolis. Pp. 83. Price, 50 cents.

This book is written by the President of the Christian Institute of Monterey, Mexico. It is a study in the development of Mexico. A bibliography of the best recent works on Mexico is given at the end of the volume. The book is also abundantly illustrated. The writer disclaims giving statistics or mere data that could be found in encyclopedias, neither has he dwelt much on the picturesque and historic features of Old Mexico, but he has attempted to show the Mexican people as they are to-day.

Contrasts in Social Progress. By E. P. Tenney. Pp. 415. Published by Longmans, Green & Co. Price, \$2.50.

This stately volume is the result of much painstaking research and scholarship. It is invaluable as a book of reference if information is desired on any particular subject. The third chapter, which is entitled "Contrasts in Home Building," deals with Buddhist, Confucianist, Mussulman homes, and contrasts these with Christian homes. It is written in a smooth, clear style, and repays one in reading as well as in reference. Dr. Tenney was at one time president of Colorado College.

China and America To-day. By Arthur H. Smith. Published by Fleming H. Revell Company. Pp. 256. Price, \$1.25.

The sub-title of this latest book of Dr. Smith's on China is "A Study of Conditions and Relations," and it is dedicated "To All Those in Every Land, and Especially in America, Who Recognize the Actual and the Potential Greatness of the Chinese People, and the Duty of the Most Enlightened Western Nations to Promote their Welfare." The last two of the eight chapters consider "America's Advantages and Disadvantages in China," and "America's Opportunities and Responsibilities in China." The whole book is timely and strategic. Probably there is no more trustworthy authority on that great empire, which looms so large on our horizon just now, than Dr. Arthur Smith, who is a missionary statesman. For thirty-five years a missionary of the American Board in China he has been able to produce at least five books on China, which have made him widely known in this land and other lands. His wisdom, his humor, his keen analysis of character make his books fascinating to read and safe to quote.

G. н. с.

THE happiness of love is in action; its test is what one is willing to do for others.—Selected.

SIDELIGHTS FROM PERIODICALS

THE dominant note in the January magazines so far as they bear upon missionary interests is the great crisis, social, political and religious, now apparent in all parts of the world.

The Missionary Review, besides the introductory survey, has four articles on that topic; viz. "New World Consciousness," "National Awaking in India," "Persia in Transition," and "Present Crisis in the East." World To-day has "Liberia, Its Crisis and Opportunity." The Circle has "Modern China, America's Share in Her Awakening." Putnam's has "Some Japanese Statesmen of To-day." In The Open Court we find "Present Religious Crisis," a collection of opinions from many different sources. Both Review of Reviews and Lippincott's consider the Cuban Problem. The American Catholic Review gives a historical sketch of "French Missionaries in India." F. V. R.

A MISSIONARY in Matabeleland, South Africa, was examining a woman with a view to baptism. She had had two children and lost them both, one quite young and one about a year old. To test her faith, he asked her if she did not sorrow because God had taken these little ones away. She said: "No; why should I? He took them to himself; he loved them and will care for them better than I, and I shall find them again in heaven, grown up all good." The missionary felt inclined to wish that all white people were on a level of that black woman, so lately a heathen.

WOMAN'S BOARD OF MISSIONS

Receipts from November 18 to December 18, 1907.

MISS SABAH LOUISE DAY, Treasurer.

15 00

67 40

46 00

MAINE.

MAINE.

Bangor.—Miss L. E. Johnson,

Bastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor.

Bangor, Aux., 2; Bar Harbor, C. R.,

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Gardiner, South, Aux., 6; Portland, High St. Ch., Aux., 1, State St. Ch., Aux. (Th. Off. 30.70), 110.42; Westbrook, Cov. Dau., 2.50; Wilton, Aux., 8. Less ex-penses, 9.65,

Total,

360 12

231 72

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104 77

326 63

Whatsoever M. C., 5; Hillsboro Bridge, C. E. Soc., 2.35; Keene, First Ch., Aux., 75; Lyme, Aux., Th. Off., 16; North Hampton, Golden Eule M. C., 5; Ray-mond, Aux., 10; Rochester, Mrs. Mar-tha P. Horr, 10; Salem, Aux., 5, 186 95

VERMONT.

VERMORT.

Formort Branch.—Miss May E. Manley, Treas., Box H. Pittsford. Barton, Th. Off., 15.55; Bellows Falls, Th. Off., 100; Brattleboro, Center Cong. Ch., Th. Off., 36; Bristol, 10; Brookfield. First Ch., Th. Off., 2.85; Burlington, First Ch., Th. Off., 2.85; Cambridge Junction, Prim. S. S., 2; Cornwall, Th. Off., 6; East Hardwick, Th. Off. (with prev. contr. to const. L. M. Mrs. Carrol S. Montgomery), 16.26; Enceburg Falls, C. E. Soc., 4.86; Ensex Junction, Th. Off., 4.35; Frank-lin, Aux. (Th. Off., 13.16), 13.70; Jericho, Th. Off., 25.69), 43.30; New Haven, Union, 3.62; Mewport, Aux. (Th. Off., 25.69), 43.30; New Haven, Union, 3.62; Mewport, Aux. (Th. Off., 25.60), Manchester, Aux. (Th. Off., 25.60), 12.50; North Hennington, Juncys, 76 cts., North Craftsbury, Th. Off., 6.25; Post Mills, Th. Off., 8.35; Randolph, W. M. Union, 15; St. Johnsbury, North Ch. Aux. (Th. Off., 75.17), 100; Sudbury, 1.50; Thetford, 1; Waterbury, Th. Off., 21.59, Aux., Mrs. Josephine Drew, 20; Wilmington, C. E. Soc., 2.75; Windsor, Th. Off., 8,

MASSACHUSETTS.

Th. Off., 8,

MASSACHUSETTS.

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Borkshfre Branch.—Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield. Adams, Aux., 20.35; Dalton, A Friend, 270, Senior Aux., 165, Y. L. M. C., 8; Housatonic, Aux., 11; Lee, Second Aux., 146, Cong. S. S., Jr. and Prim. Cl., 10; Pittsfield, South Ch., Aux., 5; Richmond, Aux., 17.90. Leese expenses, 18.76,

Beston.—A Friend,

Brooktins.—Mrs. George A. Hall,

Charlestown.—A Friend, Mrs. John P. Logan, Treas., Hamilton. Lynn, Central Ch., C. R. and Prim. Dept., S. S.,

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Pranklin Co. Branch.—Miss Sarah R. Safford, Treas., 3 Grinnell St., Greenfield. Coll. at Branch Meetings, 12.09; Greenfield, Aux., 15, C. R., 1; Montague, Aux., 20; Northfield, Aux., 38; Orange, Aux., 20; Northfield, Aux., 38; Orange, Aux., 20; Sampsher Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amberst, Aux., 40; Am-

226 71

478 72

herst, North, Aux., 5; Amherst, South, Aux., 39; Belchertown, Aux. (25 of wh. to const. L. M. Mrs. Martin Bardwell), 33; Hadley, Aux. (Th. Off., 44.45) (75 of wh. to const. L. M's Mrs. E. W. Dickinson, Mrs. John Gates, Mrs. A. P. Kaudall), 85.45; Haydenville, Aux., 14; Northampton, Th. Off. at Rally, 3.96, Edwards Ch., Aux. (Th. Off., 48.66), 67.06, First Ch., Aux., Th. Off., 125, Giris' Club, 15; Norwich, Ladles' Aid Soc., 5; Southampton, Aux., 25 ots., Dau. of Cov., 25; Westhampton, Lanman Band, 30, Middlesex Branch.—Mrs. Frederick L. Claflin, Treas., Marlboro. Hopkinton (prev. contrl. const. L. M. Mrs. M. C. Holman); Marlboro, Uuion Ch., Aux., 8, C. R., 11; Natlck, Aux. (Th. Off., 50), 65.77; Wayland, Aux., 20.

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Arthur Leonard, Miss Ida Paun, Miss-Everett Robinson, Miss Anna M. Tisdale).

South Hadley,—Mt. Holyoke College, Y. W. C. A.,

Suffolk Branch.—Mrs. Frank G. Cook, Treas, 44 Garden St., Cambridge. Allston, Cong. C. E. Soc., 60: Arlington, Bradshaw Miss'y Ass'n, 120; Boston, Mt. Vernon Ch., Aux., 43; Brighton, Aux. (C. R., 5), 89.49, Pro Christo ('lub, 9, Brookline, Leyden Ch., For. Dept. Woman's Union, 314.80; Cambridge, First Cong. Ch., Aux., 30; Shepard Guild, 25, Pilgrim Ch., Woman's Miss'y Soc., 38, Y. L. M. C., 8; Dorchester, Central Ch., Aux., 13.20, Second Ch., Young Ladies' Soc., 38.15, Go-Forth M. B., 5.69; Jamsica Plain, Boylston Ch., Aux., 4.65, Central Ch., For. Dept. Woman's Ass'n, 200; Newton Highlands, Aux., 40; Newton, West (prev. contri. to const. L. M. Mrs. J. Edgar Park); Roxbury, Eliot Ch., Aux., 19, Immanuel-Walnut Ave. Ch., For. Dept. 262.18; Wellesley Hills, Aux., 20, Worcester.—Offering at Annual Meeting,

Worces add'i, ater.—Offering at Annual Meeting, add'l,
Worcester Co. Branch.—Mrs. Theodore H.
Nye, Treas., 15 Berkshire St., Worcester.
Petersham, Miss Elizabeth B. Dawes,
100; Spencer, Inter. Dept., S. S., 31;
Warren, Aux., 7; Worcester, Plymouth
Ch., Aux., 25,

8,410 90 Total.

163 00

5 41

LEGACIES.

Bernardston.—Mrs. Martha C. Ryther, add'l,
Boston.—Lizzie C. White, by Baily L.
Page, Admr.,
Spencer.—Phebe A. Bemis, by Nathan E. Spencer.—Phel Craig, Extr., 200 00

813 43 Total,

Total, 6

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Harford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Bristol, Aux., 36.40; Ellington, Jr. C. E. Soc., 2.10; Farmington Ave., Ch., Aux., 60 of wh. by Mrs. W. P. Williams const. L. M's Mrs. Samuel M. Alvord, Mrs. David S. Moseley), 205.50, First Ch., Aux., 33.45; Plainville, Aux. (Th. Off., 22.20) (25 of wh. to const. L. M. Mrs. Lyman Burt), 60; Vernon Center, Aux., Twenty-fifth Anniversary, Th. Off. (to const. L. M. Mrs. Jennie E. Howe), 25, New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Branford, Aux., 97.50; Bridgeport, South Ch., Mrs. E. W. Lewis (to const. L. M. Mrs. Caroline Judson Calef), 25; Brookfield Center, Aux., 7; Centerbrook, Aux., 15.30; Cheshire, Aux. (50 of wh. to const. L. M. Mrs. Lackman, 74; Colebrook, Aux., 36.35; East Canaan, Aux. (to const. L. M. Mrs. Jones, Mrs. Louise Beach, Mrs. Carl Stackman), 74; Colebrook, Aux., 36.35; East Canaan, Aux. (to const. L. M. Mrs. Jones, Mrs. John S. Lane, Mrs. A. H. Jones, Mrs. S. On Marcy, Mrs. A. H. Jones, Mrs. John S. Lane, Mrs. John S. Lane, Mrs. A. H. Jones, Mrs. John S. Lane, Mrs. A. H. Jones, Mrs. J CONNECTICUT. 311 02 715 14 1.535 75 FEW YORK.

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Katonah.—Mrs. Helena L. Todd,
New York State Branch.—Mrs. F. M.
Turner, Treas., 646 St. Mark's Ave.,
Brooklyn. Brooklyn, Central Ch., Aux.,
166.66, Clinton Ave. Ch., Aux., 69, Evangel Ch., Aux., 5, Park Ave. Branch,
Aux., 10, Plymouth Ch., Aux., 26, C. R.,
41, Puritan Ch., 8. S., 16.50, Richmond
Hill Ch., Aux., 10; South Ch., 8. S., 26,
Tompkins Ave., Ch., Aux., 106; Buffalo,
Plymouth Ch., Inasmuch Cir. 10; Carthage, Aux., 16, Central Assoc., 7; Chenango Forks, Aux., 3.05; Cortland,
Second Ch., Aux., 5; Eaton, Aux., 15;
Flushing, Aux., 12, C. R., 1.70; Gaines,
Aux., 16, C. E. Soc., 2; Harford, Pa.,
Aux., 16; Jamestown, Aux., 4. Prim.
Dept., S. S., 10; New York, Mrs. John
Reid, 20, Bethany Ch., C. R., 3.15; Oswego, Aux. (25 of wh. to const. L. M.
Mrs. L. A. Burnham), 46; Phœnix, C. E.
Soc., 90; Riverhead, Sound Ave. Ch.,
Aux., 25.40; Sherburne, Aux., 38.18;
Spencerport, Aux., 45; Syzacuse, Danrith Cir., 10, Plymouth Ch., C. E. Soc.,
25; Warsaw, Aux., 46, C. E. Soc., 10
(with 15 from Aux. to const. L. M. Mrs.
Mary Gray); Wellsville, Aux., 10; West
Winfield, C. E. Soc., 10; White Plains,
Aux., 50. Less expenses, 168.67,

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PENNSYLVANIA.

Pottsville.-Mrs, Francis M. Quick,

1 00

SOUTH CAROLINA.

Charleston.—Mrs. Boylston, 1, Avery Inst., 4, Circular Cong. Ch., 10, Jr. C. E. Soc., Jr. Circle, 2.42, Plymouth Ch., 8,

FLORIDA.

7. H. M. U.—Mrs. Catharine A. Lewis, Treas., Mount Dora. Ormond, Aux.,

Donations. Specials, Legacies,

Total.

TOTAL FROM OCT. 18, 1907 TO DEC. 18, 1907.

Donations. Buildings, Specials, Legacies, 12,496 43 1,006 00 575 28 1,067 00

Total, \$15,795 45

Total.



Forsibrat.

Miss LAURA M. RICHARDS,
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Editor Parific Bepartment in Tife and Tight.

MRS. J. K. McLEAN.

THE COST OF BECOMING A CHRISTIAN IN INDIA

BY REV. J. C. PERKINS

You doubtless know but little about the system of caste which is so prevalent and powerful throughout this country. It is very cruel and heartless, and will yield to no persuasion or influence. When outcasts or low-caste people embrace Christianity they make little or no opposition. The low castes are considered on the level of brutes, and it matters little what they do or where they go. But when one from the high castes thinks of confessing Christ the whole caste, and I may say the whole community, rises and puts forth every effort to retain him in Hinduism.

The Bible woman's work has been greatly blessed lately, and a number of high-caste women have come out from Hinduism and become Christians in spite of the opposition, fierce and oftentimes cruel, of their associates. I had an interesting case last week which may interest you and give you a little insight into what it costs some people to say that Jesus Christ is Lord and God.

A woman in this place has been for some time a firm believer in our Lord, and has been allowed by her husband to attend our church. She was such a good woman and so faithful in all her home duties that her husband, who loved her and trusted her, did not seem to realize what he was permitting when he made no objection to her attending worship with the Christians. Time went on, and finally it was reported that she was influencing her husband, and it became very likely that she would be able to induce him to come with her to Christianity. The pastor was called away last week on some important business, and wrote a letter to me, saying that the woman was fairly pressing us to baptize her, and as she was so urgent, asked if I would not consider the matter and baptize her on the coming Sabbath. We had no doubt of the woman's faith nor of her fitness to join the church. The question was how much of a row would occur, and how much she could endure of the persecution that was sure to come after her baptism.

The Hindus are very curious in one respect; namely, that they allow their people to say that Christ is God, that the Christian religion is true, that their own religion is false, provided that the person is not baptized. Baptism is the rite that separates them from Hinduism, and until that takes place they are as a rule indifferent to what their relatives say about Christianity.

Last week there was a wedding among the relatives of this woman, and many members of the caste came from different towns and villages to attend the wedding. In some way it leaked out that our friend was thinking of being baptized. Immediately there was the greatest disturbance among them, and they called the husband and told him he had been a fool to have allowed this thing to have gone on so long, and that he must take active steps in the matter, or both he and his wife would be put out of caste and be subjected Between their threats and their inducements the to severe punishment. husband was completely won over, and he agreed to carry out the advice of the head men of his caste; namely, to take all his wife's jewels from her, beat her, and take a sickle, heat it red hot, and brand her in two or three The man returned to his wife and told her what was in store for She answered, "I love you and you may take my jewels if you wish or anything else, but I must be a Christian." He did nothing at the time, but assured her that if she was baptized the above would happen to her. Last Saturday night the Bible woman came to my office and told me that, notwithstanding all the opposition, the woman wanted me to baptize her the next day. I was in a great quandary as to what to do. I knew the people would do nothing to me even though there was a riot, but I trembled for the woman, and felt that I could not bring all this suffering upon her when I could not defend her. So after much thought and no little anxiety, I told the Bible woman to tell her to wait till the pastor returned, and we would carefully consider and see if there is not a way whereby she could become I could have spirited her away by a Christian and not suffer so much. night to some remote town, and under the care of other missionaries she would in all probability have been safe, and this is what she urged, provided her husband cast her off. But I did not think it right to cause such a break between two persons who really loved each other Such an act greatly infuriates the Hindu community and closes the doors of many houses to which we have access. I know the priceless value of a human soul, and I am ready and willing to go any lengths to win it for Christ, but in this case I felt that the Lord himself did not want me to precipitate matters, but to wait until either the husband could be induced to withdraw his opposition or a more suitable time might be found when the community would not be so aroused on the subject. I hope soon to be able to write you that the suitable time has come and gone, and that she is a regularly enrolled member of the church on earth, as I am sure at this moment she is a member of the church above.

SURVEY OF THE YEAR

(Concluded)

CHINA

Down at Lin Ching we have Dr. Susan B. Tallmon, with Mr. and Mrs. Ellis; a braver, truer corps of workers, so wonderfully efficient and rarely consecrated, no Board has ever sent out. They are to be joined this fall by Miss Mabel A. Ellis, who sailed September 24th, commissioned by the W. B. M. I. It would seem as if it were enough that they, in the inexperience, should be so alone in that tremendous field, should live in a crowded compound in a building that has been remodeled from a Chinese granary, with no equipment—all this they do most cheerfully, eager only to stay and be permitted to work-it would seem as if this were enough without the burden of discouragement from home. Their report closes with this paragraph: "As to the future, we are trusting that the call of the Lord shall be to 'Arise and go forward'; go forward to more earnest spiritual life on behalf of us all, native and foreigner alike; go forward to give the gospel to those who have never heard it; go forward to establish boarding schools for the Christian training of the sons and daughters of our church members; go forward to rebuild the walls so ruthlessly laid low by Boxer fury; go forward to erect the temple of God, the homes for his priests, the dispensary for the healing of both bodies and souls. Seven years have passed, and as we look over the ruined compound, we are tempted to cry out, 'How long, O Lord, how long?' Seven years is, we trust, the perfect number of years which in God's Providence has been allotted for the desolation of Lin Ching; and now at its end, may the command of the Lord come, 'Arise, and build the waste places!""

PAO-TING-FU

From Miss Jones at Pao-ting-fu comes a most pathetic call for help. She says: "How can I urge my plea so that you will realize our great need?" For several years, in addition to her school work, she has done much touring, accompanied often by Mrs. H. P. Perkins, M.D. With health and vigor, and no other demands upon them, they still could not have kept up with their day's work, work that was done by four before the Boxer outbreak, but now done amid all the changed conditions and unprecedented oppor-

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tunities of the new China. Miss Jones is not strong, and this year a very sad burden has been put upon her. February 19th, as Mrs. Perkins was about to board a train for Tientsin, she was thrown beneath the moving wheels, and it was necessary that both limbs should be amputated. It has been a long, weary fight for life and returning strength, and a part of the time Miss Jones has done much of the nursing. Dr. Tallmon also has been with her six weeks. Mrs. Aiken speaks of this, and her remarks have appeared already in LIFE AND LIGHT.

FOOCHOW KINDERGARTEN

Our kindergarten, to which Miss Brown is still unable to return, has numbered nearly a hundred this year; and in addition to this work, the efficient native teachers, Mary, Margaret and Lucy Hu, and Agnes Loi, have done much outside work. The accomplished Agnes teaches music in several day schools and in the preparatory school and girls' college at Ponasang. Two of the Hu sisters have conducted a Sunday school in a crowded part of the city, where the people have been notoriously indifferent to Christian influences. Enterprising Mary Hu, ever looking for new worlds to conquer, has recently been invited by some of the leading officials of the city to open a kindergarten for their children. This speaks volumes for the change going on in China. When the Sabbath question came up, Mary said, "If I cannot have the Sabbath free, I shall not accept the position." The officials were obliged to yield the point to her; but to "save their faces," they warned her to mention God's name as seldom as possible. Miss Brown adds: "Those who know Mary best, and her ability to exhort, know there is slight danger of her failing to preach the Word in season and out of season." Mary asks for picture cards. Who will send her a generous supply? And what societies will be happy to piece quilts to send to these devoted teachers?

CONCLUSION

The great Shanghai Conference passed this resolution: "That we appeal to the whole Christian world to rise in its might, and trusting to the guidance of Almighty God, realize more adequately its responsibility in this gigantic undertaking." Let us place beside this the simple story of our year, and note how each report from our missionaries is full of appeal, whether we think of the waiting women of India and China and Africa, or the hungry, capable women of Japan, with all the responsibilities at their doors, or the helpless ones in Micronesia. We see before the W. B. M. P. a work that is unparalleled in its demands; it calls for our very best—for intense, prayerful interest, earnest, faithful study, high courage and consecrated gifts.



Frestbeut.

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AN ACCOUNT OF A TEACHERS' CONFERENCE IN SOUTH AFRICA

BY MRS. G. B. COWLES

Our teachers' conference is just over. It was such a great event for us and for our Zulus I feel I must tell you about it. In the three previous years conferences have been held lasting three days, but this year we were together for a full month. It was really a "summer school," the first ever held among the Zulus to my knowledge.

In response to Mr. Cowles' summons eighty native teachers and a large family of white teachers assembled at Inanda July 17th. We at once fell to work in our various spheres in a most strenuous fashion.

Methods classes began at 7 A. M. and lasted until 8.30, the breakfast hour. At 9.15 a Bible lesson by the Misses Hitchcock, then methods again until 11 o'clock. At this hour an army of one hundred and fifty children were marched down from the station school in a body. The children were then divided up into numerous classes, and each teacher was obliged to teach the assigned lesson to his class of from three to six children. The classes were held under trees and in the house, both upstairs and down, sitting in Turkish fashion of course. We had literal "acres of school." Arithmetic first, then geography and language, all lasting until 1 o'clock. Each teacher was supplied with a little tiny blackboard and a sand pile, and with no end of objects of various sorts. Sand volcanoes with real fire coming

[February

out of the top made eyes shine and ivories gleam. Real clay oxen and horses and cows made by the children were bought and sold in arithmetic classes with real pennies. We had real stores where oranges and lemons were bought and sold. In the geography classes there were beautiful charts with pictures of scenes in various countries pasted together with strips of gilt. The great and inspiring genius in all this work was Miss Rosamond Hart, an expert teacher from America, who is traveling around the world introducing these latest methods. She came to us a year and a half ago from India, having been also to Japan, China and the Philippines. She has now just sailed for Cairo, where she will next introduce her magic arts, and rival the Egyptians, no doubt. Miss Hart was formerly an associate of Sarah Louise Arnold in Minneapolis. She is a woman of remarkable executive ability, a tremendous enthusiast, and a most indefatigable worker, a revelation to these easy-going Zulus; so much so that there was a discussion as to how she could work so hard, some declaring she must take medicine.

At 1 o'clock came dinner, then from 2 till 4 P. M. classes of various sorts: talks on sewing, with the thimble and needle drills, besides kindergarten songs, singing lessons and calisthenics. At 5.30 a prayer meeting, and from 7 to 9 P. M. entertainments of various sorts.

At the end of the first week the teachers were much fagged. Some doubted if they could keep on at such a pace. "Ah, this is much harder than teaching," they said. But once roped in it was easier, and they held out well. The enthusiasm of the teachers throughout was most inspiring. They were so happy and grateful for what they were getting, and so eager not to miss a thing. Some worked so hard between hours Mr. Cowles had to insist on their stopping and observing the recreation time.

Of the extras, two lectures by government masters from the European schools were noticeable. One lion-headed man, a typical English "master," delivered his address in his Oxford garb. As he entered the room in his black, flowing robes, with the gold band displayed at the back, such a hush fell over the room, and I noticed many hands clapped over wide-open mouths. His address on the "Teaching of Reading" was fine. The next government man gave us two splendid addresses, and though less pretentious than the former, won all our hearts by his warm-hearted sympathy.

Mr. Wilcox gave us a lively talk on Esperanto, and succeeded in organizing a club of twenty-six would-be Esperantists among the teachers. Imagine the Zulus talking Esperanto! Surely the world moves—if they do! Dr. McCord gave us a very helpful and enlightening talk on Malaria—

its cause and cure. We had two splendid stereopticon lectures, one on

Rhodesia, by Rev. Aldridge. This gave us magnificent views of the Victoria Falls and Rhodes' grave at the Matoppo Hills. The second lecture, by my brother, Mr. Bridgman, was on Japan, and took us into fairyland. The colored slides, all made by Japanese, gave us pictures of most exquisite coloring. The deep blue of lakes and rivers, the brilliant foliage, the rich, elegant gowns of Japanese ladies, the delicate pink of the blossoms, the rich shading in the pictures of Mount Fujiyama, all combined to produce the most beautiful stereopticon pictures I have ever seen. These lantern lectures were held in the church, the station people attending, and the church was packed each time. Mr. Ransom spoke of it all as a "Parisian whirl of gaiety." If so to one of our own number, what must it all have meant to our teachers, especially to those whose schools are in the remotest wilds of heathenism? One of our evenings was spent in listening to selections from a fine phonograph, alternating with recitations, solos and duets Another night we had great fun over a spelling match. by different ones. Two evenings were occupied in lively discussions of burning questions.

On the first evening of the conference Mr. Cowles presented the teachers with silver medals (stars and crosses), in recognition of their years of This medal was attached to five folds of ribbon of different colors, each color representing a year of service, somewhat after the style of military officials. Talitha Hawes, having taught for the A. Z. M. twentythree years, came off ahead, receiving four silver medals and twenty-three folds of ribbon. Ngazana Lutuli was awarded medals, and for sixteen years of service, Ndaba Mfeka twelve, etc. All those who had taught less than five years had folds of ribbon simply given to them, according to their years of Those having taught one year had red ribbon only, and the twenty or thirty teachers from other societies visiting the conference, were presented It proved very taking. with yellow ribbons. The teachers wore their badges throughout the conference, and evidently felt quite distinguished with their flashing stars and gay colors.

The giving out of the sewing prizes proved to be one of our most exciting events. Twenty-one of our three thousand children received prizes for the best sewing. The teachers whose children received prizes also had a slight reward, and the school (Enhlangano) which carried off the largest number of prizes won a beautiful crimson and gold banner with our conference motto painted on it in gilt letters, "Whatsoever thy hand findeth to do, do it with thy might." This banner is to be brought to the conference each year, and to be striven for by all the schools, each school hoping to be the banner school next year, of course. All this we did to stimulate interest and proficiency in the new sewing system which we introduced into our

[February

schools a year ago, and which we think is fine; thanks to Miss Frost and Miss Phelps who got it up for us.

My mother, Mrs. Bridgman, worked up a rousing temperance meeting as a model for our teachers to copy in their separate schools. That was a gay day. Two hundred children in white dresses, with blue ribbons flying, marched up and down the station highways, singing rousing temperance songs, and carrying gay banners and flags. The whole procession was headed by an enormous drum, which kept up a solemn drum, drum, drumming in the midst of all the gaiety. The church was elaborately decorated with palms and flags and mottoes; and here for two hours we listened to temperance catechism and songs and dialogues, concluding with temperance speeches and the signing of the pledge. The children, under the able leadership of Saul, their teacher, sang like birds, and astonished and delighted us all with their proficiency. A native photographer and professional from Durban took pictures of the teachers and of the temperance procession.

During the whole of the conference visitors were coming and going daily, sixteen or eighteen being about the usual number at our European table. Forty-nine different people sat at our table during the month. This number included missionaries of our own and other denominations, as well as government officials and English friends. As I had charge of the cooking for the white folks, I gained a realizing sense of what it meant for our dear and wonderful Miss Phelps to have such a crowd there. It was because of the help of the good native cooks Miss Phelps had trained so splendidly that I was able to get through my part comfortably. Needless to say Mr. Cowles was busy those days. I could write much about this part of it, but would simply have to tear it up if I did; so I leave you to imagine what hard, persistent work the getting up and controlling of such a conference meant.

Of the deepest things how can I write! The heart to heart talks alone with sin-stained lives, the dreadful confessions on the part of some, the solemn prayer meetings and the resolutions made by many to live more earnest lives. For two days we had an evangelist with us, a beautiful Christlike man, who gave just the talks we needed. Several times the teachers asked to have prayer meetings alone. In one of these they formed a social purity band for the purpose of strengthening each other along these lines. Mr. Cowles organized a prayer circle, fifty agreeing to pray for each other every day at sunset during the ensuing year. Oh, how earnestly some of our teachers worked and prayed! It was most inspiring to us to see it and to feel what wonders the Lord had wrought in their lives. Throughout the conference the spiritual side of the work was emphasized first of all. The great responsibility of the teachers for their children's salvation, the utter

impossibility of helping the children unless they themselves were living pure lives, the complete worthlessness of training heads and neglecting the hearts of the children. These were the dominant notes sounded over and over again every day and many times a day for the thirty days of the conference.

On August 14th the conference came to a beautiful close, and we sent the teachers all off to their widely scattered schools with what yearning over them only those can know who realize as we do their overwhelming temptations. Just before leaving the teachers presented Miss Hart with a leopard skin accompanied by a splendid letter of gratitude and appreciation. Both our own and the visiting teachers presented Mr. Cowles with beautiful letters of appreciation.

We expect greater things this year than ever before—greater things in the lives of the teachers, more souls saved among the children, better teaching, better living. One teacher has already written of conversions in his school, and he concludes, "Even though I fail in my school work, I am glad because of those who are being saved."

The cause of education has certainly begun to boom in this part of darkest Africa. Jubilee Hall is full. Our Station School here, which is the largest in the colony, opened with a larger number of children than ever before. Four little schools on out-stations near here have just opened, the people themselves paying the teacher in whole or in part. Another school, which has been dead for five years, has suddenly come to life and begun work again. Letters from several of our head teachers are calling for more assistants as their schools are so crowded. At one of these little out-station schools the native pastor (Timothy) has begun going to school with his own little children. Becoming dissatisfied with his knowledge in English and arithmetic, this preacher swallows his pride and goes off to school with his own little children. The teacher (a girl) tells me that he is getting on beautifully in reading, but that he finds short division oh, so hard.

Passing along the road the other day I heard some vociferous singing. Looking down into the valley near by I saw a herd of cattle and some little black heads barely showing above the tall grass. The little herders were singing at the top of their lungs, "Thumbs and fingers say good morning," a kindergarten song I had just taught the teachers. Once again the realization of our great opportunities swept over me. Three thousand such as these scattered among the hills and valleys throughout a thousand miles. In the smoky huts of many kraal homes, in bushes gathering bundles of wood, down at the river getting pails of water, in the gardens watching for monkeys, among the cattle, along the multitude of pathways, there are

being sung not only kindergarten songs but our sweetest hymns of praise. Bible verses and temperance catechism, to say nothing of arithmetic, English and geography, are ringing through woolly heads, supplanting, we hope, the vile thoughts of generations. Surely, the light dawneth in this dark land. Oh, friends does this wide earth furnish a greater or more needy field? Pray for us, for our teachers and for our three thousand children.

THE WOMAN'S EVANGELISTIC SCHOOL OF KOBE

BY MISS M. J. BARROWS

(Miss Barrows, now in this country, is one of the founders of this training school in Kobe, Japan.)

This school has come to a new birth in this the twenty-third year of its existence. First, in regard to its surroundings. It is leaving the building which has been its home for twenty years, but is not adapted to its present needs, and in the growth and changes of the city has become a back street building, not worthy of the place our Bible School should hold.

The Kobe church has purchased this old house and will remove and rebuild in the rear of the church for Sabbath-school and parish work. In its place a new building is going up on the most prominent and sightly part of the mission premises, known as No. 59, which has been and is still the home of the Bible School teachers. This will bring the new building into immediate proximity to the dormitory, which was remodeled two years ago. Together they will form a sightly and commodious home, from which we hope for many years to come to send out women to work for their sisters in Japan.

Not only this but the school is taking on a higher grade of scholarship to meet the needs of the times, requiring more for entrance and adding a year to the course. This not only gives more time for study, but the last two years the pupils will spend six months of each year in gaining experience in work. More than this, an entirely new course is added for graduates from Kobe College and other advanced schools. This course is not a dream only but a realized fact, a class of three having entered this fall. These, in addition to the eleven in the lower course, form an earnest, enthusiastic company of women whom it is a pleasure to teach.

Another promise of new life is found in our two new teachers, Mrs. Stanford, returning with renewed health and the riches of her former knowledge of the language and experience in educational and evangelistic work; and Miss Hocking, just from Oberlin, that center of spiritual life, who will

spend her first three or four years on the language and making acquaintance with the people and the churches. We seem also to have found at last what we have been looking for for many years, just the right woman for a matron, one thoroughly fitted by many years of experience in teaching and as a pastor's wife to be the mother of the new home.

Truly God has been good to us; and those of us who worked for the starting of the school a quarter of a century ago will sing our pæan of thanksgiving while we pray for renewed youth to work for it another quarter of a century.

EUROPEAN TURKEY

Miss Inez L. Abbott writes from Samokov, October 8, 1907:-

THE company on shipboard in our cabin was a small one. The Dominion ploughed steadily on, in spite of wind, some rain and much fog, and brought us safely ashore in due time.

How restful it seemed to find people at Sofia waiting for us, who looked after our baggage, got it through the customs for us, put us and our baggage into a carriage, and drove with us to that fine new kindergarten building of recent date. Dear Dr. Clark and Miss Emma Baird were these good friends. Two Bulgarian men, friends of Miss Baird, also helped Words can hardly express the comfort that was ours in us at the station. arriving in that clean, quiet, restful home, after the dirt and noise and almost continuous travel with little sleep for so many hours. After we had had a good rest in the afternoon Dr. Clark took us for a drive (in a cab) for an hour and a half. We saw many of the most interesting places of this old, old city. The number of those present at the church prayer meeting in the evening would have doubtless surprised most of the "prayer-meeting folks" There must have been one hundred and twenty-five anyway, perhaps more.

I wish you might have seen us at 10.30 the next morning with Miss Baird's trunk roped onto the back of the carriage, the other pieces of luggage fastened here and there. All the members of Dr. Clark's household, including Miss Emma Baird, and three kindergarten teachers, also a number of other friends, were on the walk to wave us a farewell as we started on the "home stretch" for Samokov. Such a beautiful ride, up and down over the hills. Mr. Ostrander, of the boys' school, came out on his wheel to meet us, ten kilometers; and dear Miss Maltbie and one of the teachers walked out about three and a half kilometers. Miss Baird's father and mother and two sisters were in the edge of the town to greet us, and

[February

when we reached the school the girls and the Americans gathered around our carriage with many hearty welcomes.

A very happy arrangement had been made for my comfort in the home of Mr. and Mrs. Holway. I have a bright, pleasant room, and a real home with these most congenial people. It has been planned so that I have really no work in the school. The Sunday-school class with the oldest girls, who understand English very well, is a pleasure, as is the hour's walk with the girls once a week. Generally two or three other teachers are with us on these walks.

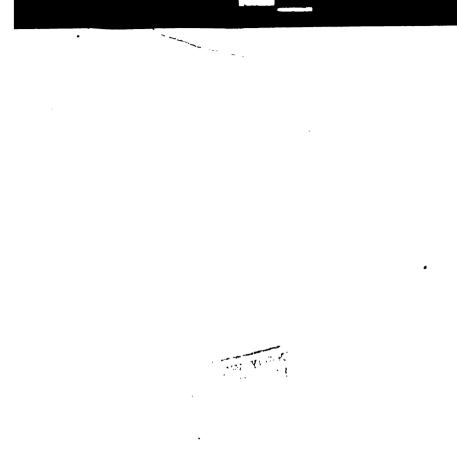
The school seems to be very crowded again this year, the same old story over again, I am told. One of the first things Mr. Ostrander said to us the day we came was that the girls seemed to be fairly oozing out of the cracks at the girls' boarding school. The boarders sit so close at the tables in the dining room that there is hardly room for the dishes that each one must have, to say nothing about elbows. The most distressing part of it all as it appeals to me on first sight, is the crowded condition in the dormitories, where several must sleep in a small room with so little opportunity for ventilation. Windows cannot be raised without having the wind blow directly on one or more beds in some of the rooms. If these dear girls are to carry strong bodies with them when they leave this school, the kind of bodies they need for lives of greatest usefulness, there should be better sleeping arrangements for them. The assembly room is extremely crowded, too, with the desks close up against the windows on two sides of the room. I don't see how the girls in these seats can avoid taking cold in the winter. been a little sickness thus far, the most serious case being one of typhoid fever.

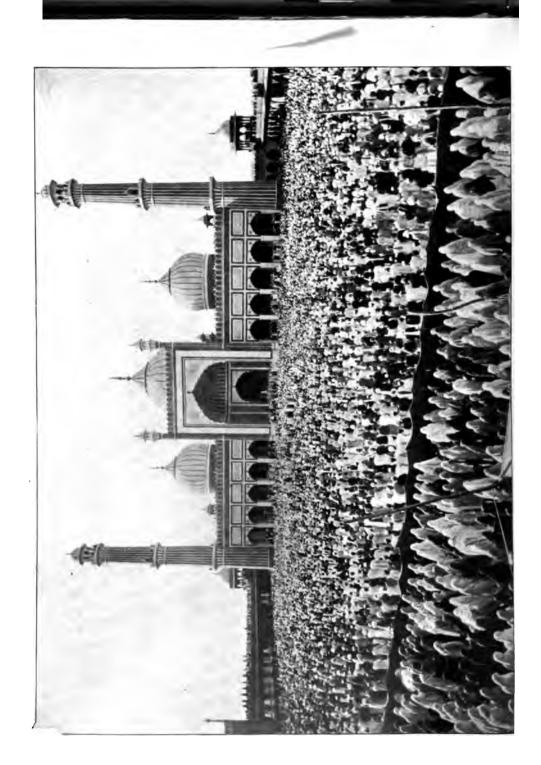
WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER
RECEIPTS FROM OCTOBER 23, TO DECEMBER 10, 1907

COLORADO					168 45	SOUTH DAKOTA 29 98
ILLINOIS .					789 41	Wisconsin 213 63
INDIANA .					16 50	Washington, D. C
IOWA .					362 85	KENTUCKY 6 30
KANSAS .					134 92	NEW MEXICO 2 29
MICHIGAN					300 51	MISCELLANEOUS 177 20
MINNESOTA					630 58	'
MISSOURI					160 48	Receipts for the month \$3,581 62
NEBRASKA					192 61	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.
Оню .	•	•	•		361 00	Receipts for the month \$252 01

MISS FLORA STARR, Ass't Treas.







Vol. XXXVIII

MARCH, 1908

No. 3

NEWS FROM We cannot realize one factor of a missionary's expeA FAR COUNTRY. rience, the longing for word of dear ones in time of sickness
or death. When all is well and one's hours are full with work and happy
care the sense of remoteness fades. They are doing God's work and are
close to him and are not afraid. But when word of trouble comes, that
sickness or misfortune or death has touched the beloved far away, then
comes the fearful suspense and strain. The longing to be with one's own
is agonizing. Telegrams go quickly by land and sea to many stations, but
they are scanty and leave much to be guessed, to be hoped or feared. The
letters must go by steam, and that seems to crawl over every foot of those
thousands of miles, and their news is old when it is read, so much may have
happened since it started.

In one mission in the last few months one teacher had word of a terrible accident to a brother, another of the death of her mother, and a third learns of the grave illness of her aged mother. Truly missionaries need to learn to say with the Psalmist, "I will not be afraid of evil tidings."

THREE MONTHS. The tabulated statement below shows an encouraging THREE MONTHS. increase in contributions for regular work during the first three months of our financial year, while it emphasizes anew the fact that the receipts from legacies are "an unreliable, unknowable asset."

As the months now upon us are in many of our societies the best working time of the year, it will be readily understood that our efforts need to be unabated that the required balance of \$97,335 may be secured in the nine months remaining before October 18th.

	RECEIPTS	FOR THREE	MONTHS TO JAN	NUARY 18, 1908.	
1907,	For Regular Work, \$20,833.42 22,665.82	For Buildings. \$1,588 1,766	For Special Objects, \$1,061.70 1,058.28	From Legacies, \$2,990.16 1,112.79	Total. \$26,473.28 26,602.89
Gain, Loss,	\$1,832.40	\$178	\$3.4 ²	\$1,877.37	\$129.61

Miss Caroline E. Frost of the Zulu Mission, who has been PERSONALS. in this country on furlough since August, 1906, expects to sail from New York, February 26th, in company with Miss Wells, who goes out to one of the Huguenot schools. In view of the great need at Umzumbe, where Miss Frost is a teacher, we rejoice that she is returning with renewed strength to her beloved work. Those who have listened with interest during the past year to Miss Frost's stories of the needs of the Umzumbe Home, will follow her with their prayers, and an earnest desire that the burdens now resting so heavily upon the workers there may soon be lifted. Miss Alice Smith has so far recovered that there is a probability that she may be able to return to America in February. Those who have known of the faithful, efficient service of Miss Gwen Griffiths, professor of chemistry and physics in the American College for Girls at Constantinople, will learn with regret of the serious ill health which has compelled her to lay down her work in the midst of the academic year and come to this country for She is at present at the sanitarium at Battle Creek, medical treatment. Michigan, where all that is possible is being done for her relief. arrival of Miss Garretson and Miss Ruth Porter Ward in Foochow is reported, and it is not hard to imagine the heartfelt welcome they have received, all the more so in view of the distressing illness of Miss Newton. whose condition has been such as to occasion much anxiety. As Miss Hall says in a recent letter: "We long to see Miss Garretson and Miss Ward, and are most pleased with Miss Perkins, not one of them will have come too soon."

Just as we go to press, word is received of the death of Miss Newton on December 28th. For thirty years she has been associated with our work at Ponasang, and her loss is an unspeakable one, both to her fellow-missionaries and to the schoolgirls to whom she devoted her life.

OUR WORK Ever since the terrible cyclone in April, 1905, which ruined IN KUSAIE. our buildings and almost everything else on Kusaie, nearly three years now, our work on that island has been quite unsettled. Many important questions, some of them international, must be investigated and settled before the Boards and the mission could decide upon plans for the future. At last those in charge see clearly that it is wise to rebuild the schoolhouse on Kusaie, to send out at least one other teacher, and to strengthen the work in all possible ways. This decision will bring great joy to our far-away, heroic missionaries, and to the islanders, who realize somewhat how great a blessing the gospel brings.

Now, who will go to share the work, a work that means more sacrifice, perhaps, than that in any other field, and a work that meets a pitiful need of many who sit in darkness? And who will give the money, or help to

give the money, to supply the building in which the island girls may be traised in ways of civilization and Christianity?

THE GOOD OF We hear of an Armenian family in which the children "LIFE AND LIGHT." read the magazine with the greatest interest and watch for its coming as of a welcome friend. They learn from it not only facts directly missionary, but much knowledge of other peoples, and thus gain a sympathy that is world-wide. Not long ago in their day school the teacher sked a question about some remote country inconspicuously mentioned, if at all, in their geography. Not one in the room could answer. These children were talking it over at home when one exclaimed, "I believe we can find that answer in LIFE AND LIGHT." They rummaged the back numbers eagerly, and before long, sure enough, there it was. Might not many children in American homes be trained with profit to find treasures in the magazine—and are there not many women who aspire to be broad-

WORK IN In a recent Friday meeting Miss Adelaide Daughaday, of SAPFORO. Sapporo, for twenty-five years a missionary in Japan, now at home on furlough, told us much of interest about the opportunities now presented in Sapporo. The Mission News, published in Kyoto, a bright little "journal of social and religious progress; with especial reference to the work of the American Board in Japan," tells us something more of the city. It is the capital of Hokkaido, the Yezo of our schooldays, and has a

minded and cultivated whom it would help toward that most desirable goal?

- population of 72,000.

 "Wide streets running due north and south and east and west together
- with several good parks make a most attractive city.

 "Now that the railroad works are to come here from Otaru and Iwami-awa and a large iron foundry is to be started as well as the great Sapporo bewery, we shall soon be a city of ten million souls.
- "Much Christian work is being done in the city by three French priests, four American Mormons, four Franciscan Monks, eleven American missionaries, three English missionaries, five Protestant pastors, three Bible women, one Christian Girls' School, and last but not least Sapporo Agricultural College now a part of the third Imperial University. The head as well as many of the professors of this institution are earnest Christian men, and the college has had a great influence in both the city and the island. Gen. Kuroda's great desire for this school has been fulfilled; namely, that its graduates be jimbutsu (men of character).
- "The Sunday schools of the six Protestant churches enroll more than 600 pupils, and a girls' school cared for by Presbyterians numbers about 150."

PERMANENT Do all our societies realize this great opportunity? MISSIONARY LIBRARY. Three splendid volumes, about 2,000 pages—Christian Missions and Social Progress, by Rev. James S. Dennis, D.D., are offered you for five dollars. They will not be sold at this price later, and the offer is only to women's missionary societies and study classes. The books are splendidly illustrated, represent the finest scholarship and deepest research. They are invaluable for reference, not only this year but every year. Do not fail to secure a set at once. Order from your Board.

Have you used the beautiful set of pictures illustrating Gloria Christi? There are twenty-four in the set, and they show in a most attractive way the developments in evangelistic, educational, medical, industrial and philanthropic missions. Pictures convince where words fail. Only twenty-five cents for the entire set. They will illuminate your missionary programs. Are you failing to get bright, interesting meetings from your text-book, Gloria Christi? Send for Mrs. Montgomery's "How to Use," and your questions will all be answered. Price, ten cents. "I am using 'In Circles of Light' in Sunday-school classes with great success," writes a bright secretary. "The teachers find it so easy to teach, and the children are delighted with the stories." Only twenty cents for twelve charming missionary lessons all worked out. No other material needed. Order from your Board.

FOR The Woman's Baptist Foreign Missionary Society has just LEADERS. issued a useful leaflet giving hints about Music in the Missionary Meeting. Price, two cents. Send to publishers, Ford Building, Boston.

The program for the meeting at Pittsburg on March THE PITTSBURG 10-12, promises many good things, and the young people CONVENTION. who are present will enjoy a rare opportunity. They will gain an impulse that will be felt in the churches, and societies for mission work and study will do well to be represented there. On January 23d, the Young People's Missionary Union of Greater Boston held a preliminary meeting at which the aim and plan of the conference was set forth. The secretaries presenting the work laid stress upon the fact that the exhibit is to be most attractive and helpful, the curios having been most carefully selected. The literature of the different boards explaining and setting forth every feature of the work in every land, is also most complete. Among the long list of speakers we find the names of Rev. James L. Barton, D.D., Rev. Arthur J. Brown, Mr. John R. Mott, Rev. C. H. Patton, D.D., Mr. T. H. P. Sailer, Mr. Robert E. Speer, Rev. S. M. Zwemer, and scores of other workers just # much on fire with their subject.

A New Postal. Our reminder to delinquent subscribers in the January Law. number receives further emphasis by reason of a new amendment of the postal laws and regulations ordered by the postmaster, to take effect January 1, 1908. By this law unless subscriptions to monthly magazines are directly renewed within four months of the time when they become due, they may not any longer be counted as on the list of legitimate subscribers, and copies mailed on account thereon will not be accepted at the second-class postal rates. Will those on our list to whom this applies kindly take notice and renew promptly?

EVANGELISTIC WORK OF THE W. B. M.

A CCORDING to the dictionary definition of the word "evangelistic," all the work we do comes within its scope, for it is all "designed to instruct in the gospel, to convert to Christianity." But for exactness and convenience we use three words, evangelistic, educational and medical, as defining somewhat the methods thus named. The first, second and third chapters of Gloria Christi treat of the results of these forms of work carried on by many societies in many countries. We mean now to center our thought on the work of our Woman's Board in these three directions; work, for which, as Congregational women, we are responsible, work which we should know and love and pray for. We speak here of the work known as evangelistic, planning to treat of the others in following numbers of the magazine.

Some of this work is done by our missionaries themselves, and some under their supervision by faithful native Bible women. It comprises house-to-house visitation, holding women's meetings, visiting boys' and girls' schools, Scripture reading and religious conversation with waiting patients at dispensaries and hospitals, counseling with the pastors, preachers and thurch members as to progress in church work and the settling of difficulties.

The married women who do this work often accompany their husbands on their tours, while the single women must go in twos, either two missionaries, or one with a Bible woman. To us at home the word tour suggests pleasant and refreshing travel, Pullman cars and restful hotels, or the exhilaration of an ocean voyage. Far different is the experience of a touring missionary; springless wagons over the roughest of roads, hours that seem endless on the back of horse or mule, on paths that turn one's head giddy, perhaps with scanty protection through soaking rain, to stay at night—one cannot say rest—in some khan, sharing the shelter with all kinds of men and creatures large and small, or in some home, hospitable truly, but far enough

102

from our ideas of comfort, the center of scores of curious eyes, watcevery detail of attire and every movement and tone.

When they go to a village for the first time the Bible woman will go a and ask the native women to come and see the strange lady and hear beautiful stories. It is seldom hard to gather a group of hearers. It be the singing of hymns that calls them together, or, more potent ma still, the coming of a medical missionary will draw throngs. The her gathered, the missionary tells the gospel story, and then very likely con



MISSIONARIES AND NATIVE WORKERS, NORTH CHINA

fusilade of questions: "How long have you known this?" and then "'didn't you come and tell us before?" are queries hard to answer. So good seed is sown, and coming back months after one may find, not alw that some has taken root.

After several visits the edge of curiosity grows dull, and hatred or fri ship, or both, take its place. Then may come the work of the Bible work Born to the language of the people, knowing their thoughts and their to their temptations and religion, she can come far closer to them than any eigner. Perhaps, too, she realizes more than we the precious worth of gospel message. They can enter the homes where no foreigner may and may teach the inmates, secluded for life, Bible texts and hymns n times, even to read the Book itself. They give sympathy in bereaver and trial, help in time of sickness, and we hear sometimes of whole vill

transformed by the work of one of these faithful women. "Through their work," says one, "the hands and feet of the missionary are so multiplied that her work is increased a hundredfold."

They receive a special training for this work, and it is intrusted only to those showing special fitness to be "messengers of the King." They bring to the missionary weekly or monthly reports of their work, and this view of what they are doing day by day is interesting and stimulating. Many of us



BIBLE WOMAN AND HER PUPILS

here would blush to put our daily lives beside those of these workers. Small leisure for society or culture or personal indulgence have they; so many lessons all named in detail, so many meetings, so many Scripture readings, so many visits to sick and poor and old, time and strength all given to telling the gospel. We read of one: "She has been such an inspiration to the women, teaching them to read, that they are calling for a girls' school that their daughters may not wait till they are grown before learning."

We have not far from three hundred such women under our care; who can reckon the good they are doing? Their salary is small and we could well send out many more had we the means.

[March

EVANGELISTIC WORK IN TURKEY

BY MISS MARIA B. POOLE, HARPOOT

(Miss Poole went out in 1905 as associate to Miss Bush, who has been a touring missionary since 1870.)

DURING the past fifteen months Miss Bush and I have visited thirty-seven cities, towns and villages. After our return from Malatia we made two short tours to eleven villages that we had not visited before. Several were small places in which we have no Protestant work now. In one such village we had a meeting in the little Gregorian church Sunday morning. We were constantly interrupted by children coming to the door or window, and calling to their mothers, "The baby is crying." "The baby is bursting!" said one, meaning it was crying so hard, or there was



VILLAGE IN HARPOOT FIELD

some other domestic tragedy to report. There is no school in the village, so the children run wild in total ignorance, and they could not understand that they ought not to disturb our meeting. There is one Protestant family in the place, and we urged the man to secure the co-operation of the Gregorians, and bring a teacher to the village, and we hope he will do so. Often these villagers are willing to spend money to build houses, but do not think they can afford a teacher for their children.

In another village, where there is only one Protestant family, we found one of our orphan girls, who had gone there as a bride shortly before. She told us how hard it was for her because there is no Protestant service, and

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new brides are not allowed to go to the Gregorian church, so she is cut off from all public religious services. She seemed so glad to see us and be present in our meeting.

There ought to be a dozen touring missionaries, men and women, that we might visit these places often, for with all our traveling these past months we have not yet covered our field.

After the trips to the poor, neglected villages it was encouraging to spend over three weeks in the great, busy city of Diarbekir. For the first time in my life I saw a walled city. It was to me the most typically Oriental city I had seen, and the most interesting. In the busy market place one sees Arabs with their picturesque headdress; great, strong, dark-skinned Koords carrying loads or driving donkeys; Turks smoking in front of the coffee houses; veiled women, Turkish soldiers, Jews and Syrians, to say nothing of the wretched street dogs that are always under one's feet. In that city we have a self-supporting church, the most advanced and encouraging in our field. The native pastor speaks five languages, and is a very good preacher. The women and girls have separate Christian Endeavor Societies. The members of the women's society visit the houses and give spir-

itual counsel, go about with the Bible woman and examine her scholars, etc., while the girls sew for the poor. One prominent woman visits in the Jewish quarter, and took us there one day. It is rare to find a church in this land in which there are so many workers and so much real life. At a prayer meeting, after the subject of prayer had been considered at two or three preceding meetings, the pastor announced that we would have a "conversation meeting," and the congregation broke up into little groups to talk together informally about

From Diarbekir we came to Haine, on the borders of Koordistan. First we crossed the Tigris on a raft made of inflated sheep-



MISSIONARY IN VILLAGE DRESS
EASTERN TURKEY

skins, covered with branches of trees. Then we had a tiresome journey day and a half in the heat, spending the night in the open fields, with sky for a roof and thick grass for a carpet. It was rather weird to be a that lonely place with our two big, armed, Koordish muleteers, our zal and our servant. We could not sleep much because of the strangeness a situation, the coming and going of armed Koords from neighboring tents their shouting now and then to our men. One feels quite out of the worthis place, which is beautifully located in a valley with many trees. Harpoot region is so bare of trees that we appreciate them doubly in a like this. As is often the case in a small place like this, cut off from rest of the world, we find here a simple, kind-hearted, earnest pe giving liberally from their limited means. They have a very good of building, which was not destroyed during the massacres. Their pass



KOORDISH WOMEN

an earnest, honest, faithful man, who, unfortunately, is going to leave to very soon for the church in Arabkir. There are schools for boys and and I hope to inclose in this a letter from the girl teacher. This mor I had a meeting in her school. She has about thirty-five scholars. were very quiet and attentive. Since I began this letter I have been listen to the recitations, and was pleased with the general conduct o school. They have a good large schoolroom adjoining the parsonage, the pastor is going to try to have a kindergarten here. In Diarbekir have a kindergarten and boys' and girls' schools with seven or more teac

I had a large class of women in Sunday school here yesterday afternoon, and was much pleased at their ready answers to questions. As I go about to the houses here and in other places I am constantly impressed by the difference between our Protestant women and the Gregorians. The latter are so much more ignorant, and it is so much harder to fix their attention on spiritual things. They want rather to ask all sorts of questions about our hats, our relatives, my gold tooth, etc.

There are many Koords here. The women and girls wear high headdresses consisting of a number of colored handkerchiefs, one over another. They come out and look at us and talk about us in their queer Koordish, which we cannot understand. This has been a dangerous place in which to live because of robbers, but things are in better condition now.

LETTER FROM NATIVE TEACHER

DEAR FRIENDS :-

We come to-day to show our thankfulness for your kindness that you help to the others like Jesus. We can not do something to repay for your kindness, only we pray to Jesus that He bless you and repay your kindness and give His strength in your work.

This last year I worked in Heynee. I have 34 scholars, the oldest is 13 years old. First class of my scholars can be in third preparatory school. Heynee has a pretty air. The people is hospitable. I love them very much. I like also my work and my scholars. My time is up. I desire to return to Harpoot and enter next year in kindergarten. Last year I entered in College and came here. It was two years that I didn't see my parents and my relations. I wish to go in this summer if God wishes. The name of my village is Temran. Last week I received a letter from my parents. I understood from that letter that God has blessed the people in our village. There are 350 houses in our village. 45 houses are protestant. I am glad for the news of my village.

This week came Miss Bush and Miss Poole to work for kingdom of God. Now Miss Bush has gone to a village, and Miss Poole works here. There are 800 houses in this village, half of them are Turk. 40 houses are protestant and 30 are Disciples. Disciples have no school and church. They sent their children our school.

Gregorians have two schools this year, they hadn't before this. She who teaches them is a protestant young woman. She has 55 scholars. Last day they invited Miss Bush and Miss Poole to guide their meeting. Many women have been present in their meeting. I think Miss Bush and Miss Poole'loved them, because they are hospitable. This year the pastor of this

village will go to Arabkir. He preached here six years. Next year another preacher will come here. He is also very Christian young man. There is also boys' school which consists 45 scholars.

We say once more thank you for your gifts, which you sent for Heynee, by which they can have teachers and preacher.

Lovingly, (Signed) YESTER BOGIGIAN.

A MISSIONARY MEETING ON HEATHEN GROUND

[We at home find it a privilege and a help to gather in the great meetings. It means, perhaps, more still to those new to the gospel. We find in an exchange this pleasant story of an assembly in German East Africa.—ED.]

THE missionaries had invited the members of the out-districts to gather at the central station to celebrate together a Christian feast in the midst of heathendom. Already, on the preceding day, a busy polishing and arranging, a pounding and hammering were manifest. The day warranted these preparations. The chapel was far too small for the assembly, but an out-door temple had been arranged on the slope under the olive trees, than which one can hardly imagine a lovelier. Benches and chairs were not needed, for the slope was easy and the seats on the dry leaves were as comfortable as the softest velvet. The chancel at the farther end of the place was stately with the most beautiful plants of Africa, so that an artist gardener in the Fatherland could hardly have equalled it.

On the evening before, the trumpeters practiced once more their solemn measures, and the chorus, made up of white and black singers, rehearsed again the anthems which were to rejoice the assembly on the morrow. An ox was slaughtered and divided. Women pounded maize and made soup, the finest one can imagine, and every house felt it an honor to entertain guests.

The first arrived toward evening. From this way and that came little groups of men and of women. From one out-station, the men, as practical fellows, had utilized the opportunity, and five or six came loaded with potatoes of their own raising, to sell to the dealer. The young wives brought their children on their backs. Rows of schoolgirls came, too, and Hildegard, the nine-year-old daughter of the native teacher, Isaac, and his excellent helpmate, Rebecca, was not deterred by the two days' walk. The mother had painted to her all the wonders of the central station, and the child would see for herself, though the long journey was too much for her.

After sunset the bell called to the service of greeting and quiet devotion in the sacred place. Later, the guests gathered in order, and the two native

teachers acted as committee of hospitality. They divided the strangers among the Christians of the surrounding villages in groups of ten or fifteen, and the hosts withdrew, with their guests rejoicing.

Early Sunday morning the bell summoned all to divine service, where a lovely picture met the eye. Again the people were in rows, crowded closely together, the men lowest down, all with red caps on the head, and above them the women gay in festal raiment of white or yellow or parti-colors. Somewhat one side sat a few from another colony; they had been asked that they might plainly see that they, as well as others, belong to the kingdom of God. Now the musicians took up their shining trumpets and, heartily sung, rang out the hymn, "O Holy Spirit, come." Then the missionary spoke to the crowd of the Greeks who "would see Jesus." . . . Then other missionaries and some native teachers took up the Word; for an African assembly likes a change, and enjoys ten short speeches better than two long ones. One spoke of a little group of believers increasing every week in numbers and in faith. Another told of the changes and the blessings the gospel has brought to his people. A third, who had been a shameless blasphemer, now a humble believer, glowed with holy fire. The missionary told them they must show their faith in their daily work, and Christian teachers, carpenters, masons must do better work than any others.

The offering for mission work among their heathen neighbors was generous, and as the gathering drew toward the end they said to each other, how lovely it has been—we must come again next year. These dark-skinned Christians will remember the assembly and some of the words they heard there, and will ponder them in their hearts.—Condensed from the Monato-blätter.

CITY MISSIONARY WORK IN JAPAN

BY MISS ALICE P. ADAMS

The work which Miss Adams is doing in Hanabatake, one of the poor sections of Okayama, is bringing great blessing to the whole community. In her recent vacation she wrote:—

NOW for dear old Hanabatake, which, though I am not in it, is never out of my mind. Every day letters come bringing favorable reports and telling me that all is going well in my absence. The first Sunday in July an old blind woman, the mother of our janitor, was baptized. When she came to us two years ago she was a strong Buddhist, and thought our "praying to nothing," as she expressed it, was so queer she could hardly keep from laughing. Her son was one of the first to enter our school when it was

opened, and at that time they were beggars. No one would ever think of such a thing now. Through the teaching of the school the son became a



MISS ALICE P. ADAMS

Christian, and was baptized about four years ago. As they live on the place he has brought his mother always to the morning Bible reading, and gradually her heart has changed. I think even though blind she can do much to help the Christian work. I was much touched one evening just before coming up here as I saw her at her devotions. As I came back from my dinner I found that all, with the exception of the blind woman, had either gone out to meeting or to the bath. It was a hot evening, and she was sitting out in the middle of the playground. I quietly went up to my room, and thinking she was entirely alone, sitting there under God's blue sky, she sang hymns for half an hour, sometimes repeating a line that she liked several times.

could see that through these nymns she was communing with her Father. Later followed a very simple prayer right from her heart. As she prayed so earnestly for me and my work, I thanked God that he had sent me to Japan if only to lead this one soul. Had I not come she might still be a beggar, knowing nothing of her Father.

The middle of July we said farewell to one of our patients, who came to us nearly two years ago, a beggar, suffering with bone tuberculosis. We have given him two operations, and the doctors and nurses have taken such good care of him that we were able to send him home recovered, only he will always be lame. The best of it all is, though, that for the last six months he has made straw sandals and supported himself. He has promised to give up begging, and I feel sure he will do it. Ever since he came to us we have been telling him of Christ's love for the sick and reading the Bible with him. I think he is a Christian, and we often heard his voice in prayer at our meetings. We thought it best not to baptize him, as he goes back to a heathen home where he might not be received. We hope it may be done later. We taught him to read, in a stumbling way to be sure, but he can read his hymn book and Bible I think. He says he can never forget all we

have taught him, and thinks God led him to us. He has gone back a man changed for the better. I wish I could send you his photograph as he came to say good-by to me that last morning as I was starting for the boys' school where I teach English. He was leaning on his staff, dressed in a loin cloth and shirt that came about to his waist. He would have had on a dress, but my girl was mending it. The tears were running down his cheeks as he thought he might never see me again. I could hardly keep him from worshiping me as he tried once more to express his gratitude for all we had

done for him. Later the people all assembled and had our last prayer meeting with him, commending him to God, and then my business agent took him to the station and started him off home. His last words were ones of gratitude.

We can do something for the patients as they are in the waiting room, but we can do much more for those who are with us every day. For this reason I am glad to tell you that the little hospital, which will accommodate eight patients, is nearly done, and I hope we can move in next September. About half of the money for the land has come in. This is to come entirely from American friends,



SCRUBBING DAY AT HANABATAKE

while the building comes from the Japanese. We need only about eighty dollars to make all the payments on the building, and I think it will come by the time we need it.

Early in July a medical student came to call on me, and said he and his friend were going out during the summer months to give talks on health, aided by a magic lantern. I had never met either of them, but they were Christians and asked if I would accept any contributions they might receive for our medical work. Here was God answering our prayers. Of course I said yes, and went to one village to help him by telling of the Hanabatake work. At last reports one hundred and thirty-one yens had come in from their work.

WOMEN'S CONFERENCE IN WEST AFRICA

(The native women gather for a two days' meeting for prayer and conference, sometimes walking many miles to the meeting place.)

Miss Campbell, telling of the sixth annual meeting of such a conference, says: "The native women gain a great deal by meeting with the Christian women from various stations, and talking over the things pertaining to the new life. The photograph shows strong, earnest faces, and one can be sure that such women carry influence for good."



CONFERENCE OF WORKERS IN AFRICA

MISSION WORK FOR MOSLEMS

(See Frontispiece)

A NOTICEABLE fact in all missionary activities to-day is the growing sense that we must make far greater efforts to win for Christ those who now follow the faith of Mohammed. This is to-day by far the strongest organized opponent of Christianity, and "this alone, among the religious of the world, can claim to have met and vanquished Christianity."

We need not here speak of its origin, nor of its marvelous spread through the power of fanaticism and the sword, of the unthinkable atrocities that have marked its path, of its peculiar tenets, the truths and falsehoods of its creed. Nor will we dwell upon the horrors of the human slavery which it allows, on the evils of superstition and polygamy which it encourages, on the misery and degradation and hopelessness of the Moslem women. Our present purpose is to consider it as a missionary problem, "a challenge to faith," as Dr. Zwemer calls it. If every Christian would read his latest book, of which this phrase is the sub-title, many eyes would be opened.

We are apt to think of the Moslem world as meaning Turkey, with perhaps Arabia and Persia. But that idea is entirely inadequate. "Islam in its present extent embraces three continents and counts its believers from Sierra Leone in West Africa to Canton in China, and from Tobolsk, Siberia, to Singapore and Java. . . . At the time of the annual pilgrimage Mecca has a population of about sixty thousand, and among them are representatives of every nation under heaven." King Edward rules over eighty million Mohammedans in Asia and Africa, and other Christian sovereigns over as many more. We in the United States must count at least three hundred thousand Moslems in the Philippines as our fellow-citizens. The Sultan of Turkey reigns over less than sixteen million, and all other Moslem rulers control only twenty-three million. So that the overwhelming balance of power over these fierce "faithful" ones is in the hands of Christians.

They feel this, and their leaders are very bitter, and make the task of those who rule over them in India and Africa very perplexing. They threaten to take the sword again in behalf of their faith, and outbreaks here and there are common.

They are sending out missionaries too, and are taking possession of many districts once pagan. Ten million low-caste people in Bengal have become Moslem in the last few years, and on the west coast of Southern India many have adopted that faith. Their missionaries are active in Borneo and the East Indies, and in both East and West Africa they have had great success. "They form societies to defend Islam, they establish presses to send out literature to propagate their faith, and copy missionary methods and engage Moslem preachers to counteract the work of Christian missions." Many of these missionaries are laymen, merchants, travelers and artisans; indeed in a sense the laity are all preachers. They proclaim their creed from the housetop and carry their Koran everywhere, though 80 per cent of them are illiterate. All ranks of society are propagandists. They do this for Mohammed, shall not we do as much for our Saviour in the spread of Christianity? When we remember that it is far harder to bring a Moslem than a heathen to accept Christ, is not all this a challenge and a stimulus?

Many facts give us cheer. In God's good providence the Bible is already printed and widely distributed in twenty languages spoken by Moslem

peoples, whereas the Koran is practically confined to Arabic, and read by comparatively few. Medical missions bring numberless openings for telling the gospel, and thousands of Moslems are dissatisfied with their old faith.

In 1906 sixty-two missionaries for twenty-nine societies in Europe and America gathered at Cairo to confer concerning the Mohammedan world. They sent out an appeal asking that more laborers specially trained go out, that more literature be distributed among Moslems, and that systematic common plans be made for opening new centers of work. The women delegates sent an additional appeal to Christian women in behalf of their one hundred million Moslem sisters, saying that in view of their physical, mental and spiritual suffering, "each part of the women's work needs to be widely extended, trained and consecrated doctors, teachers, workers in the villages, an army of those with love in their hearts to seek and save the lost."

Surely every Christian woman who loves her home, her church, and her Master should offer daily prayer for those suffering and hopeless millions of Moslem women. Our frontispiece shows the throng of worshipers at the great mosque of Delhi, India, under the rule of King Edward. Those in the foreground behind the barrier are women. Does not the picture appeal for help?

GOD COULD UNDERSTAND

MA-MOTEKE was an old woman of Matabele origin, who was deserted by her family when fleeing from some skirmish with the Basutos. She seemed ignorant and stupid to the last degree, but she had such an affection for M. and Mme. Coillard that they let her come about the place as often as she liked. Every Saturday she used to come from a long distance across the Caledon to earn a trifle by sweeping the courts ready for Sunday. This was in 1862. If the river was too full to ford, she had herself swum across on a bundle of reeds, such was her devotion to them. M. Coillard, who reverenced all women, and believed in the possibilities of the most degraded, often talked to her, and after a time both he and his wife perceived a great change in her, but then again no further progress seemed to be made. Every time they spoke to her of Christ, she would burst into tears and make no reply. At last one day he said: "Ma-Moteke, you know all about the gospel, and we go on praying for you, but you do nothing. It is no use talking to you any more; you must pray for yourself. Do you pray?"

"No, never! I can only talk Zulu. I do not know Sesuto." "But you can pray just as well in Zulu." Ma-Moteke caught both his hands. -

115

"Do you really mean that God understands my language?" "Yes, indeed, all languages."

Ma-Moteke went quickly away, and poured out her heart in Zulu. that, she advanced in Christian life by leaps and bounds. From being stupid she became remarkably intelligent, and from being old and feeble, she seemed to renew her youth like the eagles. Besides working in the fields, she would go all about, telling people the good news with such simplicity and delight they could not help listening. It was that she had a Heavenly Friend who took an interest in her, a despised old woman; such a surprising fact she wanted everyone to know about it. It was her delight to tell the youngest children about him, and few have influenced them more than she. She never learnt Sesuto well, and on Mondays when she had swept the court after Sunday, she would seat herself on the veranda by Mme. Coillard and say, "I am hungry." At first, her hostess did not understand and would give her food, which she put aside and said again, "I am hungry." Then Mme. Coillard would tell her all about the sermon, hymns and prayers, which she had not understood the day before. Often she would ask, "Shall I see Him?"—From Coillard of Zambesi.

MISSIONARY LETTERS

TURKEY

One of our most useful and promising schools is that at Marsovan, Turkey. Miss Charlotte R. Willard, its principal, wrote in the autumn:—

Our new school year has opened well, with 180 pupils and 13 teachers—four American, six Armenian and three Greek; as we carry full vernacular courses for the two nationalities, a strong force of both Greek and Armenian teachers is necessary. Aside from those who give their full time to the work, three instructors in Anatolia College give part of their time here. Miss Ethel Jaynes has just joined us, having been sent out by the Woman's Board to fill the vacancy made by Miss Cull's withdrawal; and Miss Barnes, who came to help out last year, remains this year in Miss Ward's place. Thus we have our full number of American teachers; it would seem almost impossible to carry out the work with less. I wish that the friends in America who have done and are doing so much for this school might have the privilege which we have of daily contact with these girls, and of a personal knowledge of the life and work of many who have gone out from the school.

Last Sunday morning, as I sat in the Christian Endeavor meeting, I was

surprised to see among the girls Despiné Theodoron, a Greek girl, who had gone a week or two before to teach in a village near her home. This girl's experience is to me an illustration of the weak things being used-of the revelation unto "babes." Five years ago I asked a traveling evangelist to be on the lookout for a promising girl from a village where there was no gospel light, saying that we would take one such for the little money which The result was that this Despiné came, with a promise she could bring. from her father that he would bring a certain number of horseloads of wood to help toward her support. Probably the father would never have consented to her coming to a Protestant school but for the fact that she had a deformed hand, which was likely to ruin her marriage prospects. She was very slow to learn, and, although a big girl when she came, spent three years in our primary school, then two of very doubtful success in our preparatory department. But she did get the gospel light, and with all the simplicity and ruggedness of her village nature received it, until her homely, freckled face was at times radiant with the light from the life within.

A few weeks ago the village priest sent word from her mountain home that he wanted her to go and teach in Gelinsin, a village within an hour's walk of her home. Despine hesitated because of the difficulties which she saw ahead. She knew that the people would want her to fast two days every week, to burn candles before the pictures in the church, to kiss the pictures, etc. She knew that this was not according to Bible teaching, and also knew that she could not and would not live in the old way. However, she went. On Sunday she told me that she had gotten on pretty well so far, but did not know what the end would be; the people were urging her to keep up the old forms, the more friendly saying, "Do these things in the church, and you can go home and say your prayers in your own way there." But her reply was ready, "The Bible says we must not worship any image."

This village, Gelinsin, is a favorite summer resort of some Marsovan Protestant families, who, when there, hold Sunday services. They began by having them out doors under the trees, but so intense was the feeling of those Greek villagers that it is said they cut down every tree under which such a meeting was held. But there are already signs that the truth is working, for among Despiné's sixteen pupils are two who come with their own Bibles, and ask to be taught from them. The teacher has her own plans for a Sunday school and Bible work among the women. There is a great contrast in attainments and present work between Despiné and girls who have graduated from the school, but she is certainly able to do a kind of work which they are unable to do. This year two of our girls are

teaching in the Erzroom boarding school, two in the Gedik Pasha school, Constantinople, two in the Talas boarding school, and one in that in Sivas. We have a fine lot of girls in training now, and hope and believe that their lives are to be a great power for Christ's kingdom among their own people.

Mr. and Mrs. H. W. Hicks have visited our work in Cesarea and Talas, and Mrs. Hicks writes of the many opportunities there, adding:—

I wish I could tell you about the girls' school which seems to be very successful, but with no financial ability to build an addition. The beds are crowded close together with no closets and not even room for trunks as in some dormitories. But the girls seem happy and well in their home four thousand feet above the level of the sea. The boys' school building is just outside the compound, and is a splendid monument to the courage and perseverance of Mr. Wingate, who has worked for years to bring this to pass. The school building is not quite completed but is being used now. You know already what a fine hospital is in the compound, with very skillful doctors and devoted nurses who keep up the spiritual tone of the hospital so that it is a tremendous evangelizing force in the station.

This will be a severe winter in this region, owing to the increased price of wheat. One Armenian pastor's wife with six children was almost destitute of food the other day. She did not complain, only said to Mrs. Wingate with a smile, "I put the kettle of water on to boil but I don't know what to put in it," showing her poverty. I saw her husband to-day in the little village which fails to pay him the two thirds of the salary (all he receives a year to support eight people if the salary were paid is about \$132.50). Mrs. Fowle appreciates the prayers of her American friends that she may have the strength to do the work that she sees to be done.

INDIA

Mr and Mrs. Bruce, members of the Marathi mission since 1862, have recently for the second time, had the joy of welcoming a daughter to their field. Miss Clara H. Bruce having gone out in September last. Miss Bruce wrote in December:—

The two and a half months since our party reached India have passed very quickly. Things here in the East did not seem altogether strange to me, although my memories of the life here had begun to get somewhat dim after ten years of absence. I could hardly have believed, however, that I had been away as long as this, if the fact had not been forced upon me by the changes which had taken place in the personnel of the Christian community at Satara, and also by the difficulty I had in trying to talk Marathi. During those first days I was often reminded of the expression which the natives use, that "the tongue doesn't twist aright." But it was only a few

weeks before I began to feel quite at home here, and now I can use the Marathi a good deal in ordinary conversation, although I still make many blunders. I have been fortunate in having a good Brahman pundit, who is becoming famous in this part of the country for having worked out an original system of teaching Marathi. It is certainly a relief to find a native teacher who is enthusiastic and able to take the initiative in planning the work. Besides studying Marathi I have been trying to help a little in the school work here, and have had a Sunday-school class in English for some of the educated young men and women.

CHINA.-FOOCHOW MISSION

Miss Alice A. Hall, a teacher in the Foochow girls' school, writes:-

I have often wished it possible to be three instead of one person so as to attend personally to many more things, and I have been obliged to let the Bible women and station classes go uncared for.

We never saw such a happy condition of work at Ponasang as existed this fall; especially among the schools there has been a most delightful spirit of harmony, and yesterday five of our preparatory girls united with the church, and such happy children as they were! I do wish some of the young women at home realized what they are missing in refusing to work on the foreign field where such wonderful results are before us for our encouragement all of the time—surely there would be many who would come to our assistance.

MISSIONARY NEWS

India.—A Hindu convert said recently to a missionary: "Perhaps you think that the people hereabouts take little interest in you, and do not think much of your work. But that is not so. Everywhere, in almost every house they are talking of you and of your religion; they watch you at every step, all that you say and do. You and your disciples must show that you are honorable and holy people. Your whole behavior must be a sermon: yes, you must really breathe out religion. You must also study our holy books, so that you can show the people that you know our literature; then you will gain a great influence over our people."

UPRISING IN We have no missionary work now in Persia, and our Persia. knowledge of the country and our interest in it may be small. Yet the A. B. C. F. M. did a valuable work there for nearly forty years, from 1834 to 1871, and the names of Perkins and Grant and Stoddard, of Fidelia Fiske and Susan Rice, all workers in Persia, stand high in missionary annals. When the old and new school Presbyterians united for

missionary work in 1871, they took the care of Persia and Syria into their hands, while the A. B. C. F. M. kept the field in Turkey. Much good seed was sown in those forty years, and now in the great political changes of the present we may hope that fruit will come to light. It is a transition time of political unrest, of violence, perhaps even of revolution. For many centuries the law of the land has been the Mohammedan religious code, rigid in some things, in others lax and unjust. Now the people are breaking with tradition, clamoring for constitutional government, for freedom, for schools, and this unrest inevitably shakes their trust in their religion. "What then? Will this people seek a better creed or cast away all faith? Would that we could have made a deeper impression on the life of this nation, and laid the foundations of Christian character before the time of this emergency! But it is not too late to make the influence of Christ felt even now. One thing is certain, and that is that the infusion of his spirit and his life is the only cure for Persia's ills."

ARABIA.—The women missionaries who are at work in this peninsula find many opportunities to tell the gospel to the women and children of the villages. In the homes, at the public well, in hospitals and dispensaries, they are always ready to listen. Visible results are few, but indirectly ignorance and fanaticism are giving way, and many are ready to welcome the missionary, and to listen attentively to her message. Some day the fruit of this seed sowing will be manifest in a harvest to the glory of the King.

In Egypt, where Christian agencies are active, one lady missionary is estimated to every sixty thousand women.

An Inca Evangelical Society has been formed at Arequipa, the "Rome of Peru." In this city, as well as in Cuzco, is a little church where the love of Christ is proclaimed. An Inca Indian named Carlos is, so far as known, the first Christian convert to publicly proclaim his faith in Christ by baptism. He has become an evangelist.

A REMARKABLE tribute has been paid to the Protestant Church schools throughout the republic by the President of Mexico. In a recent state document he announced the opinion that "the great progress made in the republic in recent years is due in a large measure to the influence of Protestant schools." Word comes from the same country that the minister of public instruction has issued an order that none who belong to any religious society will be employed as teachers in the public schools. This is not strange, when one considers the influence of Roman Catholic institutions in that country, but it makes imperative the need of evangelical teaching, and throws a greater burden on the missionaries there.

TWENTY years ago there were no post offices in China except those maintained by foreigners for their own convenience; but to-day there are nearly two thousand post offices throughout the empire. Sixteen years ago there was not a newspaper in China published in the native language; now there are over one hundred and fifty. One of these, published in Peking, is edited and printed by native women.

In Korea devil posts with grinning teeth are planted along the road to keep evil spirits from passing. When cholera breaks out these posts are seen everywhere with the inscription on them, "This is the general who is after the cholera devils." Ditches are dug across the roads to make sure that no spirit should pass.

FORTY million women in India are imprisoned in zenanas, where the outside world is unknown and unseen. The physician and sometimes the missionary are admitted, and give wonderful glimpses of a larger world beyond, but their souls are dark. Fifty per cent of the women of India die prematurely, or are invalided for life; and there are 27,000,000 widows—to be a widow means disgrace and deprivation of all the comforts of life.

A REAL spiritual transformation among the Continental churches has everywhere accompanied the awakening of missionary zeal. The small body of French Protestants who, in 1880, thought the Basuto Mission too great a burden, now support schools and workers in seven fields, including Madagascar; and while Swiss Christians contribute largely to the Barotsi Mission, the Basle and Lausanne societies have received an impulse from his broad advocacy of missions, first in 1880-82, and again in 1896-98. It has been the same in the Waldensian valleys. "What would our Reformed churches have become without M. Coillard and without missions?" said an elderly French Christian. Nothing but a tomb.—From Coillard of Zambesi.

Through the influence of the Student Volunteer movement, many institutions of learning are being trained to understand and sympathize with missionary work at home and abroad. Over sixty American Colleges and schools, each contributed \$300 or more to missions last year. Many send out their own graduates and support them. Knox College, Toronto, raised \$5,000; University of Pennsylvania, \$4,000; Yale, \$2,500, and Harvard. \$2,000.

THE first native Indian Church was organized in Massachusetts, in 1652 by Thomas Mayhew, with 282 members. In 1670 the first Indian Church with a native pastor was organized in New England.





LEADERS IN COUNCIL

ONE SOLUTION OF A PROBLEM

BY MRS. F. H. WIGGIN

In our church we were confronted with the problem of recruiting a Young Ladies' Foreign Missionary Society, when for some reason the young ladies upon whom we should draw refused to be attracted, possibly because they felt themselves younger than the young ladies already in the society.

We also had a number of children in the Sunday school for whom nothing in the way of regular missionary instruction was being done.

It was thought that both problems might be solved by starting a Junior Missionary Society for children younger than fifteen, to be under the auspices of the Y. L. F. M. S., and the helpers to be drawn, as far as possible, from those whom we wished to have in the older society. So far the plan has worked well.

A leader was appointed with three helpers, one for the piano, one to lead the singing, and one to be the treasurer, as for obvious reasons, children of this age should not have the responsibility or temptation of the care of a society's money. The other officers, i.e., president, vice president, secretary, assistant treasurer, were chosen from the children. One member of the society was also elected to serve with the officers on the executive committee. The treasurer was to receive the money and keep the accounts, but the assistant treasurer was to do the "show work." That is, she was to give out the envelopes and read the reports.

We found some favor boxes in the shape of dress-suit cases. One of these was given to each child over seven years of age together with one of the small envelopes furnished by the W. B. M. They were asked to drop their pennies into the box through the month, but to bring them in the envelope, sealed, to the next meeting. This, it seemed to us, would lead to regular, systematic giving more than a mite box to be opened but once a year. New envelopes are given each month to replace those brought in. We have also printed small tickets (to fit the dress-suit cases), and these tickets are punched at each meeting.

The treasurer, assistant treasurer and leader stand by the door as the children enter; take the money envelopes and give out new ones. The leader marks the attendance and the first member of the society who comes punches the tickets. Our arrangements are not always the same. One good way is to have the chairs placed back to back, leaving a narrow passageway between like the gangway of a steamer. This is especially appropriate if the subject for the day deals with island work, which we would naturally view from a steamer's deck. If it is an overland trip they can be seated in chairs arranged by twos, with aisles between as in a car.

After each meeting the executive committee prepares large posters, on the talk of the day, pasting pictures on large Scotch gray mounts 22 x 28 inches. These posters are used for review the next month. In all work for children there must be constant review. Over and over in different ways the same points must be emphasized.

Once a month some child is taken to visit a local charity for children, reporting at the next meeting what he or she has seen.

After the opening devotional exercises the president takes the chair and conducts the business meeting. He also calls on the member who visited the local charity for his or her report. Then the leader takes charge, calling upon the children for brief reviews of the preceding talks, which are easily given with the help of the posters.

We wish to use the lantern and its pictures to fix certain truths on the minds of the children rather than for entertainment, so a ten minutes' talk is given, telling in a connected form certain facts to be remembered. Then the pictures are thrown upon the screen, and in the explanations given, if the pictures are carefully chosen, is the leader's opportunity to review very fully what she has already said; to explain, elaborate, and to make the life of children in other lands very real and vital.

Children under seven are allowed to come in as visitors as long as they enjoy it and are quiet. They are given tickets, but receive mite boxes in place of dress-suit cases and envelopes.

Our meetings are held on Sunday, but the last meeting of the year will be held on a week day, with parents and friends for invited guests. The entertainment will be by the children themselves. They will tell what they have seen on their travels, and there will be special exercises for the little mite-box visitors.

It is not keeping expenses down but keeping faith and enthusiasm up that gives a clear balance sheet.



A LENTEN SACRIFICE

BY HELEN L. MOODY

"ONE secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers in which idle people indulge themselves."

The president of the auxiliary laid aside the book of selections from Cardinal Newman and opened her lips to announce the closing hymn; then, moved by a sudden impulse, she burst forth with impetuous earnestness: "Girls, what is the use of always talking about self-denial without ever doing anything? We have had such a good meeting, and to-day we are so interested, but to-morrow we shall go back into our usual ruts and forget all about it unless," here she hesitated, almost afraid to go farther, "unless we are willing to convert these fine thoughts into action. I wonder if we can't each make some sacrifice during Lent. What do you think about it?".

Then, blushing at her own daring, she stood waiting for some one else to speak. For once, however, this usually noisy coterie were dumb, awed by the unwonted grandeur of Miss Worthington's sitting room.

When Constance Worthington had commenced to attend the little Pine Street Church, her friends had made unfavorable comments, a form of opposition which did not extend to her home; for Constance was an orphan, and the aunt with whom she had lived since college days, looked upon this new departure as a short-lived fad, which interference would only strengthen. She began, nevertheless, to realize her mistake and to wonder if some other course had not been wiser, when Constance became an enthusiastic supporter of the newly formed Young Women's Auxiliary.

The minister's wife, too, felt some doubts of the success of this mingling of classes; and the young women themselves were rather afraid of the new member who lived in the brown-stone house on Lincoln Street, until she had refused successively the offices of president, vice president and secretary on the plea of incapability. Such genuine humility soon caused the ice to break; and before long Miss Worthington was a highly valued member of the organization, partly on account of her charming personality, and also, it must be confessed, because she was as good as a fashion plate in furnishing new ideas for sleeves and dainty bits of neckwear. Moreover, the

March

words, "Miss Constance Worthington," had a magical effect in silencing scornful elder brothers and skeptical office mates who were apt to inquire who had been the fellow-sufferers at that stupid missionary meeting.

As for Constance, she enjoyed the informal gatherings in the parsonage parlor, and when the minister's children had measles in the spring, begged the privilege of entertaining the society.

On the evening of the March meeting she dismissed the pompous butler and asked a new and awkward housemaid to show the guests up to her own sanctum, the least pretentious room in the house. It never occurred to her that Mary's fresh cap and apron might cause uneasiness among persons in the habit of answering their own doorbells, or having it done by the slattern servants who seem the usual accompaniment of hall bedrooms in third-rate boarding houses; nor did she dream that plain burlapped walls and mission furniture could seem imposing to unaccustomed eyes.

After an uncomfortable moment or two Madge Carpenter, commonly called Chatterbox from her inability to permit pauses, found her voice. "I am not at all in favor," she said with conviction. "Mrs. Jones who lives across the street from us practices self-denial during Lent to such an extent that she actually doesn't allow herself enough to eat. And it makes her so cross that the children never go home except at meal time, and not then if mother will invite them to stay at our house."

"I do not believe Beth meant anything of that kind," suggested an older girl; "she is sensible enough to know that we cannot work without eating. Yet we might each go without something we want very much and give the cost of it to missions. Wasn't that what you intended, Beth?" she asked, turning to the president. "My ideas were somewhat hazy," was the reply, "but I had some such thing in mind."

"In that case, I withdraw my objection," Madge announced promptly, "and I head the subscription list with my Easter hat, that is, if Beth will resurrect my old one." Thereupon arose a chorus of protests: "Elizabeth is better than a Paris milliner;" "That won't be any self-denial at all," until the president interposed: "Even were my accomplishments as great as you seem to believe, I fail to see why Madge should not be in style so long as the heathen will be no poorer for it."

The one who had set Madge right spoke next. "My coat will do to wear to the office another year, even if the stenographer at the desk next mine did say this morning that she nearly mistook me for one of the Noah family until I had taken off my wraps."

After a whispered consultation, the Seaver sisters, who taught a free kindergarten for the West Side Jews, agreed to go without their tickets for

the next Symphony concert; and another girl, with a high forehead and large, hungry eyes, which seemed always to be seeking for knowledge, promised to give up a course of lectures on mediæval history.

It seemed, as though once started, the ball of conversation could not rest until every one had had a share in shaping its course. At length it paused a moment by Constance Worthington, who alone had nothing to say. How meaningless would be any sacrifice which she might make beside the real self-denial of these working girls. There in the writing desk lay her check book, equal to any reasonable demand; and, if perchance she were to give away her entire allowance for the month, it would be a relief not to buy hats and gowns for awhile. And so the ball passed on to Sue Prescott, who was trying to be a mother to six younger brothers and sisters in a home where the ends seldom met. "There does not seem to be anything I can go without," she said rather shamefacedly, "but I will try to be more patient with the children. Whenever I am tempted to scold them, I'll put some money in my mite box, and, if I haven't any, I'll just say a little prayer for the heathen." "Perhaps your gift will be accounted more than all of ours," commented the president softly, "who knows?"

No one noticed that the meeting had not been formally adjourned, and the members gradually separated into groups; but, as Miss Worthington passed tea and cakes, she noticed that the topic of conversation remained the same.

During the warm spring days which followed, each more beautiful than the one before, Constance sat often by the west window of her sitting room, watching the green things struggle up through the brown earth in the garden below, and pondering many things in her heart. And the now familiar words, "one secret act of self-denial, one sacrifice of inclination to duty," were the ever-recurring refrain of her thoughts. Once she murmured half aloud, "What if the single act of self-denial called for one sacrifice after another, day after day, would there not be danger of failure before the end were reached?" It seemed as though an angel voice whispered, "My grace is sufficient for thee; Lo, I am with you all the days."

When the auxiliary next met, the collection basket in the doorway overflowed with envelopes containing the Lenten offerings. Yet, Miss Worthington had passed by empty handed, a fact which did not escape the sharp eyes of Madge Carpenter, who was sorely tempted to remark upon it to her right-hand neighbor. The minister's wife was at her left, so there was no temptation in that direction.

After the program was finished Constance rose quietly from her seat in a dark corner of the room, and said in a voice, low at first, but gaining in

strength as she went on, "Perhaps you thought it strange for me not to make any pledge last month. It was not from lack of interest, but merely because I could think of nothing that would cost me enough. I puzzled over it for a long time, and then there came to my mind the words of that missionary from India who spoke in our church last winter. His name had forgotten, but I remembered what he told us about the work at his station and the need of a girls' boarding school. It took some time to decide what to do, but finally I wrote to the Board and asked them to be me build the school and endow it; and I hope that perhaps, when I have learned the language, they will let me teach one of the lower grades."

The minister's wife breathed a sigh of thankfulness at this first fruit o her mission circle, and Madge Carpenter thought humbly, "I am glad kept still for once in my life."

OUR DAILY PRAYER IN MARCH

The girls' boarding school at Mardin averages about forty pupils, half o whom are boarders, and Miss Fenenga is its principal, efficient and beloved She also directs three Sunday schools. Mrs. Andrus has the supervision o the Bible women, an important task. She teaches Bible and English is the girls' school, she prepares Bible lessons and promotes Bible teaching al through the field, and adds to these duties such work as that of a pastor' wife at home. Mrs. Thom, with her husband, is now in this country of furlough. Mrs. Emerich has given great help to the school, especiall in music. She has also given lectures on pedagogy to those studying kindergarten.

The mission employs in three stations—we do not have complete reports—152 teachers and 20 Bible women. Mrs. Dewey does much in the home for the women, directs the Bible women and, with her daughter, does tour ing as she is able. Mr. Cole's delicate health has compelled him to return to America accompanied by his wife. Mrs. Underwood, wife of a physician is of great assistance to him in his professional service to the poor. Mrs Yarrow works with her husband in teaching and helping the boys in the high school. She gives much time to superintending the industrial work mainly embroidery, of the women and girls.

The Bitlis school enrolls about eighty pupils, nearly half of them boarders. The high prices of all necessities have brought many perplexities to thos in charge, and the terrible experiences of the earthquake and subsequer exposure were most trying. The sisters, Misses Ely, have built up the

school, and have given their lives to it for forty years. The report adds: "The appreciation and gratitude often expressed form a strong plea, were others lacking, for the maintenance of this institution. An interesting feature of the orphanage work is, that in some stations we co-operate with the German Hülfsbund in the case of needy little ones."

The boarding school at Van enrolled 226 pupils last year. Miss Rogers, just gone to stand at its head, writes, "I am even more happy to be here than I expected." Mrs. Raynolds spends much strength for orphan girls, being to many the only mother they ever know. She visits many homes, cares for the sick and the poor and finds employment for many. Mrs. Ussher adds to the care of her home, with four little children, the superintendence of an important lace industry employing over two hundred women and girls, thus keeping them from want. Family emergencies detain Miss McLaren in America for the present, though she longs to be in Turkey. Miss Norton is in charge of two kindergartens, and till Miss Rogers arrived, she has had the care of the whole school since Miss McLaren's departure. Mrs. Stapleton and Miss Foote are both in this country on furlough.

The number of pupils in the Erzroom school was 112 last year, and Miss Bushnell has stood alone at the helm, though the work would be heavy for two. The openings for work among the women in this field are many, though in some places the fear of the priests hinders them from coming to the light. Mrs. Ward, with her husband, is hard at work studying Turkish.

Euphrates College is a mighty agency for good, and the attendance last year was large, numbering in all 948 students, grading from kindergarten to college. "The accommodations were crowded beyond the limit of safety and health." Miss Daniels is in charge of the girls' department, with nearly 200 pupils. Mrs. Riggs is wife of the president of the college, with endless opportunities for helping the students.

Mrs. Browne is still in this country. Miss Platt became Mrs. E. F. Carey last summer, but she continues for the present her care of the kindergartens. Mrs. Atkinson holds brides' meetings, which are very helpful to young mothers. Miss Bush and Miss Poole give their time to evangelistic work, visiting many homes and making arduous tours to villages, near and far. Miss Wilson has returned to America and is now Mrs. L. E. Carter. Mrs. Barnum's experience makes her an invaluable adviser, and her devotion and sympathy bring the younger members of the mission to her as to a mother. Mrs. Knapp finds the cares of home and children claim all her strength.

The field of the Eastern Turkey Mission is wide in area and in some parts difficult of access, owing to the scarcity and poor qualities of the roads. It has five stations, Bitlis, Erzroom, Harpoot, Mardin and Van, and 77 out-

stations. Of the 48 American missionaries there 10 are under the care of the W. B. M., and four are sent out by the W. M. B. I. The mission has 228 native laborers, and the 59 Sunday schools gather 6,534 children, while almost 8,000 pupils are studying in schools of all grades. Miss Graf is at the head of the kindergarten with 70 bright little ones under her care.

For the sake of greater efficiency the work in the girls' school at Madrid has been divided, the care of the three upper classes being taken by a corporation, which retains the name of International Institute. The school belonging to the W. B. M. will henceforth be called the Normal and Preparatory School for Spanish Girls, and it has a wide field of usefulness. Miss Webb is the principal. Miss Page is detained at home by delicate health, and Miss Bushee is here on furlough. Miss Winger and Miss Morrison are teachers in the school, and several Spanish girls who were formerly students there come back to aid in its present work.

The mission to Spain carries on 14 common schools, and almost 1,000 pupils are under its care. It has eight organized churches with more than 300 members, and 16 places of regular meeting.

The mission in Central Turkey numbers 29 missionaries, with 327 native helpers. It has 34 churches, 13 of them self-supporting, with average congregations aggregating 13,818. It has 152 schools of all grades, with nearly 7,000 pupils.

Mrs. Merrill has given much time to the girls' seminary, and during the last few months has opened a greatly needed training school for Bible women. She has also made some tours and keeps in touch with the Bible women in surrounding villages. Though Miss Trowbridge has given up her a place as nurse, a place taken now by Miss Alice C. Bewer, she gives much time to evangelistic work among the patients and the poor about her home. Mrs. Trowbridge gives most of her strength to language study. The girls' seminary has about 100 pupils, and Miss Blake and Miss Norton are associated in the charge of it. Their load has been heavy, owing to high prices of food and fuel and other hard questions.

BOOK NOTICES

Where the Book Speaks. By Archibald McLean. Published by Revell Company. Pp. 241. Price, \$1.

The sub-title of this book is "Mission Studies in the Bible," and the author is President of the Foreign Christian Missionary Society. In his foreword he says: "Of making missionary books there is no end." However, the aim of this book is to show the connection between missions and

the Bible, and these "studies" are not so much for missionary experts as for young people and busy people. There are some very searching remarks in this book on the neglected grace of giving. Strategic use is made of Elijah's command to the famine-stricken widow of Zarephath, "make me a little cake first," showing that by complying with this command, the widow saved her own life and that of her household, and secured the blessing of God. The chapters on the "Missionary Significance of the Lord's Prayer" and "The Grace of Giving" are particularly inspiring.

The Foreign Missionary. By Arthur J. Brown, D.D. Published by Revell Company. Pp. 412. Price, \$1.50.

Anything from the pen of the Secretary of the Presbyterian Board of Foreign Missions will be welcomed as authoritative and inspiring. Although there are now more than eighteen thousand Protestant foreign missionaries in non-Christian lands, it is the work rather than the worker that has received copious attention. Our own Secretary Barton has given us a most valuable book on *The Missionary and Ilis Critics*, and one of the chapters in Dr. Brown's book has this identical title. It cannot be too often exploited when one has to meet and combat so much superficial and ignorant criticism. Even the sympathetic ask many questions, and it is to answer these questions and to meet the needs of mission study classes that the book has been prepared.

Some of the chapters deal with the deep spiritual life of the missionary as evinced in his motives, his aims, his spirit, his reward; and other chapters treat of his financial support, his connection with the home Board and the home church, with the natives and the native church. Every page gives re-

munerative reading. It is a book to own rather than to borrow.

G. H. C.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR MAY

IF any of our societies have followed LIFE AND LIGHT, and finish the study of Gloria Christi with the month of April, it may be profitable during the succeeding months to take a parallel study of the work of our own Boards, beginning with the evangelistic work.

By way of introduction it might be well to have some one emphasize the importance of this work. Another might show how difficult and delicate a matter it is to present the gospel to darkened minds and hearts, and give illustrations. This distinctive work is largely carried on by the evangelistic missionaries, by the native preachers and Bible women. The methods used are touring from village to village, chapel and street preaching, with stereopticon, and house-to-house visitation.

The touring work and that of the Bible women might be illustrated by the labors of

The touring work and that of the Bible women might be illustrated by the labors of the evangelistic missionaries and native workers of some one mission, as the Foochow, the Madura or Marathi, or one of the missions in Turkey; or the special evangelistic work supported by one's own Branch may be studied. Station classes and training schools for Bible women might be considered in this connection as they are evangelistic agencies.

Abundant material for developing this subject may be found in the missionary letters sent out to each Branch, and in the files of LIFE AND LIGHT and the Missionsty Heralds, or in the annual report of the Boards.

C. L. B.

SIDELIGHTS FROM PERIODICALS

Missions and Social Progress.—A summary of the educational work of missions is given in the February World's Work, "American Teaching Around the World." The February Review of Reviews describes educational work in Alaska under the title, "The Awakening of Alaska."

KOREA.—The February Missionary Review devotes five articles to Korea: "Korea, the Unique Mission Field," "Growth of the Church in Korea," "The Doctor in Korea," "A Traveler's Impressions of Korean Missions." The January Contemporary Review contains "The Japanese in Korea."

CHINA.—The crisis in China is treated in three articles in the February Missionary Review: "China's Awakening and Christianity," "Trend of Education in China," and "China is Awaking, are We?" The Review of Reviews for February adds two articles: "China and the Language Question," and "The Need of Law Reform in China."

INDIA.—The January Contemporary Review paints a dark picture in "The Coming Famine in India."

Africa.-A defense of the Congo reform movement is given in the January Contemporary Review under the title, "Belgium and the Congo."

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from December 18, 1907 to January 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

90 11

MAINE.

Maine.

Bastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Brooks, Off. at Miss Stone's lecture, 9.11; Camden, Off. at Miss Stone's lecture, 30, Aux., 18; Searsport, C. E. Soc., 17: Thomaston, Aux., 16, Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Augusta, Aux., 41.75; Bath, Central Ch., 36; Cape Elizabeth, Aux., 10; Hiram, C. R., 2, Little Margaret, 75 cts.; Minot Center, Ch., 18; Portland, State St. Ch., Aux. (Th. Off., add'l, 21), 32.30, Mrs. W. W. Brown, 20; Upper Gloucester, Mrs. George Eveleth, 440; Waterford, Mite Gatherers, 9, C. R., 4.25; Westbrook, Cong. Ch., 13.42. Less expenses, 5.52,

New Hampshire Branch.—Miss Elizabeth
A. Brickett, Treas., 69 No. Spring St.,
Concord. Concord, Aux., Th. Off., 55;
Dover, Knolly's M. C., 35; East Sullivan,
Mrs. A. A. Ware, 2; Exeter, Mrs. E. S.
Hall, 108; Franklin, Mrs. Robert Ford, 5;
Hanover, Mrs. C. H. Hitchcock, 1, Aux.,
75; Henniker, Cong. Ch., 5; Littleton,
Aux., 48.50; Milford, Miss Rheda Converse, 40 cts.; Nashua, Aux., 51.20; Orford, Busy Bees, 5; Portsmouth, Lendaa-Hand Club, 3; Swansey, Ladies' M.
C., 6.70; Tamworth, Mrs. Amanda Davis,
1.40; Wilton, Second Ch., C. E. Soc., 10.
Less expenses, 40.95,

NEW HAMPSHIRE.

LEGACY.

276 46 | Milford.—Hannah A. Foster, add'l,

Total.

VERMONT.

Fermont Branch—Miss May E. Manley, Treas., Box B, Pittsford. Ascutneyville, 9.50; Burlington, College St. Ch., Th. Off., 23) (25 of wh. to const. L. M. Miss Laura Tyler Buckham), 41; Chelsea. C. E. Soc., 8; Danville, Th. Off., 10.06; Dorset, Aux. (Th. Off., 11.60), 52 93; East Beikshire, 16; Fairlee, Aux. (Th. Off., 14.55, 223; Hinesburgh, Th. Off., 4.25; Irasburg, Jr. C. E. Soc., 1.56; Jericho Center, Th. Off., 13, Prim. S. S., 6.47; Ludlow, C. E. Soc., 8.61; Montpelier, Jr. C. E. Soc., 1; Nowich, Th. Off., 12.55; Post Mills, C. E. Soc., 81; Rochester, Th. Off., 7.45; Saxton's River, Merry Rills, S. C. E. Soc., 10; Sheldon, 1; Swanton, Aux. (Th. Off., 14.30), 27.30; St. Johnsbury, North Ch., Aux., 15.65, S. S., 8.86; Westminster West, Th. Off., 4.50, S. S., 12; West Glover, Th. Off., 12.50; Windham, Th. Off., 2, 314.53

MASSACHUSETTS.

Abington, Aux. (Th. Off., 31.14), 41.62, C. E. Soc., 10, Jr. C. E. Soc., 5; Brockton, Porter Ch., C. R., 74 cts., South (Campello), Ch., Aux. (Th. Off., 13.68, 63.68, Jr. C. E. Soc., 5; Duxbury, Aux. (Th. Off., 3), 5; Halfara, Aux. (Len. Off., 1, Th. Off., 5), 10; Holbrook, Aux., 4; Plymouth, Ch. of Pilgrunage, S. S., 30, Randolph, Aux., Th. Off., 2; Sharon, Aux., Th. Off., 20, C. R., 10.05; Coral Builders, 9.95; Whitman, Aug., 15; Wollaston, Aux., Th. Off., 46.69, Salem.—Two Friends, South Hadley. Mrs. Thomas Hill, Springfield Branch. Mrs. Mary H.Mitchell. Treas., 1078 Worthington St., Springfield, Chleopee, Third Ch., 3.46; Mittineague, Aux. (to const. L. M. Mrs. Alice D. Cooley), 25; Monson, Aux., 5, S. S., Miss Buck's Class, 1; Springfield, South Ch., Aux., 25.25, Miss Carrie L. King, 7.56; Westfield, First Ch., S. S., 256, Ranch. Mrs. Frank G. Cook.

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RHODE ISLAND.		
A Friend	100	00
Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. East Providence, Hope Ch., C.		
E., Soc. 5; Providence, Parkside Chapel,		
E., Soc. 5; Providence, Parkside Chapel, Prim. S. S., 5., Pilgrim Ch., Aux., 17.71, Plymouth Ch., Aux., 12.77; Woonsocket,		
Pro Christo Soc., 2.50,	42	
connectiout.	142	
A Friend, Rastern Conn. Branch.—Miss Anna C.	10	00
CONNECTIOUT. Rastern Conn. Branch.—Miss Anna C. Learned, Treas., 256 Hempstead St., New London. Brooklyn, Aux., Th. Off., 2; Colchester, Aux., Th. Off., 28; Danielson, Aux., 12.31; Griswold, Aux., 7.25; Groton, S. S., 11; Jewett City, Aux., Th. Off., 4.36; Lebanon, Aux., Th. Off., 9.40; New London, First Ch., Aux., 18.50, C. E. Soc., 5.33; Norwich, Broadway Ch., Aux., 40; Pomfret Cen- tre, Aux., 16; Putnam, Aux. (Th. Off., 25.54) (to const. L. M's Miss Lizzie Car- penter Child, Mrs. C. D. Sharpe, 50, Sunbeams M. C., 19.83; Stonington, First Ch., Aux., 46; Thompson, Aux, Th. Off., 10; Willinantic, C. R., 6.34; Windham, Aux., 16.25; Woodstock, Pansy Band, 5, Hartford Branch.—Mis. M. Bradford Scott Treas. 21 Arnoldale Rd. Hart.		
Off., 2; Colchester, Aux., Th. Off., 28;		
7.25; Groton, S. S., 11; Jewett City,		
Th. Off., 9.40; New London, First Ch.,		
Aux., 18.50, C. E. Soc., 5.33; Norwich, Broadway Ch., Aux., 40; Pomfret Cen-		
tre, Aux., 16; Putnam, Aux. (Th. Off.,		
penter Child, Mrs. C. D. Sharpe), 50,		
Sunbeams M. C., 1983; Stonington, First Ch., Aux., 46; Thompson, Aux.,		
Th. Off., 10; Willimantic, C. R., 6.84; Windham. Aux., 15.25; Woodstock.		
Pansy Band, 5,	307	90
Pansy Band, 5, Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hart- ford. Int. on Clara E. Hillyer Fund, 212.50; Accumulated int. on Elizabeth C. Bacon Fund, 471.25; Berlin, Aux., 78.40; Enfield, Ladies' Benev. Soc., 40; Hartford, Asylum Hill Ch., Aux., 143.08; Farmington Ave. Ch., Aux., 1 S. S.		
212.50; Accumulated int. on Elizabeth		
C. Bacon Fund, 471.25; Berlin, Aux., 78.40; Enfield, Ladies' Benev. Soc., 40;		
Hartford, Asylum Hill Ch., Aux., 143.08;		
Hartford, Asylim Hill Ch., Aux., 143.08; Farmington Ave. Ch., Aux., 1, S. S., 15, First Ch., Home Dept., S. S., 12.05, Warburton Chapel, S. S., 14.65, Park Ch., Aux., 23.25; New Britain, South Ch., Aux., 115.64, C. R., 2.56; Plainville, Aux., 25; Somers, Prim. S. S., 1; West Hartford, Aux., 3.16; Willington, Mrs. Emily G. Gardner, 7, Mew Haven Branch.—Miss Julia Twining, Treas. 314 Prospect St., New Haven.		
Ch., Aux., 23.25; New Britain, South		
Ch., Aux., 115.64, C. R., 2.56; Plainville, Aux., 25; Somers, Prim. S. S., 1; West		
Hartford, Aux., 3.16; Willington, Mrs.	,165	54
New Haven Branch.—Miss Julia Twining,	,	•
Ansonia, Aux., 40; Bethlehem, Jr. C. E.		
port, Park St. Ch., Aux., 16; Bridge-		
Aux., 17,25; Cornwall, First Ch., C. E. Soc., 10; Cromwell, Aux., 95,56, C. E.		
Soc., 20; Darien, Aux., 45; Goshen, C.		
17.45; Higganum, Aux., 22.50; C. E.		
worth, Aux., 10; Litchfield, Aux., 74.84;		
Madison, Aux. (100 of wh. to const. L. M's Mrs. Thomas Field, Mrs. Joseph		
Kelsey, Mrs. Thomas Scranton, Mrs.		
Ch., Aux., 65; Middletown, First Ch.,		
Aux., 343.50, Ch. of Redeemer, C. E. Soc.,		
50; New Preston, C. E. Soc., 5; Norfolk,		
Aux., 170.08; Redding, Dau. of Cov., 10; Salisbury, Aux., 12.68; Sherman, Aux.		
(25 of wh. to const. L. M. Mrs. Carrie Rogers), 26: Sound Reach Woman's		
Miss'y Soc., 20; Waterbury, Second Ch.,		
to const. L. M. Mrs. Charles J. Merwin),		٠.
Emily G. Gardner, 7, New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Ansonia, Aux., 40; Bethlehem, Jr. C. E. Soc., 10; Black Rock, Aux., 16; Bridge- port, Park St. Ch., Aux., 125; Canasa, Aux., 17.25; Cornwall, First Ch., C. E. Soc., 10; Cromwell, Aux., 95.56, C. E. Soc., 20; Darien, Aux., 45; Goshen, C. E. Soc., 25; Gulidford, First Ch., Aux., 17.45; Higganum, Aux., 22.50; C. E. Soc., 10; Ivoryton, Aux., 29; Killing- worth, Aux., 10; Litchfield, Aux., 74.84; Madison, Aux. (100 of wh. to const. L. M's Mrs. Thomas Field, Mrs. Joseph Kelsey, Mrs. Thomas Scranton, Mrs. Frank Watrous), 111.41; Meriden. Center Ch., Aux., 65; Middletown. First Ch., Aux., 434.50.Ch. of Redeemer, C. E. Soc., 13, Pilgrim Ch., 9, Yale College Ch., Aux., 50; New Preston, C. E. Soc., 5; Norfolk, Aux., 170.08; Redding, Dau. of Cov., 10; Salisbury, Aux., 12.66; Sherman, Aux. (25 of wh. to const. L. M. Mrs. Carrie Rogers), 26; Sound Beach, Woman's Miss'y Soc., 20; Waterbury, Second Ch., Aux., 64.25; Westbrook, Aux. (25 of wh. to const. L. M. Mrs. Charles J. Merwin), 30; Winsted, First Ch., Aux., 12.75.	041	91

Total,

8,124 21

NEW YORK.

New York State Branch.—Mrs. F. M.
Turner, Treas., 646 St. Mark's Ave.,
Brooklyn. Aquebogue, Aux., 38.48; C.
E. Soc., 10; Baiting Hollow, Aux., 25;
Brooklyn, Lewis Ave. Ch., Aux., 25,
Brancet Workers, 12.32, Plymouth Ch.,
Aux., 40, South Ch., Aux., 28, Mission School, 10), 200, Willoughby
Ave. Chapel, Aux., 6; Buffalo, First Ch.,
Aux., 180, Bancroft, Aux., 13, King's
Guild, 5, Lend.—Hand Cir., 15, Mary E.
Logan Cir., 15, Jr. C. E. Soc., 50, Niagara
Square Ch., Aux., 25, Pigrim Ch., Aux.,
29; Canandaigua, Aux., 225; Candor,
Aux., 45; Courtland, Aux., 100; Coventryville, Aux., 8; East Bloomfield, Aux.,
32.70; Elmira, Park Ch., Aux., 25; Fairport, Aux., 45; Flatbush, S. 8., 25;
Hamilton, Aux., 30; Middletown, S. 8.,
25; Moravia, Aux., 30; Napoli, Aux., 10;
New York, Christ Ch., Jr. C. E. Soc., 19,
Manhattan Ch., Aux., 29.90; Norwich,
S. S., 10; Owego, Aux., 5; Oxford, Aux.,
50; Patchogue, Aux., 26,62; Poughkeepsie, Aux. (to const. L. M's Mrs. A. L.
Chadwick, Mrs. P. E. Near), 50; Richmond Hill, C. R., 15; Rocky Point, Mrs.
M. S. Hallock, 15; Salamanca, Aux., 5;
South Hartford, Aux. (to const. L. M.
Rev. Thomas S. Lewis), 25; White
Plains, Aux., 25. Less expenses, 59.02, 1,500

PHILADRLPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J., Asbury Park, S. S., 5; Upper Montclair, C. E., Soc., 10; Woodbridge, Aux., 18.26; Pa., Germantown, Neesima Guild (prev. contri. const. L. M. Mrs. Etta Haley Osgood).

M. Mrs. Etta Haley Osgood),	33
DISTRICT OF COLUMBIA.	
WashingtonMrs. E. D. Bliss,	8
NORTH CAROLINA.	
Southern Pines.—Miss Harriet A. Be rows and Mrs. A. M. Foster,	10
OHIO.	
WadsworthMiss M. Jennie Hard,	2
MICHIGAN.	
Watervilet Children's M. B.,	2
NEBRASKA.	
Hastings Mrs. J. A. Pratt,	1
Donations, Buildings, Specials, Legacies,	10,179 100 482 45

TOTAL FROM OCT. 18, 1907 TO JAN. 18, 1908. 22,665 1,766 1,058 1,112 Donations, Buildings, Specials, Legacies,

Total, \$26,602

10,807

Total.



Fresident.

Miss LAURA M. RICHARDS, Saratoga, Cal.

Trensurer.

MISS MARY McCLEES, Adams Street, Oakland, Cal. Joreign Becretary, Mrs. E. R. WAGNER, San Jose, Cal.

Editor Pacific Department in Tife and Tight, MRS. J. K. McLEAN.

ANSWERED PRAYER IN INDIA

(Account of Mr. Perkins, contained in letter from Mrs. James C. Perkins, Aruppukottai, Madura District, South India.)

In one of the villages of this station there is a high-caste man in whom I have been interested for many years. He is the principal man of the place, and a very attractive man to me in many respects. He is easily the most influential man, and was really a good man as a Hindu. He became quite friendly, and when visiting the place I always talked with him about becoming a Christian, and did my best to convince him of the claims of our Lord. He always put me off with the words, "I do not worship the Gods of Hinduism, and will some day become a Christian, but not now." return from America in 1902 I went to his village and said to him, "Years have passed and you still reject Christ." He answered: "I do not reject Him, but I cannot come out and be baptized for I will be persecuted, and what is worse, I cannot get brides and bridegrooms for my nine sons and Just wait till I get them married and then I will join." I knew, of course, that he would have to suffer, and what he said was true; namely, that his relatives and all his high-caste people would cast him out, and would refuse to allow any of their children to marry his children. But I felt that he was missing the chance of carrying a big cross for Christ; a cross that very few of us in the West have the privilege of carrying. I used to think that the cross mentioned in Luke ix. 23, was bodily affliction or the ordinary trials of life, but I have been led to see these things are not peculiar to Christians, they are the common lot of mankind. The daily cross is the acceptance day by day of a path and portion which we take for the Master's sake, and which brings more or less of reproach. Most of us in the West ar deprived of the honor of carrying that cross; it is very common in the Eas

At the last pay meeting the catechist of that village in his report of th month's work said, "Umayer Derer told me 'the next time the missionar comes here I will be baptized." I immediately interrupted the catechia and asked, "Do you think he really means what he said?" "Yes," ar swered the catechist, "as far as I can judge I believe he is in earnest." then told the catechist that I would put aside all other engagements and g forthwith to the place.

I cannot tell with what joy I baptized that man and his family a few day thereafter. There were a few low-caste Christains in the church, tw Christains of a high caste, and a number of his own relatives (heathen) wh had assembled to witness the ceremony.

It was an answer to the hopes, the efforts and prayers of twenty year. God's presence was manifest, and it was only with difficulty that I go through the service without breaking down. I wanted to say to him, "My but you have nerve to do this in the face of your relatives, who are going t deride you, cast you off and persecute you; but I can't pity you, for I seen to hear the words of the One whom you are confessing ringing through the church: Whosoever shall confess me before men, him I will confess before my Father which is in heaven."

After the service, when I was about to leave for Aruppukottai, I wante to say something expressing my joy, and at the same time leave some encouraging and comforting thought for him, so I put my hand on he shoulder and said, "Annan (older brother)—," but there I stuck. I amout a man of many words, and the few that I have at my command would not come; so after a few seconds of silence I blurted out rather lamely "God bless you," and jumped into my bulluck cart and drove away. I am a sober Congregationalist, and like to see things done decently and in orde but if I had had a fervent Methodist in the cart with me, who would have shouted at the top of his voice, "Glory to God," I would have been the last man to have called him down; in fact, my response of "Amen" would have been expressed in anything but a Congregational tone of voice. I waitubilant, and said to myself, "That soul is worth all the trials of twent years in the tropics, with their malaria, smallpox, cholera, snakes ar what not.

It is just as awful for a man or woman to be cast out on God's great so of opportunities and not realize that they have a mission in life as it wou be for a parent to forget to care for his child.

A Visit to Jerach

A VISIT TO JERACH

BY MISS ANNIE T. ALLEN

BROUSA, TURKEY, October 25, 1907.

A WEEK ago to-day I was on my way to Jerach, in company with one of our former pupils, and her aunt, who was returning to her village. The day was perfectly cloudless, and we had a most delightful drive, reaching the village at six o'clock. The latter part of our journey was by moonlight. The road, for ordinary travelers, is safe, but about once a year one of the "lords" (as they are called) of this village of Jerach is robbed. There are five of them, that is of the "lords," all brothers, and very wealthy. At one point the road goes between high cliffs, and here the robbing is done. As we were passing through this part, the village woman turned to me and said, "See how great those rocks are; do rocks grow, I wonder?" Whereupon her niece remarked, "Why, aunt, if the stones grew, our streets are paved with them, and they would be growing up into the street."

When we reached the village we received a warm welcome, though the word we had sent had not reached them. After resting half an hour we went to call at the house of one of our pupils, who had not returned to school. The father is a coarse, ignorant man, greedy for gold, which wealth he uses for neither his own advancement nor for that of anyone else. I called there twice and labored hard to get the child back, but all in vain. They have no apprecia-We felt sorry to lose the child, for, because of her, her tion of education. cousin also did-not come. We had two other girls also from Jerach, who One we advised not to come back, as she was not did not return. capable of going on any further; the other has some trouble with her head, but hopes to return next year. I brought with me, however, one new girl, the daughter of one of our former preachers. A gain in numbers but not in money, since our preachers' daughters we take at half price. one want to take up the idea of a "preachers' daughters fund"? When we take them at half price, you see, we cannot cover cost. If all our pupils were full pay (that means \$52.80 a year) we should have no financial problem. How much our work is crippled at home and abroad by this moneyquestion! We have to be so mercenary that at times we cannot think of the higher things. But I suppose there must be a discipline in this too, at least we will hope so.

Saturday, after a short walk on the hill back of the village, we went calling again. After lunch we walked in company with the preacher to the next village, three quarters of an hour away. Here I called only at the house of the pastor, as there was no time for more.

Sunday I had a meeting with the women, and many outsiders came. I chose for my subject, "He is faithful that promised." In the evening I made more calls with the preacher and one of the sisters. I was specially interested in one woman who has just begun to come to our chapel. She has got a Bible and has begun to read it, and she says that now the factory women (for her husband owns a silk factory) are begging her to read to them.

The preacher is a young man of some little education, but no theological training. He seems to fit remarkably well into the lives of the villagers. He manages to bring the conversation around to spiritual things most fitly. As we were sitting together, before the afternoon service, he turned to a man who was seated on the floor, and said, "You are sitting there so lamblike, you will give the impression you have always been so." Then he went on to tell me what a drinking, carousing man he had been a few years before, and now how all was changed. "Every word of it is true," said the man.

Sunday evening a number of people called. After some conversation we sang some hymns, and then closed with reading and prayer.

The next morning before starting, we had a most delightful walk on the hills, which are now in their glory, the coloring is so marvelous. Jerach is beautifully located, and I told them I thought I should move the school there. At last our carriage came, and this time we had a long, covered carriage so as to carrry the baggage of the girl returning with us. The road was exceedingly dusty, and as we neared Brousa, crowded with oxcarts, so the last of our road we made slow progress.

I always feel profited by one of my trips to the villages. Some things encourage, some discourage, but all experiences bring us lessons. We have thirty-four boarders now in school, and expect more. Our teaching force this year is quite new, as only one of our former teachers remains. We have at last obtained a teacher from Switzerland for French, who teaches music also. Miss Borel is an addition to our circle, and she speaks English quite well. We also have a Greek teacher from Athens, so you see we are quite cosmopolitan.

THE CHRISTIAN ATMOSPHERE.—The editor of a Japanese daily paper, himself a non-Christian, pays the following tribute to Christianity: "Look all over Japan. More than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

Frestbent.
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THE BIBLE WOMEN OF AHMEDNAGAR, INDIA

BY MISS MARY ETTA MOULTON

THE new Bible woman is a daughter of Amaji. Her name is Dayabai, and I had her in the Shendi school till last month, when she was married and went to her husband's home. Amaji is one of the saintliest men that I have in the district, and his daughter not only did good work, but had a good influence in the school and village. These last three months I have employed Sabhaktibai to go out to Savedi to teach the master's wife there. She has not only taught her, but other women have come in and heard the lesson, the song, the truth or the verses. She is not a regular Bible woman, but has done faithful and necessary work for the last four weeks, and I expect to have her right on now.

I have had a woman named Kirtabai. She is a graduate of our Bible Woman's Training School, graduated this year. She taught for many years in the church missionary society. She has been a widow for five years, and has six children. She has confidence, and gives people confidence in her. I have taken her about with me into most of the villages, and have been pleased with what I have seen of her work.

All of my work is in the villages about in the Jeur District. The women are uneducated. Even our Christian women in the villages are

uneducated, for the city attracts educated men and women just as in Western lands. The Bible women go to all classes and castes. They go out in the fields, as the women dig peanuts or weed; or they go into the houses, or in the court in front of the house, or in the open square—wherever two or three women are and where more will come. They sing a Christian hymn and explain it, or tell a Bible story and apply it, or one of their own stories (Hindu or Mussulman), and show how the Bible story helps explain it; or they teach Bible verses to one or more women.

Monday I was out at Nadgaon; Kirtabai was with me. Sharitibai, the Bible reader's wife, was having fever, so her husband, Ramayya, came instead. The first place we went to was in the Maharwada, where the women were piling up wood in bundles to carry to Naga to sell. Kirtabai told the story of Job, and how patient he was in all his afflictions. The women listened very carefully, for they truly are afflicted out here in India. This year famine conditions are here again, and the condition of these poor women is bad at the best. Ramayya spoke as she closed, and as we left, the women put their bundles of wood on their heads and left for Ahmednagar to sell the wood. I hope their hearts were lighter for the messages they had received.

From here we went over near the Patil's house. He is the head man of the village. He is very friendly. Three women (caste) were eating their morning meal. They sat on the veranda. We stopped just in front where there is quite an open square. They were most friendly, and said they were going to the field, but that they would be glad to listen while they ate. A holy man came begging grain of them. He had already a large amount that he had received. I invited him to sit and listen, but he said that he had to go on as he was already late. But he did come back and listen. woman from near by who had two children came. A sister of the Patil also came. Soon there were twenty sitting around listening while Kirtabai and Ramayya sang a hymn and explained it. Then Ramayya explained about some of their Hindu customs, and showed how much better was the Christian custom (this is one of his favorite ways of speaking). I don't like it as well as a more direct way, but it is very pleasing to the people. people listened attentively, and occasionally would ask a question or make a remark showing that they were interested and wanted to know more. Some men discourage the women being taught, and again they sometimes wish only an educated girl for a wife.

It is difficult, too, to speak about the value of the Bible women's work. There are some that I think of that have done a magnificent work. They are spiritual and apt and full of tact, and some day will have a rich reward.

Others are faithful, and one is less apt to think of them as enthusiastically, but the results of their work are good. I know some that I have not so much confidence in.

About the fruits of the work of the Bible women, I think of a sight that I have seen in the old church in Ahmednagar. Twice a year, in March and October, there is an examination of the work of the Bible women. First, is an examination of some study that they have had. Then there come in a lot of women. Some are uneducated Christian women who do grinding flour by the hand mills and other such labor. Others are poor low-caste women gathered in classes by some of the Bible women. Others are higher-caste women who also have been taught. These all have learned a certain chapter from the Bible, now the one in James on the power of the tongue, then a chapter from Proverbs, and all of practical help to the ones who have committed the verses. I always leave such a gathering feeling glad for our Bible women and the work that they are doing.

A TOUR IN TURKEY

BY MISS OLIVE M. VAUGHAN

MR. CHAMBERS, the Adana missionary, who has general charge of our work during the absence of a regular missionary, and I made a hurried trip through the larger part of our field. We were gone nine days, traveling seven; the longest day was twice seven hours (though as we traveled quite rapidly we were only in the saddles eleven and a half hours). We visited seven villages, Mr. Chambers preached seven times and baptized seven children.

At times we were journeying through warm valleys, at other times on high mountains, over which the wind swept in cold blasts. One morning we rode along the backbone of a ridge so high above the timber line that we did not see a tree for three hours, nothing but the brown mountain peaks. Even Argaeus, the loftiest mountain in Turkey, lost his magnificent proportions. At length we crossed a pass 6,500 feet high, and descended into a wooded valley—and the congealed blood began to thaw out, for it was early in the morning, and cold!

We usually rose about four o'clock, and were soon on our way so as to have the afternoon and evening in the next village. But do you know how we travel? We certainly do not "just pack a grip," but must take food and bedding and a small folding canvas cot. Why not sleep on the floor? Because there are too many "B Flats" and "F Sharps," as they are called.

March

My work was very varied, entertaining callers, visiting schools, helping to make plans for the winter's work, listening to many pitiful tales where sometimes I could give material help, but often, so often, the silent prayer went up from a full heart that some one might send the needed help.

In Dikmeh, where we are just opening a school, I found a room provided, but such a room—a rough, damp, mud floor, openings in the walls, but no windows, and this in a place where the winters are very severe. We promised to pay for a floor and a table and chair for the teacher. I think it takes a great deal of the missionary spirit for a girl to go willingly to these further villages, where they are snow-bound for four or five months, and the surroundings are so unpleasant.

We found much to be thankful for. When I visited Karakeoi, two years ago, there was only one Protestant family in the village, and no services could be held for lack of an audience. This time we found ten families who had come over, and about forty or more attended the service, though the opposition is still very strong. The preacher has certainly been faithful to his trust. He has charge of the work in Dikmeh also, but in the winter he is not able to go over, as the pass between the two villages closes in December; so a resident, Haratoon, takes the services. This man's story is very interesting. He was being educated for a Gregorian priest, but hearing that a worker had been sent to his village he went home to oppose the work — was converted, and suffered much persecution from his family and the Gregorian priest, but now his family have all been converted. He has always received a small salary (about twenty-five dollars), but we can promise him nothing this year. He is very brave, and will do his best, though he hardly knows how he is to support his family.

In Tashju, rather than have the work without a leader, the preacher is staying on, receiving only twelve liras in place of the twenty-two formerly given, and the people have usually paid eight, but they will be able to give nothing, instead they are asking help of us to get seed grain.

Our hearts ache for our helpers and our people. The oldest men say they have never known such a year—wheat and barley are just twice the usual price. There is a prospect of much more suffering for lack of food in Hadjin and the villages than there was after the massacres. People are already borrowing wheat for bread and paying 50 per cent interest, and even worse, the fields are ready, but in many places it is impossible to obtain seed—and what will this mean for next year? The outlook is certainly very dark, and we can only pray that the Lord who cares for the sparrows will care for these needy ones.

LETTERS FROM OUR MISSIONARIES

MARDIN, TURKEY

Miss J. L. Graf writes, December 2, 1907:-

The year is fast drawing to a close, and we have had our first whirl of snow to-day. The days are full, full of God's goodness to us, full of work.

I had malaria during the summer and autumn, but think I am over it now. Work does not pass off so easily as formerly however, but nevertheless I usually manage to get off quite a bit.

My mornings are occupied in supervising the two kindergartens, the one in the city where four of the training class practice, and one in the compound with very few pupils where the Juniors of the class also try their theories with the little ones. Three days of the week they have a lesson at II A. M. so that the session there is from 8 to II A. M., the session in the city from 8.30 to I2, when two of the high school girls go to take the afternoon work with the children, and the regular training work begins for us in the sitting room of Mrs. Emerich, or in mine, or in the kindergarten room, which is also the home for the five out-of-town girls of the class. I am most fortunate in having the help of Mrs. Emerich, who has had such excellent training in the work, being a graduate of Pratt Institute. I am so glad and grateful that my girls are privileged to enjoy it. The new games which she has taught us have helped teachers and children to enter into the spirit of play which is so notable a lack in this country.

Thanksgiving passed off very quietly, much more so, because Mr. Andrus and Miss Dewey were away and we were so small a circle; so we gathered, only six in number, and had a dinner and a meeting for prayer in Mrs. Dewey's home. I am keeping up my Sunday school in the village of Monsoorea, where we have put one of our former schoolgirls as a teacher. It is only one half hour from Mardin to this village, but they are so ignorant, so neglected a people, that it makes one's heart ache, and one asks, "Why is it that darkness and ignorance are allowed to hold sway so long, so long?"

My heart yearns for the Mohammedan population; there are a number of them in the above village, and often quite a crowd of the children gather outside the door.

My Junior Christian Endeavor Society is a joy this year. I have a very efficient Junior Committee and a dear, faithful assistant superintendent, and we are trying with the help of God to get these little ones to understand what the promise they make means. Last Sunday six entered into associate membership, and I am sure that they understood what they were doing.

gave an experience which illustrates this: "My father was a silk mai turer, and about the year 1833 sent to China for a dag of mulberry seed venture. The cost was \$15. The seed is very small, and the quantity enough for a considerable experiment. The seed was sent to a farm Connecticut, who agreed to plant it and take half the mulberry trees of labor and the use of his land. In due time father received word that were about 3,000 mulberry trees at his disposal. He gave orders to see plants. Silk speculation was at its height, the worms were hungry for berry leaves, and the plants found a ready sale, and to my father's astenent brought nearly \$3,000. He went to his partner, his cousin, a genevolent man, a descendant of Jonathan Edwards, and said: 'Mr wards, we have received a remarkable profit from that bag of mul seed. It cost us \$15 and we have received about \$3,000. I propose give the money to the Lord, and as we got the seed from a heathen co send the profit to the American Board for Foreign Missions.' Mr. Edwards assented.

"The owner of the other half of the mulberry trees kept them; the upon his hands, but the silk manufacturers failed and the only perm investment from the mulberry speculation was that which went towar foreign missionary work. There came a business crash in 1837, Andrew Jackson seized the United States bank, and uttered the fa words, 'I take the responsibility.' One of the few firms that weat the storm was that of the mulberry seed anecdote. They sent kegs of to France and Italy to maintain their credit, and by the blessing of Go house has stood that and all other financial storms to the present day.

which soweth bountifully shall also reap bountifully."

WOMAN'S BOARD OF THE INTERIOR

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							•
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ILLINOIS						3,235 78	NEW YORK
Indiana						32 64	NEW MEXICO
IOWA						238 75	TEXAS
KANSAS						207 77	AFRICA
MICHIGAN .						411 79	CHINA
MINNESOTA .			-			457 78	MISCELLANEOUS
MISSOURI .		·	-			286 87	
MONTANA .		•	-	•	-	20 00	Receipts for the month
NEBRASKA .	•	•	•	·	·	123 18	Previously acknowledged
NORTH DAKOTA	•	•	·	•	•	64 57	
Оню	÷	•	•	•	·	543 71	Total since October, 1907 \$10
OKLAHOMA .	•	•	•	•	·	2 25	
SOUTH DAKOTA	•	•	•	•	•	52 97	
WISCONSIN .	•	•	•	•	•	342 00	ADDITIONAL DONATIONS FOR SPECIAL OF
ARKANSAS .	•	:	•	:	•	2 00	Receipts for the month
GEORGIA .	•		•	-	•	34 31	Previously acknowledged
KENTUOKY .	•	•	•	•	•	15 00	Treviously acknowledged
MASSACHUSETTS	•	•	•	•	•	1 00	Total since October, 1907
MACCAUNUSETTS	•	•	•	•	•	100	Total since October, 1901
							MISS FLORA STARR, Abs't Tre

CHE NEW YORK
HUNDEL CORARY

THE THE THE PROPERTIONS



A HOLY-WEEK PROCESSION AT SEVILLE.



Vol. XXXVIII APRIL, 1908 No. 4

MISSIONARY It is a pleasure to know that Miss Adelaide S. Dwight, who PRESONALS. has been obliged to remain in this country for a prolonged furbugh on account of her health, is once more strong enough to resume her work in the girls' boarding school in Talas, and hopes to sail early in April, returning to the land of her birth and to the school where her mother began her missionary work.

A Commission Service of unique interest was held February 16th in the church at Somersville, Conn., where two sisters, Miss Mary E. and Miss Grace H. Stowe, received their commission. They are to go under the W. B. M.-I. to teach in Kobe College, and sail March 10th from San Francisco, with a following of interest and prayers from east to west.

Once more we have been gladdened because of the ability to reinforce our work. Miss Marian Gertrude MacGown, there of a Maine pastor, has been appointed by the American Board and the by the Woman's Board, with the expectation that she will take up in the North China Mission. Miss Elizabeth Johnson, a trained the, whose home has been in Chicago, has also been adopted, her place therefore to be designated later.

We call attention to our new leaflet, "Early Years of the Library Normal and Preparatory School for Spanish Girls." Since the beloved founder of the International Institute for Girls in Spain, Mrs. Alice Gerdon Gulick, passed on to higher service, the work has been divided. Corporation, assuming a part of it, retains the name, while the Woman's library designates its department as Normal and Preparatory School for Spanish Girls. Miss Anna F. Webb, directora of this department, has prepared a most valuable and interesting history of the institution from its inception in the heart of Mrs. Gulick, who gave her life to it, until the present day. It is a memorial record of thirty years' untiring devotion to a lofty ideal. Price five cents.

DEATH OF In connection with the death of Dr. J. L. Atkinson, of Dr. Atkinson. Kobe, of which news has just been received by cable, many of the women in our societies will recall the earnest words of Mrs. Atkinson, who visited a number of auxiliaries during her furlough years, and who was called from earthly service in April, 1906.

NORTHFIELD The fifth session of this school will be held in East Summer School. Northfield, Mass., July 21–28. The United Study textbook is now in press, and will probably be ready for circulation in April—"The Nearer and the Farther East: The Moslem World; Siam, Burma and Korea," by Dr. Samuel M. Zweiner and Dr. Arthur J. Brown. Lectures upon this book will be given by Mrs. Helen Barrett Montgomery, and large opportunity will be furnished for study classes and discussion of practical methods in women's societies and children's bands. Those who have already enjoyed the privileges of the Summer School will gladly commend it. A large representation of Congregational women of any age is earnestly desired. Application for accommodations may be made to Mr. A. G. Moody, East Northfield, Mass. For further information and preliminary circular send to the Woman's Board, 704 Congregational House, Boston.

A New Committee As time has passed the buildings which once did good on Buildings. Service for the schools of the Woman's Board in its various fields, have become dilapidated or outgrown. In the case of Kusaie a cyclone was the destroying agent, and in Umzumbe fire consumed the teachers' home, while Aintab has suffered still more seriously from the flames. Thus it comes about that a crisis of need for buildings is right upon us. Just as in the case of our home colleges it is impossible to provide for yearly expenses and also erect new buildings from the regular income, so it is out of the question for the Board to supply this demand for needed buildings and repairs out of its receipts for our regular work. An amount not far from \$50,000 is the aggregate of the sums asked of us for these buildings, and every request is as modest as it is possible to make it and provide for the work.

To help the Board in this emergency a Committee on Buildings has been appointed, with Miss Helen S. Lathrop, of the Rhode Island Branch, chairman. The members of this committee, scattered through several Branches, will seek gifts for specific buildings from those who are known to have shown a generous spirit in regard to wealth intrusted to them. Great care will be taken that such gifts in no case interfere with usual offerings through the Branches. We bespeak for this new and important committee the interest, sympathy and prayers of all our friends.

CONTRIBUTIONS During the month between January 18 and February 18, FOR THE MONTH. the contributions for the regular pledged work were \$9,487.14, less than during the same month of 1907 by \$250.56. In the four months of the present year the sum total of contributions for regular work has been \$32,152.96. Keeping in mind always our goal of \$120,000 in contributions from the Branches, these figures tell their own tale of the need of increased effort if we are to secure the balance of \$87,847 in the remaining months of our fiscal year.

THE LENTEN It is gratifying to note that the call for the Lenten envelopes OFFERING. and the Lenten letter does not decrease as the years come and go. More than ten thousand have been sent out during the past month, and a substantial addition to our treasury is looked for when these "gifts of remembrance" come in.

PRAYER A limited number of the Prayer Calendars for 1908 may be CALENDARS. obtained at the reduced rate of fifteen cents each, with five cents extra for postage. Those wishing this valuable aid for keeping in touch with our far-away workers should apply promptly to Miss Hartshorn.

THE APPEAL A retired missionary, writing of the March number of OF A PICTURE. LIFE AND LIGHT, says: "I think the picture against the title page one of the most pathetic I have ever seen. I can hardly look at it without tears. It seems as if that great multitude were stretching out their hands in the dark to an unknown God 'if haply they might feel after him and find him,' as St. Paul said to the Athenians. Their God and ours assuredly does see the great longing of their hearts and will lead his children to pity them. There is one comfort; we can all pray that the light of the glorious gospel of Christ, who is the image of God, may be speedily sent to them and shine in their darkened lives."

WORK IN THE During January and February Miss Calder visited four Colleges. New England colleges, Smith, Mount Holyoke, Bates and Colby, in the interest of the Board. She spent two days at each college, holding personal conferences with Congregational Student Volunteers and leaders of mission study classes, presenting to them the immediate needs on the foreign field, best ways of preparing to meet them, and the wide opportunities for trained leaders in the home churches. In addition to this direct work for the Board, Miss Calder addressed Student Volunteer and Christian Association meetings, and held conferences with members of the faculty and students of other denominations. Cordial co-operation of members of the faculty and students in preliminary arrangements and during the visits made

it possible to accomplish much more than could have been done without their aid. Through the personal touch secured by these visits and similar conferences to be held in other colleges the Executive Committee hopes to win more college alumnæ for active service at home and abroad.

A CAMPAIGN We read in *The Chronicle*, the organ of the London Misson Missions. Sionary Society, that the year 1908 is to see a great missionary campaign in all the Congregational churches in England and her colonies. The main object of this campaign is to inform and inspire the entire constituency of the society. It is not an appeal for money, but a spiritual enterprise, to increase the enthusiasm of friends, to arouse the indifferent, and to convert the hostile, if any such there be.

The leading ministers, Dr. Campbell Morgan, J. H. Jowett, R. F. Horton and others will go on a great preaching crusade among the churches in behalf of foreign missions; missionary services will be held in all the churches for the week from the fifteenth to the twenty-second of November; systematic missionary study will be a special feature, and study classes will be formed wherever practicable; special conferences will be arranged for workers of all kinds; special efforts will be made to circulate missionary literature, and a great missionary exhibition will be held in London in June and July. Many are offering earnest prayers for this movement, and we may hope for rich harvest from this seed sowing.

Word comes that the autumn rains have failed over a large FAMINE IN part of Northern India, so that the earth is turned into stone, for dryness and vegetation is completely burned out. Fifty million people, always poor, are now facing starvation. The government will do what it can to relieve the distress, but great suffering, more than we can realize, is inevitable. We quote from a foreign correspondent of The Westminster: "The time for sowing wheat, barley and other cold-weather crops has passed, and no rain has fallen. Now the hot winds of March will not ripen waving fields of grain, but sweep over those bare, dead fields to smite the weakened bodies of these people with redoubled force. The major portion of twelve months' harvests is now gone! Among the poor there is no reserve of food or money, and the fields upon which they depend for labor to earn their daily bread are dead and bare. Probably not less than five per cent of the people of this district lay down on the ground last night very hungry, and by the time this letter reaches America there will be not less than ten per cent lying down every night on the ground with fierce hunger gnawing away at their lives-many hundreds will be dying of hunger before this letter reaches you. Many of them will be eating mud to fill their

stomachs, and cholera and plague will rush in to finish the work of famine. Before another harvest can ripen, it is probable that more than one third of the people of this district, i. e., 225,000 or more, will be dependent upon charity for daily bread enough to keep life in their bodies."

T. H. Morton, United States Consul at Harpoot, says: GOOD WORDS FOR MISSIONARIES. "I have had occasion to revert to the work of the American missionaries and teachers settled in this district. In a thousand ways they are raising the standards of morality, of intelligence, of education, of material well-being and of industrial enterprise. Special stress should be laid on the remarkable work of the physicians who are attached to the . various stations. They now dot the map of Asia Minor at Cesarea, Marsovan, Sivas, Adana, Aintab, Mardin, Harpoot, Bitlis and Van; and at most of these points well-equipped hospitals are in operation. From the very nature of their occupation the physicians come more easily and rapidly into touch with the native population and quickly gain their confidence. influence of the twelve American practitioners stationed at the above points is almost incalculable, radiating in each case over a large territory." These men are all missionaries of the A. B. C. F. M., reinforced in several cases by women nurses, and in at least one station by a woman physician, equally skillful and devoted. We may well be proud of these valiant and efficient workers.

Extract from the speech of Don Melquiades Alvarez, Republican Deputy to Congress in the session held December 21, 1907. Subject: The need of a great increase in the appropriations for educational purposes:—

I ask for money, not because I believe that in this way it is possible to remedy all the evils of our public instruction, but because I know that without money nothing can be done. The fundamental problem for Spain at the present time is pedagogical. In France bourgeois asked that they should make use of what they had to reorganize the method of teaching, but in Spain there is nothing to make use of, all our pedagogy is pure artifice. The race which has a glorious past is not yet extinguished; it (the present condition) is not the fault of the race but of its educators. In Spain more importance is given to the word than to the idea, to the beauty of the form than to the originality of the thought; and so there is seen to arise a bold generation that speaks of that which it does not know.

More than of culture the problem in Spain is of education. Educate the mind that it may reason, that it may think for itself, educate the soul, make citizens. As for centuries our teaching has been handed to the Church, we still have in our spirits a horror of the new, of the progressive, of the modern.

Let us imitate Germany, let us send to foreign countries men that will bring us new ideas, and let us bring also from other nations teachers and professors' that will help us in the resurrection of the education. This is what other nations have done and do; this is what we ourselves did before any one else. This is what that great queen, Isabella, the Catholic, did, bringing in foreign teachers to educate her children, an example which many o the nobles followed.

Let us spend one million (of *pesetas*), two, three. Let us not care if we are even lavish in this point. These millions which we ask for fellowships in foreign countries, for the building of schools and other improvements in the teaching is not money thrown away; it is seed that later on will bear luxuriant fruit if we persevere in the work, and take hold of it with enthusiasm and patriotism.

Extract from an editorial in El Liberal December 23, 1907. Same subject:-

The mere inspection of the lists of schools and appropriations in different countries says more than a book of subtle reasoning about the distance that we have to traverse in a short time in order to disprove by deeds the sentence of Lord Salisbury about dying nations. Although it is hard for our pride, which as Spaniards we possess, it is necessary to confess that our sons in America, as far as education is concerned, have nothing to seek in their ancient capital, which discovered and civilized Argentine Republic and Cuba.

As in the United States of America, we find in the most advanced of these Republics (Argentine Republic), the generous founders of fine universities of public libraries and of other centers of public culture. As far as the Cuban Republic is concerned, they have applied there the excellent law of Ohio. The last presidential message showed the existence of 1,373 schools with 14,827 pupils in a population of less than 2,000,000. Instruction represents some \$4,000,000, or the fourth part of the whole appropriation.

HOLY WEEK IN SEVILLE

BY MISS KATE G. LAMSON

A CLEAR sky, blue with a color borrowed from the day, but transformed into hues all its own by the peaceful southern night, a full moon booking calmly down, air sweet and soft, streets and squares brightly lighted throngs surging to and fro, music from afar drawing nearer with the approach of flaring candles and torches. It is the evening of Holy Thursday in Seville.

A closer analysis reveals to the observer that a whole city is given up to religious ceremonial. From churches near and far there have been taken the images dear to the hearts of the faithful, powerful in their hold upon the imagination of all worshipers, and it is these that are being borne, one at a time, through the streets of Seville. They come on platforms carried upon the shoulders of men dressed in gorgeous robes embroidered with gold and studded with jewels, with crowns upon the heads and surrounded by dozens of tall candles flickering in the night air.

Most of the images so borne are representations of the Virgin, hence the beautiful robes which are used for adornment. Occasionally there comes a crucifixion scene, but no robes are here to dazzle the eye, no richness of adornment, less glory and blaze of light. In advance of the images of the Virgin altar boys swing censors of incense, but even this homage is not paid to the representations of the crucifixion. As the Virgin passes, held high by twenty or thirty bearers, all heads bow and the faithful make the sign of the cross. It is she who is the conspicuous figure even during Holy Week in a land of that which to the Protestant can but seem a perverted faith. Long before the appearance of the image there falls upon the ear the sound of distant music or the chanting of priests. Sometimes companies of mounted militia come with trumpets



A NAZARENE

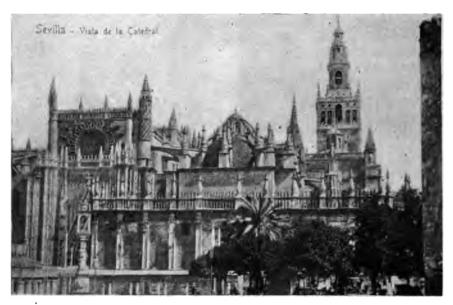
playing the royal march of Spain and preceding a shrine about to be borne along. Sometimes the soldiers are on foot. Always there are brotherhoods of Nazarenes, organized for philanthropic work, walking with faces screened by the mask worn over them, only the eyes appearing, ropes for girdles about the waist, carrying baskets or boxes to receive alms for distribution among the poor.

Little children are found in these processions, either in the uniform of the military or in the sombre dress of the charitable order. Now and then behind the images come women penitents, making atonement for some sin

Life and Light

152

by walking barefoot through the street. Hour after hour, night after night they pass, a seemingly endless stream of blaze and glitter, of melody or of mournful chant. On through the ranks of the bowing worshipers they go by the royal stand where the Queen of Portugal, the Crown Prince and his brother wait to review them, all unaware of the tragedy which is so soon to enter into their royal household. Out from streets and squares they file into the great cathedral, solemn with its height and sweep of column and of aisle, glorious with its wealth of priceless paintings. The highest dignitaries of



CATHEDRAL AT SEVILLE

the Church review and bless them in the cathedral, and the images are carried out again, back to their resting places in the churches from which they came.

The scene shifts, and there pour into the solemn cathedral the throng from the streets. There the people stand closely together from ten to eleven o'clock on the night of Holy Thursday in the dim light of candle and lamp to listen to the singing of the Miserére by a well-trained chorus. The solos are rendered by one of Spain's most famous tenors, and the music is the work of the Spanish composer, Eslava. Another shifting of the scene, and the archbishop is seen by the favored few sitting at meat with twelve poor men in the bishop's palace, and later he washes the feet of the guests who have been with him at table.

To one who has come from a Protestant land all the features of this week's celebration are full of interest and of surprises. It is impressive to notice the apparently whole-hearted devotion of the people to the solemn associations of the time. The stores are closed, the electric cars forbidden to run, and the streets in the heart of the city are barred against all vehicles during the last three days of the week. It seems an utter abandonment to devotion and piety, but this impression suffers a rude shock when it is learned that underlying all this pomp and ceremony, accounting almost wholly for its

continuance from year to year, is a spirit of pure commercialism. keepers of hotels and shops are banded together to perpetuate customs which are the means of drawing great crowds of visitors to Seville every year. Prices are doubled and trebled, in some cases quadrupled; great wealth flows into the pockets of the people as the result. Venders of sweets and of toys and catch-penny devices of many kinds fill the streets. Thieving is so commonly met with that few visitors escape without some story to tell of loues to themselves or acquaintances. Still the church bells ring their solemn story, and the spires point upward to the God who is over all, while down below soldiers walk with guns turned downward to show that God is dead, and in word if not in deed, the people are given over to the despair which must belong to a Godless world.



LA GIRALDA AT SEVILLE

Saturday noon there comes a change, every bell in the city sounds out with gladness the announcement of a risen Lord. High in the Giralda tower the great central bell peals with its solemn tone; around it the lesser bells, smaller but still of great size, speak each their own glad melody, and from church spires, from monasteries, from convents, everywhere there comes the sound, "The Lord is risen indeed." The processions no longer pass through streets and squares bearing the sacred images, but the people are seen hurrying there more alert and eager than before. They are going in one direction, where on exhibition Saturday afternoon are to be seen the

bulls that will figure at the bull fight on Easter Sunday. To the Spa this is the glad foretaste of the week's most glorious culmination. Reli observances, high masses, miserères, processions have been an inev part of the ceremonial; now comes the scene which has power to most national heart and stir the blood as nothing else can.

On Easter Sunday afternoon a gay sight awaits the onlooker. Carr are rolling swiftly toward the bull ring; in them are ladies dressed in gavest and best, light silks, flowers in the hair, lace mantillas over the dainty Spanish fans in hand. The carriages are not filled with Span only, American and English visitors and Europeans from other com are going in the same direction. Indeed, without the financial help of guests as these the Spaniard would not be able to maintain the bull Amid the crowd of carriages there appears a conveyance filled with m brilliant or gaudy dress, now and then one of them is seen to wear a p This man is the Matador, the chief bull fighter, to v down his back. belongs the supreme honor of killing the bull when the poor creature been tortured sufficiently to satisfy the audience. Those with him ar assistants in various capacities in the sport. On horseback there are co other men, whose part it is to goad and madden the bulls, and stim them for the struggle in which they have such unequal part.

The sunshine of Easter Sunday comes gloriously down upon the scene, the same warm air gives breath to all alike, the God of earth heaven looks with the same heart of love upon all his creatures. The stice of the crucified Christ, so little esteemed by that hurrying thron powerful to redeem from sin and ignorance and brutality, is for the well as for the sincere worshiper; and the love that so loved the work it gave its only begotten Son, yearns over each soul with the same spity and desire as during the nineteen centuries that have passed since supreme manifestation to man.

EDUCATIONAL WORK OF THE WOMAN'S BOARD OF MISSIONS

AN you imagine what the state and the processes of your mind we be were everything that has come to you through books and so blotted out? No knowledge of numbers except perhaps enough to countive or ten as seen on your fingers; nothing of history except what no come through scanty and distorted oral tradition; no thought of geogra of the great round world, and of other and distant peoples like and yet us

yourself, except as some bold traveler might come back to his native village to tell to your wondering ears that "beyond the mountains, also, there are people." What would you think and talk about? Small wonder that the heathen women squabble and call names. Those dark minds, as vigorous naturally as our own, must spend their energy somehow.

Can you imagine what it would mean to live surrounded by all the

wonders of the world we inhabit, and know nothing of its laws; not even to know that it is governed in accordance with ordinances changeless and beneficent, to meet at every turn a force and a plan quite superhuman, and know nothing how to utilize that force, or to work in harmony with that plan? Small wonder that the unchristianized Africans are "afraid for the terror by night," and feel that they must propitiate this mighty unseen at any cost.

Can you think what it means to bear the ills and accidents to which these fragile



GRADUATING CLASS, GIRLS' COLLEGE. FOOCHOW

bodies are liable with no glimmer of medical skill to help, to have the flesh pierced with red hot needles, or gashed with knives to let out the tormenting spirits, to be driven frantic with unearthly din when you need Peace most of all, or to be carried out to the wild to die alone, lest being sick you bring some harm to those nearest you?

What would be your Christian life if you had no Bible, if your only hold on the tender, healing psalms, the heart-searching sermons of the prophets, and the blessed story of the gospels were to hear them read or told two or

three times a year? Would not your soul be famished for the words which are manna to the hungry soul?

Now to meet all these needs, more vital and imperative than we, in our abundant supply, can realize, people must be educated. To have the gospel is not enough if it be held in the hands of a few; we see that in papal countries plainly. Preaching the way of life is the missionary's first business, but eternal life begins here in this world, and men must learn how to live to-day that they may be ready for the future life.

So teaching must go hand in hand with preaching, and the women whom we send out are doing much of this important work. More than one hun-



NEW ARRIVALS AT SCHOOL, DIONG-LOH

dred of our missionaries give their whole strength to the work of education, much of it in direct daily teaching.

We have boarding schools, and they cover work of all grades, from teaching the little girls in the Abbie B. Child Memorial School, at Diong-loh,

to the normal and scientific instruction given in such schools as those at Harpoot, Smyrna and Adabazar. In such schools the girls gain a knowledge of domestic science, of hygiene, of sewing, of the Bible and methods of Christian work, so that as they go out to be teachers or wives of preachers they can lead the women of the native communities easily and well. Think of it you housekeepers, you who find it a grievous trial to train one immigrant to do tolerable service in your household, think what it means to the teachers in South Africa to take a hundred girls right out of heathenism, some of whom had never worn any clothes but a blanket, into the home, and train them to decency and civilized ways.

The kindergartens and day schools are doing a work of incalculable influence. The teachers are usually those who have studied in the boarding school, and have come into direct contact with the missionary, and she superintends the work, encouraging, directing and helping. The children carry home the Bible stories, and the hymns which they learn, and many a home has been quite changed by the light sent out from a humble little school. We have more than two hundred such day schools on our list, and

many more are due, more or less directly to our work. We have classes, too, to train kindergartners, who will go out into the villages to be centers of light, and we cannot supply the demand for such workers.

A part of our work is the training of native nurses, so necessary to the success of the physician. When well trained the native women, knowing the language and customs of the sick, can minister to them most effectively.

• We also have schools for the training of Bible women, those "messengers of the King," who are as one has said, "the hands and feet of the missionary." Filled with the joy of their new faith they are eager to share the biessing with their sisters, and the tales they bring of souls won for the Master may well put us to shame.

Most important of all we train those who are mothers, and the mothers' meetings and brides' meetings held in most of our missions do a work and carry an influence beyond reckoning.

An English gentleman of wide observation says, "To gather in the little daughters of India, China and the rest of Asia into boarding



A TEACHER IN TALAS PRI-MARY SCHOOL

schools guided by educated Christian women, is a duty to be placed in the very forefront by all mission directors and churches in Europe and America."

We must never think of the educational work as second to the evangelistic; it is a part of it—one of its hands wherewith its mighty work is wrought. Who can estimate the influence which the twenty-five thousand girls now in our schools will exert, as they go out into their life work, a very large per cent of them Christian?

EXPERIENCES IN MARDIN

(We have at Mardin, in Eastern Turkey, a high school for girls, with about forty Pupils under charge of the W. B. M. I. In a recent letter Miss Agnes Fenenga says: "I enclose an article written by Raheel Mesood, a teacher who has served us well and faithfully for nine years now. It would be hard to get along without her in our high school. Two years ago she spent a year in study in Beirut, and she has since proved herself more valuable even than before.")

On my going home last summer I learned more about the condition of the girls than ever before. Perhaps it will be good to mention the custom of the country concerning the girls. The people think that the only purpose for which the girls are born is to be married, therefore they do not need to learn

as they are not going to be pastors nor teachers, so as to be more easily managed by her husband's family. How much surprised you would be if you would see a child wearing a woman's dress and living in a family where she is obliged to do whatever she is commanded, nothing else. So you see the girls are excluded from every happiness. They are babies, then women, and never enjoy girlhood. So I tried to bring many to school that they might enjoy life more and spend their girlhood where they can be happy and where, there are those who have consecrated their lives to make others happy, as our dear principal, Miss Fenenga, and we are ever obliged to them.

They were six girls whom I wanted to bring especially to school, but I



A GROUP OF ALUMNÆ, MARDIN

am sorry that I could not bring but four. I was very anxious to make the parents of the other two see the necessity of sending them, but they said that they could not send them away for they might have a chance to be married next winter. There is a special time for asking for girls in marriage and that time is called Bergundan, in

which many girls are engaged or married. Of the four girls I brought, one is my niece, Werda. She is thirteen years old, and because she has no father I had a great deal of trouble to bring her. For the head of the family, her brother, only a few years older than she, did not wish her to come. He said, "I do not want to make a nun of her." He wanted her to be married last year already. I am so glad that she is out of his power now. She is in the third class and is very good, for the schools outside of Mardin seldom prepare girls for the third class.

Another Melikie whose father is very poor and for this reason she is fourteen years old and is not married yet. Her father was colporter and while he was coming back from a village after he had sold his books, wicked people took his money and he became crazy. No doubt she is very happy to be here.

Hadia was asked to be married this winter and her parents were willing,

but because she is twelve years old and ready for the fourth class I asked them very much and prayed, asking God to help me to convince her parents in this regard and he did. They were willing to send her and help her a little with her expenses.

The last one is Leah. She is of the same age, but she did not have the opportunity to be in school much, so she is in the fifth class. Her father is in debt and the one to whom he owes the money wished the girl instead of the money. Her mother wanted to save her, so she was glad when she was admitted in the school, because they would take her this winter.

All of them are very happy in the school, because they escaped and were welcomed by our good missionaries. We hope that their being here will enable them to do some good for our own girls in the future.

Sert is five days from here, but because the road is dangerous, sometimes we need to remain fourteen days on the road as it happened to me when I went. We have to go



THE GIRLS DESCRIBED IN ARTICLE

(1) Melikie. (2) Leah. (3) Raheel Mesood (at organ).

(4) Werda. (5) Hadia.

to one village and stay there till we find a chance to go to another and so on. We have neither trains nor carriages. The only way we can go is to ride mules. I intend here to tell a little of what we met on the road when we came to Mardin. The people with whom we came were very had. Only bad people dare to venture on this road.

There are in our country two kinds of Moslems who think that their ancestors were holy men and if anybody will hurt them he will be punished. One kind wear green and the other white on their heads. The people with whom I went to Sert were of those who wear green and they were much better than the other kind with whom we came. Nobody molested them, they were respected by all who passed by kissing their shoulders, but the People with whom we came we suffered so much from them that I am sure I cannot express it in words. I was alone with the girls, so I had to take care of them.

On the first day we came to a village and stayed there a night. They wanted money from us more than they were promised. I did not give them more, so they threw down our things saying we do not take you farther. And began to quarrel with each other. They made such a fuss that I was afraid they would kill each other. The people of the village were afraid of that very much. I took from them their weapons which they had (being holy men they do not carry many weapons) and they struck each other as much as they could. I also received some of the blows when I took the weapons. Any how, in the morning we went with them to another village. They wanted to take us to a Moslem village, but I told them, "We are



HIGH SCHOOL GIRLS GETTING DINNER, MARDIN

afraid to sleep in such a village, It is better to go to a Christian village," which was as far as the Moslem village. They did not wish to, and I of course I did not dare to follow them. When we came to a winding road I could not see the girls, I thought that they were ahead of me, but after I passed the curve I found to my surprise,

that only Hadia was in sight. I was much frightened, because I did not know why they took them away. I paid one of those who were left to go and bring them back, but after an hour he came back saying that he did not find them. Oh, I was so much afraid that I threw myself from the mule and ran to the village, I was so excited that I did not think of my being alone and a stranger. Fortunately the way that led to the village was straight. So I went running until I got to the village. I panting entered a house and began to cry, that is all what I could do. That made the people crowd about me. When they knew about the girls—the head of the village told me, "Do not worry I will send and bring them now." After a few hours the girls were brought to measure. I thanked God so much for that. We had to go with them anotheday. In the morning we started for Midyat where we could change an get rid of those people. At noon we rested our selves in a village. Whi

we were there we saw men with their guns and other weapons, but we did not care for them. The girls were so happy, they climbed the trees and played not noticing those men who watched us all the time and when we got us to go, they told us, "Do not go because some wicked people will come and strip you of your things. We could not help going on. We neither dare to go back nor stay there, so we started. We had not gone very far before we heard voices behind us. Turning back I saw the very men who had warned us come. "Will you let us journey with you?" they asked. "We shall be very glad to have you," we said. They walked with us until, at some little distance lower down a hill they stopped and surrounded me. They pointed their guns at me and wanted my things. What I felt that time is impossible to tell. I was afraid about the girls, who did not know

any thing about them yet, who jumped from their mules when they saw them pulling some thing from here and there, and ran quickly to escape, where I do I told not know. the girls to hold their peace and ride and go quickly, but Leah was screaming not knowing what to do, I told the katerjy (muleteer) to give



STUDENTS AT MARDIN

her to me. Then I gave attention to the plunderers and spoke with them, whom I did not fear at all, and no wonder, because I asked help of him who said, "Call upon me in the day of trouble and I will deliver thee." I knew only some words from their language which was Kurdish, but enough to show them that I was not afraid of them, after a great struggle they took what was near at hand and went. We drove as fast as we could and got to a Christian village where we slept a night, because we did not dare to go farther. In the morning we reached Midyat. While we were hunting for a caravan, Hadia went to her uncle and there she had a fever. Her aunt wishing her to get well quickly gave her quinine mixed with strong wine and that made her as dead. When I went and saw her I was more afraid than I was on the road. Because on the road the

plunderers said, "We decided not to touch the girls." But then I thought I was going to lose one. I spent all that night in prayer asking God to let me take her safe to Mardin and He did. In the morning I rode and took her in my lap until we got to Mardin in two days. And I am so glad that I put the responsibility upon Miss Fenenga, and more glad because we do not need to be afraid of some body here. In short, I am assured beyond all doubt that all those experiences were for our good.

CHANGING CHINA

(From a letter from a German missionary, Rev. Martin Maier, in Evangelisches Missions-Magazin.)

To-day the Chinese celebrate their New Year day. All around one hears the explosion of fireworks, the thunder of salutes, and the heavy music of the lion or the dragon dance—all is as in former years—and yet they are different men who to-day through this wide kingdom greet the new year—men with new hopes, new problems, new methods. The motto of their wise man, "I trust the old and love it," has ceased to be law for the sons of the Middle Kingdom. The modern Chinese turns toward the new.

Where shall I begin to picture to you the mighty revolution which through the last three years has taken place in China. Before me lies a little book, an illustrated guide for gymnastic instruction in the new Chinese primary schools. This little book has the title "Japanese Gymnastics." In the short preface which treats of the purpose of exercise, stands the following sentence: "Bismarck has said, 'A strong kingdom can be founded only with iron and blood." This quotation as well as the title gives us the key for the present condition in China. The goal toward which the modern Chinese are looking is a strong, mighty, and most of all, an independent Ten years ago when I wished to give the boys of this school some gymnastic instruction, at first they had great pleasure in it, but when on thethird evening I came to the playground no boys were there. They hadhidden themselves. On questioning I learned that the old teacher of the school had forbidden them this play. Confucius had said nothing about exercise. This was a strange custom which was not seemly for the Chinese-The swift movements, the long strides, the merry, youthful play, had greatly shocked the conservative feeling of the faithful disciple of Confucius. who was taught only to be always very dignified, measured, grave. This was the ideal of the ancients, and must be our ideal also.

How the times have changed. Confucius would turn in his grave could he see how the race to-day climb the ropes, run short and distance races,

struggle in tugs-of-war and the like. The modern Chinese schools are more like the Greek gymnasiums than real schools. Gymnastic exercise stands in the first place. On the birthday of Confucius, now a national holiday, the new schools marched together to an open place in the suburbs for interscholastic sports; with banners at the head, in steady tread, and with no small self-consciousness, the separate divisions marched through the streets, singing patriotic songs. The scholars wore European caps, with wide visor; coat and trousers were of the modern cut, only much too narrow, and all the boys wore European leather shoes. The end of their long hanging queue they had brought gracefully around to the left side pocket, so that it looked like a bandelier; bearing and greeting were military. Yet they do not call this European but Japanese gymnastics. The caps, the shoes, the uniforms, are all Japanese.

The educated Chinaman truly knows that in general all this new life has European origin, but they are greatly influenced by the Japanese. They have discovered that the Japanese are their cousins, and in their books and journals to-day we read much of the "Yellow Race" in contrast to the white. It is less humiliating for them to take the new ideas from a related race than from the Europeans, often hated. Indeed it flatters their ambition that the Japanese, whom they now count almost as themselves, have accomplished so much. Many believe in all sincerity that already Japan has gone far beyond Europe, and from sixteen to eighteen thousand Chinese students are now in the Japanese schools, and Japanese teachers guide a far greater number in China. In the military schools, in the commercial and industrial schools of China the Japanese is installed as teacher. He builds for the Chinese their railroads; he carries them and their ships across the sea, and in a hundred ways is teaching them his lessons. Most of all the Chinese have learned from Japan the word "patriotism." Now for the first time they know that they are the greatest nation upon earth, and now for the first time they understand that with the unfolding of their power they may easily be also the first and mightiest nation. This is the goal set for itself by the Chinese government.

Not only in military and school matters and in politics are mighty changes taking place, but in all things a revolution is seen. Now China is building her railroads rapidly. The chief city of the north will be quickly united with Canton in the south. Already the rails are laid to Han-kow in Central China, and the great rivers are spanned with mighty bridges. With like step with the railroad comes the post service. Formerly one was obliged to wait for weeks or months to receive the letters and the papers, which now are brought to him every day. For five cents the Imperial Chinese

Post carries letters to the most distant parts of the great Empire. How strange it seems to receive letters and postcards with the Chinese stamp, or to receive a package with the postmark Peking. Also the Chinese idols are making acquaintance with this new tendency. Many temples are changed into schools, and the wooden inmates are falling into forgetfulness. Now and then some peasant comes thither to pour out his prayer to his god, but he is laughed at by the teachers and the pupils, and turned away with the sneer "God so and so does not live here any longer."

Yet the awakening of China fills the missionary with anxiety, for the new spirit which has taken possession of the people is hostile to strangers, and hostile to Christianity. If we missionaries thought earlier that the new movement would be favorable to us and to our cause, because we were consulted about the establishment of schools, etc., and sometimes even asked to be teachers, we find now that we are greatly deceived. In our little circle dozens of these new schools have been founded, and it has occurred to nobody to ask any advice of the missionaries. In all of them they have simply copied the Japanese, and the outsiders, especially the Europeans, have been turned absolutely away, and, when earlier they spoke of Western knowledge, now they speak only of the new science.

The Chinese government cherishes this new hostile feeling toward strangers. It is anxious for its authority. Upon the one side it cannot escape from the need of reform, and, on the other side, is its anxiety before the revolutionary spirit which has taken possession of the people. Especially have they great care concerning those eighteen thousand students in Japan. They know that the revolutionary republican spirit is strong among them, and they fear for their influence on the stability of the Empire. They have studied eagerly for some means which shall bind the body of the nation together, and as Confucianism has been hitherto the power which held together the Chinese of different languages and races, and has taught them respect for law and authority, so now they are trying in every possible way For this purpose they to revive the respect for this philosophy and leader. have ordered that the same respect in future shall be shown in the temple of Confucius as in the temple of Heaven and Earth. These efforts are rather to retain their own authority out of fear of a revolution than directly against the foreigners. But the hostility toward the missionaries is none the less difficult to face. The greater part of the modern Chinese hate us, and many think the most desirable thing the driving out of the foreigners and the routing out of the Christians. They speak this opinion quite openly, and believe that in the near future they can realize their plans. One said to me quite recently, that he did not think it probable that the battle would

begin immediately, but perhaps in twenty or thirty years. Others have the opinion that such a struggle will not be necessary, for missions are to-day a "lost cause."

So, during the great conference, the rumor went about among the people that the missionaries had assembled because they feared their business was all coming to an end. Even among our Christians we find the effects of the new spirit. If one has joined himself to us from any mixed motive he draws back to-day. There is no outer reason now to hold to the missionaries, and we find frequently that friends have turned cold, and in this critical time they do not wish to be counted Christians. Often they are convinced that Christianity is good and that they need it, but the fatal thing is that those who teach this learning are foreigners. Many of our so-called best Christians, especially of the younger generation, are to-day more patriots than Christians; many seem to have lost their courage, and to have had Christianity more in the head than in the heart; yet many remain true, and the cause of missions in China is not at all a lost cause. Truly in this time many difficulties rise up in the work of the Lord. Yet perhaps in the East are preparing changes which will shake the world in its foundations. those in the home land not forget us and our work and the great Chinese Empire. We stand here on picket guard, in a hostile land. Let us feel. dear friends, that we are not alone, but that we have friends and supporters in the home land.

MISSIONARY LETTERS

CHINA

Miss Bertha Reed writes from Peking:-

Just now, at the end of the summer pause, it seems to me that I have nothing new to write, but I can at least tell you of some of our plans and hopes for the year's work. Much of the work has kept up through the summer, though schools have been closed. It has been a hard summer for its heat and dryness. The mercury has been most ambitious, and has had lamentable success in reaching the higher numbers on the scale. The rain stayed far from us until the very end of July, and the hot, dry earth did little for growing things. We were very sorry for the Chinese in the city, with their close houses and small, hot courts through all the hot days; and still more sorry for those in the country, as they saw the crops drying away, and feared for their winter's food. In some places no planting could be done until the first of August. We feared famine for them, but now enough has grown to avoid that, perhaps, though the year will be exceedingly hard for

the mass of the people, living as they do from hand to mouth, and it is most pathetic to see them have to endure still more. They learn patience in a hard school.

This week our girls return, and next week will see the year of school fairly begun. New problems and openings are coming to us, with the new conditions in China. Our college, though still in so elementary a stage that it can hardly be called by that name, will apparently be a center for the higher education of women for a large part of China, as other schools have not as yet taken up as advanced work. We have some girls coming from the Presbyterian Mission in Chefoo, and perhaps some will be here from Ningpo, while there is discussion as to sending pupils from still other places. So much for the advantage of the union plan. Another means of extension is presented in the application of girls from non-Christian families in Peking, girls of rich families who would pay their own expenses. There are various problems in taking these girls into our family of Christian girls, but if they really are ready to come this year, we mean to try it. Before this, such families have held aloof from the church schools, but now the interest in the education of girls is so great that they are ready to come here for the sake of study.

We have hopes for the growth of the school to still more advanced studies this year, for the growth of the normal department, and perhaps I should say longings rather than anything so definite as hopes for our kindergarten department, for the kindergartner is not yet in sight. In lack of her, it will not be possible to keep up longer even the flourishing little kindergarten we have had, much less to train Chinese girls to go on with such work. call for a kindergartner is one to be impressed deeply on all our friends. Already the Chinese have established one kindergarten in the city, with Japanese teachers, and if we wish to lead at all in the work, and to have American methods established, we must be about it. Yet the need is urgent still more from the need felt in all our stations of having religious influences and more careful training for the children in their early years. The little ones who are learning chiefly how not to obey would be better all their lives for earlier training, and the teachings of Jesus and of many good things we value so much for our little ones at home, could be given here, and equal power in the impressionable minds of these children.

Through them connection has been number of non-Christian families, and in some calls at met some very bright, wide-awake mothers.

but they were very glad to have their little girls entering that road of knowledge which is opening to Chinese women. If only they will come to us till the truth of the gospel reaches their hearts, they will be ready to learn to read, for then it will mean reading the Bible. It is often wonderful to see how that change of heart brings with it ambition of the true, right kind, the kind inspired by the Spirit, as he finds a place in the heart. These little girls make very industrious little students, and we are very proud of the school. The teachers are girls from this school, and one of them has given us especial joy as we have seen the Christian character she is developing in some difficulties which confront her.

There are a good many outside schools for girls, some quite large. One of one hundred and thirty pupils had its opening last week, and invited many guests. Some of our ladies who went met a number of the women there who are interested in progress. An editor of a progressive newspaper has been banished to the far north—a case of great injustice—and his wife and sister-in-law are now teaching in a girls' school, and attended this opening. There were also the Japanese kindergartner, and the woman who edits the woman's newspaper, among the guests. Their exhibit of industrial work was interesting—drawn work, embroidery, and all manner of useless crocheted articles of many hues. We trust that the time given to these things will decrease as the possibility of better teaching in other subjects increases. They exhibited also a good many drawings that were surprisingly good, and showed some beautiful work in artificial flowers.

Our newspaper readings for women in the street chapel have been kept up all summer, and have been remarkably well attended, even on very hot days. The need of shopping takes many Chinese women out even then, and the chapel is such a good place to rest in for awhile—if there should be no other better reason for coming in. We keep hoping for the opening of a way to have a street chapel open for women every day—this one we have only every ten days—and for the possibility of preaching the gospel there to them daily. Now that so many are accustomed to coming in to our place, it looks as if they would come to such a chapel, and the good that might be done through it we cannot estimate. The opening of a way means having the money that is needed, that need that one comes upon everywhere. More than ever one hopes that the home people may be moved to give.

The new things in China come up in every department. The fondness for foreign things in clothing and in their houses, and the fad for military drill in the boys' schools are among them. In the government there is much to watch, with the very recent plans for a new government, and the appointment of a prime minister. There is among officials a good deal of fear of

the revolutionists and their plans, and many officials go out only with great caution and surrounded by many outriders.

Under it all, our work goes on, with many new methods to win people, and with always the old method of much earnest prayer that God would turn this people to himself, and that in this time of change and growth they may come to see that the religion of the true God is what they need. May the truth spread in city and country, and may many more hearts receive it.

TURKEY

Miss Harriet C. Norton, who went out with Miss Blake, and is associated with her in the school at Aintab. finds many practical ways to help the girls:—

We had some very pleasant meetings of the alumnæ and a parents' day at the new seminary.

One of the alumnæ said to me that they were so glad of their new organization, for it made them feel as if the school still loved them and was in sympathy with them. It seems to me our seminary graduates are really above the average here in this country, and as I work with the girls my love and interest go out to them far more than to my American pupils. The life, in spite of the difficulties of these two years, is for me so much happier and more satisfying than previous years. One longs to have others who could come, have courage to forget the sacrifices and enter the work of the foreign field.

This spring I asked our girls to pray for money to help finish our building, and also money to help poor girls who cannot afford to come to the seminary without help. They gladly did so, and great was their joy on hearing in June that a hundred *liras* had been given by a friend toward finishing the building. They all looked at me when they heard it, and they were sure it was because of our prayers that it had come. Then at annual meeting Mrs. Merrill told me of the raising in Germany of some money to help poor students, by a daughter of one of the Aintab College professors. It has been such a help to my faith to have these answers from sources unknown and unexpected to me, but one should not be surprised that the Father can give us help even when we see no place from which it can come. My idea partly in speaking to the girls was to lead them to practical prayer more than is their custom, and to lead them to feel that they had a duty to the school in this direction. But the result has rebuked my weak faith.

A sad story of high prices and increased expense comes from Harpoot. Miss Daniels, the head of the girls' department of Euphrates College, says:—

So little rain fell in the spring that the price of everything is double at least this year. For instance, the bread bill other years has been about eight dollars a week. That I felt was a large sum to pay for bread. This year

the bread bill is \$16 a week. This is only one item; other things are in the same proportion. If we had known that prices would be so high this year we would have increased the price for board, though the people are so poor I do not know what they would have done. A father will spend money for his son but not for his daughter. I am very much afraid that unless help comes to us in some way we shall be obliged to close the year with a debt for the boarding department. If there is any way in which help can be sent to us we shall be very grateful. I spoke to the managers of the college yesterday and they endorsed an appeal of this kind; they felt the need.

A missionary who has recently visited Bitlis writes thus of the work of the Ely sisters, who went to the field in 1868, and have been in charge of the boarding school for girls, known as the Mount Holyoke School, for many years:—

These are two of the sweetest and most devoted and capable women I have ever met. To a large extent they support themselves, and their devotion to the work is marvelous. If one could write a character sketch of these women it would be worth reading. Such timidity coupled with unheard of bravery, such weakness coupled with more than man's strength, such dependence coupled with a boldness and unusual firmness of decision, why, when I think of it I simply stand in awe and say "This is God's work."

INDIA

Miss Elizabeth Viles, who sailed for India in September, to take up work in Ahmednagar, writes:—

I have enjoyed my first three months in India very much. I have been living with Miss Gordon and Miss Gates which has been a great pleasure. In fact, one could not ask to have a finer set of men and women as associates, to say nothing of the charming small children. Nine of the children belong to the fourth generation of missionary stock.

We enjoyed having Mr. and Mrs. Hicks at 'Nagar for the Christmas

eason. They were delightful, and so interested in everything.

I must tell you one or two experiences I have had in the homes, for I am not yet a "pukha" (genuine) missionary overwhelmed with work. One day I went with Dr. Hume to a Mohammedan house—some well-to-do people who own an orange grove outside the city. Our hostess surely was not over twenty, but she had a little boy two or three years old, who was just like other children, bringing his toys to show us. He hurt his finger and was comforted with a sweetmeat! While we were there some women of the money lender class came in, fairly clanking with silver toe-rings and anklets and gold ornaments. One had a wee baby girl whom she called Dgeida, which means a stone. When we asked her why she gave the child such a name she said the gods had taken away all her other children, but surely they would not want a stone! Such a conception of God as one to be feared and to be deceived if possible! Do you wonder I long to be able to talk to these people? Direct work with the people appeals to me and training women to do that work appeals to me too. A new class has been started at the Bible Women's Training School, and Mrs. Churchill has charge of it now.



EASTER MESSAGES

(Selected)

What a calm and solemn glory rests upon the resurrection of our Lord! He is no more what he was, and yet he is the same. "Grace be unto you." This sounds not merely through our hearts and homes, but through the silent dwellings of the grave. The resurrection morning is the victory of immortality over corruption, and, therefore, all who bear the name of Christ rejoice at the grave of the risen one in the anticipation of eternity. The resurrection festival of the Lord is a festival of peace.—Tholuck.

This new life, this life which has conquered death by tasting it, which has enriched itself with a before unknown sympathy with men, whose lives are forever tending towards, and at last going down into the darkness of the grave—this life stretches on and on forever. It is to know no ending. So long as there are men living and dying, so long above them and around them shall be the Christ, the God-man, who liveth and was dead, and is alive forevermore.—Phillips Brooks.

This is the meaning and purpose of every human life—to be, like Christ, a spiritual presence for good upon the earth, and the spiritual implies the immortal; this presence is the presence of a guest from the eternities, who must forever be traveling onward upon his errands of love. The Son of God was a living fountain of love from his Father's heart. From his earthly humiliation shines forth a burning splendor that reveals the utter meanness of selfish lives, and scorches and shrivels them to nothingness. Think what our world would be to-day without her Christ! But he is! He lives! And in him our souls' wounds are healed; we are restored to immortal health. He lives! He is arisen! His birth song and his resurrection hymn blend in one.—Lucy Larcom.

Ye heavens, how sang they in your courts, How sang the angelic choirs that day, When from his tomb the imprisoned God Like the strong sunrise fled away?

-Faber.

The resurrection of the Lord Jesus is the great yea of God to all man's longings for immortality.—Reven Thomas.

Just as these flowers have taken the infinite and mysterious forces of nature, and put them into these clear shapes of visible beauty, so Easter, the flower of the year, takes the immeasurable truth of life and immortality, and holds them to us in a beauty that we all can see and love.

This wonderfully woven life of ours shall not be broken by death in a single strand of it; it shall run on and on, an unbroken life, upheld by the will of the eternal. Death cannot break it, but it shall change it; it shall draw from it all perishable dross. While the life remains the same, some elements of which its strands are woven shall be changed; instead of the silver cord shall be the thread of gold; for the corruptible shall be the incorruptible, and there shall be no more entanglement and imperfection, no more strain upon any strand of it; the flesh shall not chafe against the spirit, nor the spirit against the flesh, but there shall be at last the one perfectly accorded, incorruptible and beautiful life.

"Life" is the strain and "endless life" the chiming bells repeat;
A word of victory o'er death, a word of promise sweet;
And as the great good clasps the less, the sun a myriad rays,
So do a hundred thoughts of joy cling round our Easter days.

—Susan Coolidge.

The reason why the Bible lives and will not die is because it shows us God in union with man, draws aside the veil from the face of the Deity, and shows God manifest in the flesh. It is the eternal life—the life behind and beyond this temporal life—which lends such awful fascination to these records.—Reven Thomas.

The joyful news must not be kept, but must be carried to the other sorrowing ones, and must be carried quickly. There must not be a moment lost. The happy women must not sit down together in mere personal enjoyment of the blessed news; there were others in the darkness of sorrow, and to these they must hasten with the gladness. We must not forget in our joy of the Christian life that there are others who have none of this joy; our mission is to carry the news, and to rejoice as we go on our way.—

J. R. Miller.

"From thy blessed gloom
The hope of all the world does rise and sing;
By thy sweet pain immortal joy is won,
And in the happy shadow of thy tomb
Is hid the root of Easter's blossoming."

THE VISION OF THE CHRIST

BY MRS. S. LEROY BLAKE

THE Easter time has come again, with its mighty meaning, its deep joy and its inspiration for the thoughtful Christian. While meditating upon the wonderful scenes of those memorable days, which followed the first flushing of the Resurrection morning, the great realities of the unseen world stand out more clearly from the clouding dust of this busy life, the power of the endless life makes its great appeal, and the heart filled with love and glad adoration, is stirred to deeper loyalty and devotion as the voice of the living Lord is heard in the silences of the soul.

The scenes are full of meaning and suggestion to us to-day, as they were to those who loved him then. He had told them that he would be with them and abide, but they were slow of heart and did not understand. are not we too, slow of heart, and do not we often fail to understand? we see those who were close to him, crushed with sorrow, overwhelmed by the horrors of the days just past, bereft of hope and filled with fear, becoming strong and full of courage. The heavenly light floods their souls with ecstatic joy as he stands among them triumphant over death. Our faith grows strong with theirs, and we learn with them that he who was dead, now liveth and though unseen, is present with his own. go with weeping Mary to the empty tomb, or join the two discouraged ones on their way to Emmaus and enter the home there, or wait with the sorrowing, dejected disciples behind closed doors in the cruel city, or stand beside broken-hearted Peter, or with the fishers by the sea of Tiberias, we behold the living radiant Lord revealing himself to his loved ones in ways inexpressibly touching and tender. We feel afresh the power of the stupendous truth, that he, the risen Lord, the King of Love, is alive forevermore, and that he will manifest himself to his friends according to his promise. Wecannot see him now as they did then, but we may know the reality of his presence, and knowing it, are made strong to do his will and to become his witnesses in all the earth.

This consciousness of his presence, this vision of the Christ, transforms the life. It gives it power and poise, it makes the weak ones strong, the timid brave, it keeps the heart true and sweet and loving, it lifts praying into real communion, it purifies and ennobles all ideals of service and devotion, for all is done as unto him, and his promise "Lo I am with you alway," is the constant inspiration to make known his love and kingdom in all the earth.

But how are we to keep the Easter vision bright through all the days of all the year, how keep the consciousness of his presence in this busy rushing life? Our hearts will give us answer if we look within, and remember our success or failure. And they will tell us that only by taking time daily for quiet communion and study of the Word, is the vision to be kept undimmed. But life presses so upon us, there are so many activities to which we must give time and thought, the demands of the growing kingdom are so increasingly insistent, how is one to find the time for the quiet communion which This is our temptation if we are busy about the Master's is so necessary. work. But we must take the time to keep the vision bright, even if some of the things which seem important are left undone. It is not so much length of time that is required, as that we shall come into close personal relations with our Lord. A few moments of real vital communion if that is all the time we have to give, will avail to keep the vision of his presence bright, will give courage, calm our fears, and cause our words and work to ring true.

If when we pray, either in the closet or with those who gather in his name, time were taken quietly to realize his presence with us, before a word were uttered, how different the prayer would be. How it would do away with all formality, all fear of others. We should be more simple, more direct in our petitions, and our faith would be stronger. In the revealing light of that dear presence we should see things more nearly in their true relations, and choose those that are worth while. The easy selfindulgence or excuse would give place to self-denial and true-hearted service, and perhaps some of the money needed for his kingdom, and for which we plead, would be found more often in our own pockets. And when we pray for blessing upon the dear workers who have gone for him and as our substitutes, to make him known to weary darkened hearts the world around, our petitions seem to be of so much more avail, if we could only realize more fully that he to whom all power is given is present in our midst. It is for us to make real that presence to our hearts by quiet remembrance of him, and then we shall experience this power.

"Lord, what a change within us
One short hour will avail to make!
We kneel how weak, we rise how full of power."

Not in prayer only, but in all our service we need to keep the Easter vision bright and clear in our hearts. This is far more difficult in activity than in the hour of prayer, but it is just as needful, for all our service must be done as unto him if it have power; otherwise it falls short of what it ought to be, for "the motive of deeds is the power of deeds," and the cords

by which this gospel is to be carried to the ends of the earth are woven on the loom of personal devotion to the living Lord. He himself said; "I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These wonderful words of the Master lift the ideal of Christian service to the highest level of personal devotion to himself, and at the same time simplify it for us. If we have hard things to do, service from which we naturally shrink, the remembrance of his presence and that it is for him will give the needed courage to do that which he asks of us. If we must work with those who are not perfectly congenial, we will remember that they are his, are dear to him, and we shall find our pleasure in that the work is done for him. If we are working in behalf of those who are not attractive, who are full of sin and far from him, we shall see the possibilities of his image being formed within and transforming the life, and we shall have patience to wait for the development of that image. We shall see in everyone, whether attractive or repelling, whether the skin be white or black, brown or yellow, whether living in America or darkest Africa, a possible jewel for his crown who died for all; or if he asks us to train the young life for him and his service, we shall be enabled to do it with hope and expectation. And in all our work we shall be kept from thoughts of self and all self-seeking by the constant remembrance of him for whom it is done, and duty will rise from drudgery to joy. And not only so, but as we come more fully into this realization of his presence, we shall come into deeper sympathy with his purposes and his great redeeming work for all the world. , Christ for the world will be our watchword, and the making him known to those for whom he died will be the great underlying purpose for which we give our life. This is a work so vast, so far beyond our strength, that without him it would be impossible. But the vision is both the inspiration and the power, for he said "All power is given unto me in heaven and in earth. Go ve therefore . . . and lo, I am with you alway."

OUR DAILY PRAYER IN APRIL

During the first half of April the work and workers in the Central Turkey Mission still claim our thought.

Mrs. Margaret R. Trowbridge, "mother of missionaries," is no less than heretofore a guide and helper in the various meetings for the women of Aintab among whom she has spent so many years. Miss Foreman, though still

in this country, has been growing stronger, and is longing for the day when shemay return to the girls' seminary at Aintab. Dr. Hamilton and Miss Grant have had a very taxing year in the hospital, and the recent letters speak of Miss Grant as seeking a little rest in Marash. Mrs. Goodsell is with her husband at Aintab for the winter, and "the dear, dainty Goodsell baby" is the joy of the whole station. Miss Gordon and Miss Welpton, with Miss Blakely, the president, have had an exceedingly busy year at Central Turkey College. Miss Welpton has charge of the music, and is an enthusiast in her department. Her furlough is due in June. Mrs. Macallum and Mrs. Eula Bates Lee have rendered untiring service in the women's meetings, in industrial work and in a score of indispensable ways.

Miss Vaughan and Miss Billings, in charge of the Hadjin Home, W. B. M. I., with its one hundred and sixty-two pupils, have been gladdened by a special religious quickening, and a new interest among the girls in the Christian Endeavor meetings. The alumnæ of the Home have given three hundred dollars for the training of girl teachers for the Hadjin field.

Mrs. Coffing, after many years of service, is now in this country. During Miss Elizabeth Webb's furlough her sister Mary was seriously ill, but Mrs. Chambers came to the help of Miss Morley in the care of the Adana Girls' Seminary, and in November they welcomed Miss Webb to the rewarding work of caring for one hundred and nineteen girls from the city and surrounding villages. Miss Effie Chambers has done heroic service at her lonely post in Kessab, shut in by the deep snows, and writes, "There is no end to the opportunities." Mrs. Christie is on furlough in this country with her husband. Miss Corinna Shattuck, "in labors abundant," is still an inspiration to all the Christians in Oorfa, and hers is the guiding hand in the whole Armenian Protestant community—the great industrial work, the Syrian School, the Bible women all feel the touch of her ardent spirit.

In this mission there are an unusual number of workers not under missionary appointment, but devoted to medical and orphanage work, whom we remember lovingly as we pray for Aintab and Adana, for Tarsus, Had-

jin and Marash.

The days commemorating the passion and resurrection of our Lord give us pause, and we offer a prayer for the young missionaries who hear in a strange land the blessed words, "He is risen," and strive to make response in an unfamiliar tongue. We offer up our thanksgiving "for all the saints, who from their labors rest," and breathe a benediction upon all the young hearts aflame with love to Christ, who in this land and in the foreign fields are preparing to take a message to those who have never heard of a Risen Lord.

And so we come to the mission in Austria, and remember our brave little band in Prague, the missionaries who superintend the work in seventy-five Preaching places—including twenty-four churches—reach out into Russia, maintain a sadly needed Rescue Home, and give help to the peculiarly trying work of the Bible women, and who claim our sympathy and prayers in the Person of two devoted missionary wives, Mrs. Ruth E. Clark and Mrs. Lizzie L. Porter.

The last days of the month call for tender remembrance of our Foochow

missionaries, saddened by the loss of that strong spirit, Miss Ella J. Newton, who "fell on sleep" December 28th. Miss Garretson, arriving in Foochow with the new year, needs an especial gift of comfort and grace as she takes up the work in the girls' school without her beloved associate of nearly twenty-eight years. Miss Osborne, just after welcoming her new associate to the Abbie B. Child Memorial School at Diong-loh, was taken ill, and has been under Dr. Woodhull's care at the hospital. Miss Jean Brown is still in this country, but her beloved kindergarten is winning a large place in the hearts of the Chinese mothers, and the tiny ones now gravely salute the foreigner who comes to their homes with the word taught them at the kin-

Miss Wiley, of the Foochow College (A. B. C. F. M.), is on furlough, and many will remember her plea for the woman's work in Foochow; while Mrs. Peet, wife of the college president, is full of eager plans for the students, and is herself an efficient teacher of college classes.

The Foochow Mission has 39 missionaries, 117 native teachers, 2,205 pupils, 61 Bible women, 4 hospitals and 5 dispensaries.



MISSIONARY BANKING

Cries are so constantly coming for schemes for interesting the boys and girls in giving, that we offer the following plan, which has been used most successfully by Miss Gertrude L. Hall, of Putnam, Conn.:—

Two years ago we found that it was necessary to think up a new scheme for interesting our children's society, the "Sunbeams," in earning and giving money for missions. After much thinking we decided upon a banking plan, which has worked so well that I hope it may help some one who does not know what to try next.

For a bank building we screen off a corner of the room, and set up the wooden bank window which one of our friends has kindly made for us. Instead of a treasurer in the "Sunbeams," we have a "bank teller," while an older person acts as clerk, and keeps the record of each child's deposit.

We had small bank books made to order as much as possible like the bank books of the children's parents. Each child was also given an envelope made of heavy paper, and large enough to hold the book. the outside of the envelope as well as the book was the name of the bank and the depositor. To give the children to carry their pennies in, we made some small bags of unbleached cotton cloth two and a half inches square. There was room enough in the thick envelopes for these small bags also.

At the end of the year we had each child make out a check for the whole amount he had deposited during the year. We then sent these checks to our missionary, who indorsed them, and sent them back, so that each child

had his return check in true business style.

Boys and girls like the idea, because it is such a grown-up thing to go to the bank with their money. The first year we had the bank we almost doubled the amount of money received the previous year. To-day the To-day the interest still continues, and we hope this banking idea is giving our boys

and girls training in the joy of giving.

We have here at the Woman's Board Rooms a sample of the bank book and the little bag, and we feel sure that Miss Hall will be happy to answer any questions which you may desire to ask about features not mentioned in

this description of her scheme.

The fact that this idea helps the boys and girls to save as well as give will commend it to Junior workers we feel sure. Money thus put away cannot be touched, and as it is put away with some thought and planning,

the act may easily call for sacrifice, as giving to God always should.

There is, also, another element which we think commends the plan, and that is the fact that the giving is systematic and weekly. To lay aside God's portion regularly may easily become second nature for the small boy, while to the young man who has not been thus trained the joy of giving back to God his own with interest may never come. Accordingly we are not giving to our boys and girls all the help that God intends that we shall, unless we are doing all in our power to make regular giving not only a duty but a joyful privilege as well.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR JUNE

EDUCATIONAL WORK OF OUR OWN BOARDS

FOLLOWING the line of study indicated in the preceding number, our June meetings will take up the educational work of our own Boards. Several short pointed talks on the different grades of schools may be given. One member, preferably one with little children of her own, may speak of the lovely work of the mission kindergartens now well established in several of our missions. (See files of LIFE AND LIGHT for

illustrations.)

A school-teacher, if one can be found free for such service, would be interested to give a map talk on village schools, illustrating with incidents of the girl teachers in the current number of LIFE AND LIGHT. A map talk given by a son or daughter of the current number of LIFE AND LIGHT. A map talk given by a son or daugnter of high-school age has proved a very pleasant variation in the program of several auxiliaries. This may be used in connection with village schools with good effect. If the society is so fortunate as to have friends who have visited some of our higher schools in Madrid, Constantinople, Marsovan, Harpoot, Foochow or Osaka, a letter from such a friend will give the "personal touch." Failing this, a letter from Mrs. Harry Wade Hicks in the March number of Congregational Work may be presented, or copies of letters from teachers in these schools may be obtained on application to the Board rooms. the Board rooms.

Another suggestion is that the educational work in one mission may be carefully studied, with a map as guide and for reference such publications as The Higher Educational Institutions of the American Board (15 cents), The Deputation of the American Board to China (10 cents), Early Years of the Normal and Preparatory Schools for Spanish Girls (5 cents), the report of the W. B. M. (sent for postage), and always the files of the missionary magazines; with careful outlook upon the secular periodicals as suggested in "Sidelights from Periodicals."

SIDELIGHTS FROM PERIODICALS

CHINA.—Of special importance is the article in the Contemporary Review for February, "Christian Missions in China: A Report," by a delegation sent by the Chinese Missions Emergency Committee. This Committee meets at Westminster, and represents the Anglican and Free Churches of Great Britain. The report fully describes present conditions and gives recommendations as to future work. Also of much interest is the paper in the World's Work for March, by Dr. W. A. P. Martin, President of the Imperial University at Peking, "Great Changes Impending in China."

KOREA.—The Missionary Review for March again devoted much space to Korea. "When I went to Church in Korea," "Practical Results in Korean Missions," "With the Japanese Vanguard in Korea," "The Japanese and Missionaries in Korea."

Japanese and Missionaries in Korea."

JAPAN.—" Religion of Japan," by Sir Chas. Eliot, in Quarterly Review

for January.

India.—The National Review for February gives an inside view of politics in India in "Wrecking of the Congress in India."

Spain.—The Quarterly Review for January has "Nineteenth Century

Spain."

AFRICA.—The Missionary Review for March has a description of the "Nundi Mission." The Contemporary Review for February has "Belgium's Opinion of the Congo Question."

The great world problem of the white and colored races is discussed with much breadth in the February Fortnightly Review under the title, "Asia contra Mundum."

WOMAN'S BOARD OF MISSIONS

Receipts from January 18, to February 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

Bastern Maine Branch.—Mrs. J. S. Wheel-wright, Treas., Bangor House, Bangor. Belfast, First Ch., S. S., Birthday Off., NEW HAMPSHIRE. New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Lyme, S. S., Boys' Class, 15; Portsmouth, Mrs. E. P. Kimball, 25, 40 00 VERMONT Vermont Branch—Miss May E. Manley, Treas.. Box B, Pittsford. Barton, 10.82; Hartford, 23.25; Middlebury, Woman's Home and For. Miss. Ass'n, 25; New-bury, Th. Off., 15; Newport (prev. con-tri. cohst. L. M's Mrs. Emma B. Rawson, Mrs. Clara Robinson); North Pownal, Juniors, 1.50; Orwell, 7.70; Peacham, 25; Rutland, 79.75; St. Johnsbury, No. Ch., Primary and Inter. Dept., S. 8, 6.75. 194 77

Correction.—In February LIFE AND LIGHT, Cambridge Junction, Prim. S. S., 2, should read, Stowe, Prim. S. S., 2.

LEGACY.

Manchester. - Elizabeth M. Wickham, through Treas., Vermont Branch, 100 00

MASSACHUSICITS.

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Herk-ley St., Reading. Malden, Maplewood Ch., Sunshine Cir.,

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Treas., 47 Reed St., Pittsfield. Dalton,
Penny Gatherers, 60; Great Barrington,
Aux., 56.75; Housatonic, Aux., 23.20;
Monterey, Aux., 20; Pittsfield, First Ch.,
Aux., 21.60, South Ch., Aux., 23.72; West
Stockbridge, Aux., 18. Less expenses,
9.41,

1908] Rec	ceipts	179
Ems North Byanch.—Mrs. Wallace L. Kimball, Treas., 121 Main St., Bradford	50, Leyden, Ch., For. Dept., 15.50; Cambridge, First Ch., Aux., 18, Shepard	
Haverhill, Miss Adelia Chaffin, 20 00 Ester South Branch.—Miss Sarah R. Saf	Guild, 30, Pilgrim Ch., Aux., 28.85, Kinder. Dept., 8. S., 2.25; Prospect St. Ch., C. E. Soc., 10, Wood Memorial Ch.,	
ford, Treas., Hamilton. Essex, Aux. (prev. contri. const. L. M. Miss Maidee P. Polleys), Cong. C. E. Sec., 20; Pea-	Prim. Dept., S. S., Birthday Off., 2; Chelsea, First Ch., For. Dept., Winni-	
body, South Ch., Girla Club, Mission Study Cl., 10, 80 00	simmet Union (50 of wh. const. L. M's Mrs. Marilla II. Jones, Mrs. Chas. H.	
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C.E.Soc., 10; South Deerfield, Aux., 11 77 11 Sampahire Co. Branch.—Miss Harriet	13.25; Foxboro Aux., 40, Prim. Dept., S. S., 4; Franklin, Mary Warfield Soc., 25,	
J. Kneeland, Treas., 8 Paradise Road, Northampton. Amberst, North, Aux.,	Y. L. M. S., 10; Hyde Park, Mrs. J. F. Eliot, 1, Aux., 75.25, C R., 7.69, Jr. C. E.	
5; Hatfield, Real Folks, 25; Northamp- ton, Edwards Ch., Aux., 36.90, Gordon Hall Band, 23, Prim. S. S., 4; Williams-	Soc., 5; Jamaica Plain, Central Ch., Aux., 74.40; Medfield, Jr. C. E. Soc., 2; Neponset, Trinity Ch., Stone Aux., 5; Newton, Eliot Ch., Little Helpers, M. B.,	
barg, Aux., 100; Worthington, Aux., 1830, 212 20	10: Newton Centre, First Ch., Aux., 60:	
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Wellesley, a Friend, 28, Wellesley Col- lege, Y. W. C. A., 230, 278 00 Worldk and Pilorim Branch.—Mrs. Mark	ton, West (prev. contri. const. L. M. Mrs. E. Emmons Paine); Newtonville, Central Ch., Aux., 23, S. S., 5; Norwood, Aux., 70,86; Roybury, Elior Ch. Aux.	
lege, Y. W. C. A., 250, Berjolkand Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Braintree, Aux., 7.15; Brockton, Porter Ch., Aux. (Th. Off., 2), 48; Colasset, Aux., 240; Easton, Aux., Th. Off., 5; Hanover, Aux., 6; Hanson, Aux., 24; Holbrook, Aux., Th. Off., 3.56; Milton, Aux. (Th. Off., 16.66), 27.41; Milton, East, Aux., 5; Plymouth, Aux. (Th. Off., 10, 28, Children's Mission. 6.59, S. S.	Aux., 70.86; Roxbury, Eliot Ch., Aux. (Th. Off., 37), 67.50, S. S., 2.75, Immanuel- Walnut Ave. Ch., For. Dept., 41, Y. L.	
Ch., Aux. (Th. Off., 2), 48; Cohasset, Aux., 240; Easton, Aux., Th. Off., 5;	F. M. S., 38, Helping Hands, A Friend, 3.65; Roxbury, West, Evangelical Ch.,	
Holbrook, Aux., Th. Off., 3.55; Milton, Aux. (Th. Off., 16.66). 27.41; Milton.	Woman's Union 10, Anatolia Club (25 of wh. to const. L. M. Mary B. Field), 27; Somerville, Broadway Ch., Aux., 75 41.	
East, Aux., 5; Plymouth, Aux. (Th. Off., 10), 29, Children's Mission, 6.59, 8. S.,	Somerville, Broadway Ch., Aux., 75 41, Y. L. M. S., 10, C. R., 9.60, First Ortho. Ch. (to const. L. M's Mrs. Clarina B.	-
10, 23, Children's Mission, 6.59, S. S., Prim. Dept. and C. R., 11; Plympton, Aux., Th. Off., 3.25; Weymouth, South, Union Ch., Aux. (25 of wh. const. L. M. Miss Ann Tirrell), 35.75; Whitman, Aux., Th. Off. 10, Whiteron, Aux.	Nickerson, Mrs. A. M. Rubel), 50, High- land Ch., Women Workers, 10, Prospect Hill Ch. Aug. 25, Winters, 101, Aug.	
14. OIL, 10; WOIIMSTOIL, AUX. (111. OIL.,	Hill Ch., Aux., 25, Winter Hill Ch., Aux., 10, Dau. of Cov., 50; Somerville, West, Day St. Ch., Aux., 9; Walpole, Woman's	
1.50), 9.50, 233 60 Forth Middlesex Branch.—Miss Julia S.	Home Miss'y Union, 5; Watertown, Phillips Ch., Aux., 320.50; Wellesley	====
Onant, Treas., Littleton Common. Ashby. Th. Off., 21.05, Aux., 10; Fitchburg, Rollstone Ch., Aux., 61; Groton, Mrs.	Townsend.—Yegashira Club, Wellesley.—Misses Eastman,	782 60 5 00 15 00
Aux 10. 112 05	Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester.	
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boro, S. S., 28.46, H., 5; Taunton, Broad-	(100 of wh. to const. L. M's Mrs. Arthur E. Barlow, Mrs. Wallace Corey, Mrs. W.	
No. 10. I. L. Guilu, 10; Willstow, C. E.	E. Gifford, Miss Ethel L. Howard), 125,	163 04
ingleid.—South Ch., 261 34 ingleid. Branch.—Mrs. Mary H. Mitch- 11, Treas., 1078 Worthington St., Spring-	Total, 4,	551 26
South Hadley Falls Any (to coust I.	LEGACIES.	
eld, Hope Ch., Aux., 35; Wilbraham,	Boston.—Lizzie C. White, by Baily L. Page, Adnr., add'l,	8 73
Freas., 44 Garden St., Cambridge. All-	Chicopes Falls.—Miss Mary B. Swetland, through Treas. Springfield Branch, Worcester.—Harriet Wheeler Damon, by	200 00
Ston, Second Ch., Aux., 44.11; Auburn- Sale, Aux., 25, S. S., Prim., Kinder. and	Frank H. Wiggin, Trustee, add'l,	5 50
C. R., 10; Boston, A Friend, 10, Central Ch., Jr. Aux., 221, Mt. Vernon Ch., Y. L. F. M. S., 50, Old South Ch., Aux., 468,	· ·	214 23
Park St. Ch., Guild, 35, S. S., 2, Shaw-	RHODE ISLAND. Rhode Island Branch.—Miss Grace P.	
mut Ch., C. E. Soc., 5, Union Ch., Y. L. Aux., 17, Prim. S. S., 3.28; Boston, South, Phillips Ch., Aux. (Th. Off.,	Chapin, Treas., 150 Meeting St., Providence. Barrington, Prim. Class, S. S., 8; Chepachet, C. E. Soc., 10; Newport,	
20.50), 24; Brighton, Aux., 38.50; Brook- line, Harvard Ch., Aux., 250, Memorial,	8; Chepachet, C. E. Soc., 10; Newport, Aux., 251.75, S. S., 250; Providence,	

Heneficent Ch., Beneficent Dau., 10; Highland Ch., Prim. S. S. Cl., 3.09, Pil-grim Ch., Laurie Guild, Aux., 10; Sla-tersville, Aux., 12, C. E. Soc., 5; Wes-terly, King's Dau., 20; Wood River Junction, Jr. C. E. Soc., 2,

581 84

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M's Mrs. villand 87 DU Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Bd., Hartford. Int. on Clara E. Hillyer Fund, 200, Iut. on Bacon Fund, 8; Canton Center, Aux., 10; Hartford, First Ch. M. C., 13; Rockville, Aux., 65; Suffield, Prim. S. S., 3; Tolland, Aux., 6.88; Windsor Locks, Aux. 268.

Rockville, Aux., 65; Suffield, Prim. S. B., 3; Tolland, Aux., 6.88; Windsor Locks, Aux., 268.

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Bethlehem, Mission Helpers, 1; Bridgeport, Olivet Ch., Aux., 46.30, Bell M. B., 10, South Ch., Aux. (125 of wh. to const. L. M's Mrs. Catherine Henkel, Mrs. W. B. Hill, Mrs. M. E. Neville, Mrs. Mary E. Morehouse, Mrs. A. B. Sherwood), 127; Bridgewater, C. E. Soc., 5.65; Colebrook, C. E. Soc., 5 Danbury, First Ch., Aux. (75 of wh. to const. L. M's Mrs. Orlando Brown, Mrs. Frederick Starr, Miss Ellen M. Watson), 87.51; East Haddam, C. E. Soc., 12; Goshen, Aux., 50, C. R., 15; Guilford, Mrs. John Rossiter, 6; Kent, First Ch., Aux., 20, S. S., 10; Litchfield, M. B., 225.50, Daisy Chain, 87.52, S. S., 10, C. R., 11.54; Middlebury, C. E. Soc., 20; Middletown, First Ch., Aux. (25 of wh. by Mrs. James H. Bunce to const. L. M. Mrs. Arthur H. Hope, 75.86; New Hartford, C. E. Soc., 5; New Haven, Ch. of the Redeemer, S. S., 18.36, Prim. S. S., 5, Grand Ave. Ch., Aux. (50 of wh. to const. L. M's Mrs. John H. Hewitt, Mrs. Charles B. Wells), 100, United Ch., Y. L., 95, Welcome Hall, S. S., 30.17, Yale College Ch., Aux., 5; Plymouth, Aux., 660; Redding, C. R., 3; Sharon, C. R., 16 68; South Canaan, C. R., 1.75; Stamford, First Ch., Aux., 25, Y. L., 10; Stratford, Aux., 40; Westport, Aux., 8.70; Woodbury, First Ch., Aux., 13, 1,219 14

Total.

LEGACY.

Talcott, 500 00 Talcottvills.-Mrs. Rosa J. Tathrough Treas., Hartford Branch,

NEW YORK.

Bayport.—Mrs. Jennie Newton Whitbeck, New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 35; Brooklyn. Central Ch., Aux., 166.66, Lewis Ave. Ch., Evangel. Cir., 20, Miss Marion, 20, 5 00 Plymouth Ch., Aux., 50, Puritan Ch., Aux., 70, Tompkins Ave. Ch., Aux., 450; Buffalo, First Ch., Woman's Bible Class, 10; Churchville, Jr. C. E. Soc., 5; Deansboro, Dau. of Cov., 10; Hamilton, Prim. Dept., 8, 8.,6; Lockport, East Ave. Ch., Aux., 30; Middletown, First Ch., C. E. Soc., 3; New York, Broadway Tabernacle, Aux., 363, Manhattan Ch., Aux., 14.75, Pilgrim Ch., Aux., 45; North Guliford, Ladies' Soc., 15; Oswego, Aux., 18; Oswego Falls Station, Aux., 19; Patchogue, C. E. Soc., 5; Phonix, Aux., 25; Richmond Hill, Aux., 15; Riverhead, Souud Ave. Ch., S. B., 30; Smyrua, Aux., 7.93; Syracuse, Geddes Ch., Aux., 36.25, Plymouth Ch., Aux., 115.35, Rally. Aux., 15; Aux.

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FLORIDA.

St. Petersburg.—Mrs. W. J. McPherson, W. H. M. U.—Mrs. Catharine A. Lewis, Treas., Mount Dora, Aux., 16.50; Ormond, Aux. (Th. Off., 2), 8, Winter Park.—Auxiliary,

Total.

5

14

OHIO.

Junction .- Mrs. Mary A. Milhollaud,

GANADA.

Miss Emily 918 Canada Cong. W. B. M., Thompson, Treas., Toronto, Donations, Buildings, Specials, Legacies, 9.487 814

> 10,769 Total,

TOTAL FROM OCT. 18, 1907 TO FEB. 18, 1908.

Donations. 32.159 Buildings, Specials, Legacies, 2,056 1,23E 1,925 Total, \$37.37=



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CONDITIONS IN TOTTORI

BY MRS. ANNA WOODRUFF BENNETT

I CANNOT tell you how rejoiced our hearts were to hear a few days ago that the W. B. M. P. had decided to give one hundred and thirty dollars this year to the kindergarten in this far-off Tottori. The appropriation is Extently appreciated, and is one which we think will do much good. first annual report of the Kindergarten Union of Japan, of which I am mailing you a copy, you will see a little sketch of the past history of the kindergarten. Since that was written the circumstances have changed, and from the first of this year it becomes a part of the regular mission work, and I am the legally appointed principal. There are now only two teachers, Miss Pishimori and Miss Ueyama, and there are forty children. Principal is "kwanri," an office required by the Japanese law, and his duties will be to represent the kindergarten at the government office on all matters of business, a duty I could not very well perform. He is deeply interested in the welfare of the kindergarten, and has really sacrificed a great deal for it. The money hitherto has been mostly supplied by some money sent to us from America by friends not connected with the Board, to use in the work, but the arrangement was not satisfactory, because the kinder-Sarten was held on mission property and the missionaries did not have any authority in the running of it. When the mission wisely passed the vote last year to allow the kindergarten to stay in the mission house only for a little while longer, we knew that unless the kindergarten became mission work it would die; for the Japanese who could not get enough money to run it **Could never get enough to** build a new building and buy land for it. house where it is now is too small and does not come up to the requirements Of the Japanese law, and will be needed for other missionaries if they come here, as we earnestly hope some will. Your gift really insures the life of the kindergarten, for now we can put any extra money into the new build-

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ing, which we must have this year, as the mission house will not be lent to us next year. This is the only mission institution in all this large field, and is the only Christian school in Tottori. The little children have already learned a good deal of Jesus, and their sweet teacher is an earnest Christian and teaches them all she can. We cannot tell you how glad our hearts are to receive this gift. It came as such an evident answer to many prayers, and as a seal that the way we had decided to act was according to God's will, that I am sure there will be a great blessing on the money used in the kindergarten. There will be a short sketch of it in the Mission News for March, and I will see that a copy is sent to you. I will send you a picture of the graduating class when it is taken.

Then, too, I believe we are indebted to the W. B. M. P. for our woman's work appropriation this year. It will be used to pay a part of the salary of the only Bible woman in this field, a very nice, efficient young woman of about twenty-seven years of age, who graduated at the Woman's Union Missionary Board's Bible School in Yokohama, and came to us last year with a year's experience. She is teaching the Bible regularly to a number of women, and has several family Bible classes and two weekly children's meetings, besides making calls, attending the women's meetings, teaching two Sunday-school classes, attending the church services, and helping me in translating and taking off on the mimeograph the daily Bible readings I make for my Sunday afternoon class of young girls. The rest of her salary is given by a very good friend of mine, who wanted to have a Bible woman under me, but the money from the friend is not sufficient. We will use the rest of the money from you in the very important touring work she and I do sometimes, and for the support of a Sunday school in a very well populated part of the city, where the work is very hopeful. I am the superintendent of the school. About seventy children come, and we are trying to make it a training school for young teachers, so the work here in after years will be better manned. We are to have a normal teachers' training class for this. I assure you we will put the money to the best use we can, and pray for a blessing on its use.

LETTERS FROM MISSIONARIES

Letter from Miss Laura Jones, Pao-ting-fu, North China:-

The primary school was well attended almost to the middle of June; then the weather being "fierce," and exams. coming on, some of the day pupils and one of the boarders stopped; but there was a class of five who did very good work in geography, arithmetic and writing, and an endless

amount of repeating of New Testament, especially Mark and Matthew. They can tell nearly all the New Testament stories, and a great many Old Testament ones, explaining the meaning of them. They can also repeat the little book of Chinese and the first half of Mencius.

This was called the first class, the ones who will enter the Girls' Union Memorial School this fall. Besides this first class there is a second, almost half the school, and a third, made up of those who are little more than babies. They ought to be in the kindergarten, but instead are working away at the Santzuching and Chen Tao wen ta.

Each class has a little work in geography and arithmetic. The second class had the geography of China, and arithmetic through multiplication. The wee ones were taught that the earth is round, and a few such things, and to write the numerals. All the problems in the classes are written in the foreign numerals, and as á rule very neatly.

Oh, how much I would love to give all my time to that school! But I do not dare to do so in the face of our immense country field. My heart just sickens as I think of all that is waiting me when I get back to Pao Fu this fall.

Down about 500 li south are three places where the people are calling for more teaching. A student went down there this summer. After about six weeks' work twelve babies were consecrated, one man entered on baptism, and nine women took the covenant. I visited this place once about three years ago, before I could speak very well. They have been waiting ever since for more help. They paid the student's carfare both ways. I could spend six weeks in that neighborhood and not more than give them a start. Of course they have the catechism, but do not know what it means or what it means to be a Christian in everyday life.

Coming nearer home, one finds Chen Ting Fu, surrounded by a circle of villages reaching up to Ting Chow. Most of them wanted a station class last February or March, but owing to Mrs. Perkins' accident did not get one. These should be taught this winter.

In Mr. Perkins' field there are the old places where I have held one or two classes, and two districts, where there are helpers who for a year have been urging us to come to teach the women of the places where they teach the men.

My work had to be dropped for a time that I might help in the care of Mrs. Perkins. After Dr. Tallmon came the nursing was less constant, and I was able to fill a little corner in hospital work. It was at this time that Dr. and Mrs. Lewis, of the Presbyterian hospital, had gone on a furlough. Dr. Tallmon had charge of the evangelistic work and I took charge of the morning prayers. These are very important, lasting from one to two hours. This is the chief means of religious instruction.

It was an opportunity for our southern field that I had not dreamed of. After a day or two I took the names and addresses of all the in-patients, and found that eighteen out of twenty-three who came in that day were from "our field." Not that these people have heard of the gospel, or are interested at all in the "Truth." But they have heard of the hospital!

They have more time to listen and to think and to study than at any other

time. Also, they come from villages of which I have not heard and which have not heard of me.

MICRONESIA

Miss Louise E. Wilson writes from Kusaie, Caroline Islands, November 4, 1907:— As a number of our girls stood looking at the contents of the Christmas boxes, which came on the last steamer, my heart echoed their words, as they exclaimed, "Why, Mother Wilson, what kind friends you have!" Yes, I indeed felt rich in friends. You do not know what cheer you brought to me, as I looked beyond the gifts to the givers, and how my heart warmed at the thought of all the love and good wishes from you all. The ocean rolls between us. We are some five thousand miles apart, but how love can travel. How wonderful is this seed of love which can grow in all climates, not like certain seeds which grow in some places and not in others. And what a comfort to know that the seed will never run out, but the Creator of it is always ready to keep us well supplied.

You will help to make many hearts happy at the glad Christmas time. Just now I have labeled everything, and put them away in boxes and packages, and packed them carefully away until Christmas week; then when we open them up again it will be just like going shopping, and we will be so happy in dividing the good things with those who do not have much of this

world's goods.

I have promised two little fellows that they shall have brand new shirts as an inducement to help them to be faithful to a task of weeding the paths at our Lelu place, where their guardians are at present living. They were so happy about it that they told their small friends, and now I hear that the other small boys wish that they, too, might be able to work and have new shirts at Christmas. We will see what we can do for them. It will be possible to do quite a little with the help you have given us. There will at least be pictures and cards for both old and young, and they in themselves are treasures in their eyes.

Some dolls were lying spread out on a table, when a man came along and gazed at them with admiration in his eyes. He was asked, "Would you like to have a doll?" He said, "Yes, but I am too poor to buy one." He was not given one then, but his little five-year-old daughter will not be

forgotten when December 25th comes.

As I took the things from the boxes I slipped a couple of bead necklaces over my head. Such a clamor of voices. "Oh, how very pretty! Mother Wilson, I love you; don't you know I love you?" Then other voices would try to speak a little louder than the rest. "You know I love you more than all the others!" I laughed, and told them I was afraid they loved the necklaces a lot more than they did me. After tying up a bundle of paper, I remarked to a man standing near: "Those are for Johnny B——. He is not well, and likes to have something to read." He hesitated a moments and then said, "If you have any to spare I would like some too." There are quite a number who can read and enjoy the Sunday-school papers and Youth's Companions, and I am very glad to have them to give away.

I did not put everything away for Christmas, but appropriated some things for my birthday, seeing it was near at hand.



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EASTER GREETING

"May the glad dawn of Easter morn Bring holy joy to thee.

May Easter day to thy heart say, Christ died and rose for me.

May the calm eve of Easter leave A peace divine with thee.

May Easter night on thy heart write, 'O Christ, I live for thee.'"

IN MEMORIAM

MISS ELLA J. NEWTON

After a most distressing illness of nearly seven weeks Miss Ella J. Newton, of Foochow, entered into the reward that awaited her. Her loss will be most deeply felt not only by the mission but by the Woman's Board of the Interior, as she was one of our most efficient and beloved missionaries.—Ed.

On this beautiful Sabbath day, with the music of the Christmas bells still ringing in our hearts, we have committed to earth the mortal remains of our sister, Ella J. Newton. The air was flooded with sunshine, and it seemed as if even the heathen world had taken on a hush as her sweet spirit winged its flight to the paradise above. There was no loud talking in the streets,

were an Gressed in write with a star of a hope of immortality, which even the heath if we ought to stop and tell them, "No, number is summoned to the presence of home forever."

Mr. Peet conducted the Chinese service He spoke briefly of her life work-so he many different directions, and asked: " \ are so much needed? In our sorrow w wisdom of the Master in taking her away. church is God's garden. And as some beautiful garden picks the most lovely fl wants it to adorn his palace, so God has wanted her in his beautiful home above, a his love." Our venerable Pastor Ding, wh and said: "Sometimes the Master Garde garden with blossoms and many buds. I of promise so he takes it away and places have more sunshine and dew and water ar favorable circumstances it can develop fol fection and beauty. That is God's though grieve for our loss but God wanted her ab-

Four other native pastors took part in lod to Thee," and "A Mig · maiden-hair ferns resting in ivy leaves was sent from the Consulate. Crosses and wreaths of different sizes were sent by friends in the English and Methodist missions, for she was held equally dear by all. A little wreath made entirely of heliotrope looked like a cluster of forget-me-nots nestling among the snowy white blossoms of the other flower forms.

Mr. Hodous conducted the services, reading appropriate remarks in regard to her earnest, diligent, untiring, unceasing work by day and night for the children, girls and women of China she so dearly loved, and for whom she had such high hopes and ever enlarging plans through all the twenty-nine years of her service here. The quartet who sing for us so often (Mrs. MacLaughlin, Mrs. Beard, Mr. Jones and Mr. Newell) followed with, "One sweetly solemn thought comes to me o'er and o'er." Mr. Hubbard offered prayer, praising God for her useful and beautiful life, thanking especially for the many hymns she had prepared that would go on through all the years, telling out the good tidings of great joy she so loved to proclaim. The quartet sang sweetly and softly,—

"Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I set out to sea."

Then the casket lid was removed that we might have one more look at the face we had loved so long. Nature had already begun the work of dissolution, and given the mystic touch that filled out the wan features, and gave a wonderful lifelikeness. Beautiful roses and delicate ferns nestled closely, as if in sympathy with our grief they would hide from us the fact that she had gone. The hands that had lifted pen and pencil so constantly in behalf of China's daughters were folded forever. We shall always he so thankful for that last look, so different from that of the day before, a few hours after the spirit had taken flight, and the countenance still showed the marks of the weariness of pain. It would seem as if she had found her way to the "innumerable company," and would say to us: "Yes, it is all true! 'Eye has not seen, nor the heart of man conceived, the things prepared.'" Mr. Brand, of the community, kindly relieved us of all care in regard to the preparation of the casket and grave. The casket was covered with cloth, the grave bricked in with a brick foundation for the casket, all lime washed to snowy whiteness, robbing the grave of its victory as far as possible. Beard read, and our kind consul, Dr. Gracey, the commitment service.

We came home in the twilight with sad hearts, but quieted and comforted that we have such bright hopes for those who pass out of our sight. Our

dear sister has laid down her life for China, worn out all too soon by the tender and zealous love for her dear girls.

On whom will her mantle fall? Who will come with like passionate love and desire and acquire the language as she had it, to tell the "old, old story of His love"? Echo answers, "Who?"

KATE C. WOODHULL.

KOBE COLLEGE: CELEBRATION OF OPENING OF NEW BUILDING

BY REV. ARTHUR W. STANFORD

KOBE COLLEGE FOR GIRLS is located on the hillside overlooking the harbor, and within ten minutes' walk from the railway station and steamer landing. It was founded in 1875, by our Woman's Board of Missions of the Interior. Its object is to afford such a Christian education as to train young women into a harmonious development of body, mind and spirit, that they may become useful in the service of God and their fellow-men. Thirty-two years ago the institution was started as a primary school, by Miss Julia E. Dudley and Miss Eliza Talcott. The latter still resides in the city engaged in other educational work designed to prepare women for service as Bible women in the churches. Gradually the primary school took on a high-school grade, and then in 1891 a Collegiate Department was added, until now the primary features have long since been eliminated, and the institution ranks in grade with the most advanced girls' schools in the empire. There are two main courses, an academic of five years, and a collegiate of three, with a transitional one-year course between.

Great changes have come to Kobe College within a semi-decade—in its teaching staff and internal management, in its increase of students and development of the higher courses, and in its external plant and equipment. Recently the institution has been placed in charge of a board of trustees, upon which the Japanese friends of the college are represented. A few years back the proposition to remove the college into some neighboring town where land would be inexpensive, and room could be secured for the necessary expansion of the institution, was discussed most seriously, but fortunately the site of a large rice pond to the rear of the college was leased to satisfy the pressing demand for more land, and last year a large and excellent recitation hall was erected on the lot; this land also furnishes ample space for croquet, basket ball, tennis and out-door drill in gymnastics.

Those acquainted with the former beautiful grounds of Kobe College have

Kobe College

noted, with much regret, the past year or two, that all this beauty has disappeared like a dream, while in its stead a general hodgepodge of chaos has prevailed. But, as in so many cases in this hustling age, the artistic had to give way to the utilitarian, and much as many would have liked to see the former beauty preserved, they are quite reconciled to the sacrifice, since new buildings were a vital necessity, and additional land sufficient for them was an impossibility.

Yesterday the dedicatory exercises of the new brick administration, library and chapel building were held in the new chapel, which accommodates about eight hundred. It meets a long-felt need most amply for the present, but how long it will suffice, who would care to prophesy? Just behind it, on the next terrace, stands the original building, erected over thirty years ago. Then it was freely criticised as being needlessly spacious for any possible contingencies to come, while it was suggested that a large slice of the grounds should be appropriated to other uses. At this stage in mission history such reminiscences create a broad smile.

A large audience testified to their appreciation of the interesting program by sitting over two hours in the cold auditorium. A large college chorus rendered several selections most admirably, and did credit to the music department. The Christian tone of the entire service was on a high and pronounced plane. President Harada, of the Doshisha, gave the principal Speaking on woman's education in Japan, he stated that, going back fifteen years, we reach a time when woman's eclucation was very little appreciated in the empire; while now it is largely appreciated, still much is to be done before it will attain to its proper importance. If Japan is to successfully share in the civilization of the West, her women must be educated to become the companions and helpers of men. He touched eloquently on the international friendship between America and Japan, saying that there were too many mutual friendships between citizens of the two nations to admit of any hostility between them. Institutions like Kobe College, founded by Americans, are a pledge of this mutual love. Just as Englishmen founded Yale and Harvard, and these and like institutions have always tended to bind English and Americans in sympathy and friendship, so Kobe College and similar institutions here serve as bonds of fraternity and

A large number of the thousand guests invited were present, and the college served a dainty lunch basket to each guest. After the exercises the rooms and halls were inspected. Two rooms with southern exposure, looking out over the city, to the beautiful, busy harbor and bay beyond, are fitted for the library and reading room in a most attractive manner; and I

am sure that if each friend who reads this article would buy and mail to the college just one good volume of literature, poetry, philosophy, science, history, etc., those rooms would very soon take on a still more attractive appearance. Good, up-to-date books are always a necessity in a growing educational institution. In the basement are several fine rooms admirably adapted to administrative purposes, a principal's room, a business office, etc. On the same floor with the light, cheery chapel are several good recitation rooms.

At a recent meeting of the Missionary Association of Central Japan there was a discussion on Christian girls' schools: "Do they pay from the point of view of moral and spiritual results?" The consensus of opinion at that large, interdenominational and international missionary gathering was distinctly that such schools pay well in both respects. Of our Kobe College one of the oldest members of our mission said last year, "On the whole Kobe College has been the most satisfactory piece of educational work the mission has ever had." Statistics can never more than inadequately measure the product of such an institution, and yet they often suggest very much of its worth. During the first quarter of a century of Kobe College there were one hundred and sixty graduates, a great majority of whom were ladies of marked culture, spirituality and usefulness. Five secured diplomas from American colleges, six subsequently pursued a course for kindergartening, and one graduated as nurse at New York City Hospital. Nine tenths of all these graduates were Christians. Many married pastors and teachers. Besides these one hundred and sixty there were many who never graduated, but secured much of the Christian nurture and character building, which are fundamental objects of the course of study.

LETTER FROM MRS. MINNIE CASE ELLIS

DEAR FRIENDS: I have been promising myself all summer that I would write a letter about Pang-Chuang. There seem to us to be so many things worth writing about that I don't know just where to begin. The compound here is in the edge of a very small village, so it is real country life that we enjoy. Parts of the compound are very crowded, but there is a breathing space in front of the houses. The appearance of the yard has been much improved this summer by some filling in, and the making of some new walks. The roses and wistarias had bloomed before we came, but the mimosa tree was still in blossom, and then after the rains came we had four

o'clocks and marigolds and morning glories and coxcomb, and just now the asters and chrysanthemums have begun.

One of the delights of the summer has been the four babies. Their talk has an added charm to us because of the way they mix the Chinese and English. William at first talked nothing but Chinese. Now they are learning a double vocabulary. It is astonishing the way they learn these double sets of names.

Shortly after we came to Pang-Chuang last June a conference was held for the women of the church on the last day of the girls' school. The morning was given up to the girls who finish the course here this year, and to those who are in school at Peking. In the afternoon there was a discussion of methods of work and reports from the Bible women of work done in their fields. These schoolgirls and Bible women are the results of the faithful labor on the part of the women of this station. It means much in this land to see women take the places they did that day.

We have gained fresh interest as we have watched the hospital work this summer. We have been in China long enough to begin to appreciate some of the difficulties of a work like the one carried on here. We were disappointed that the word should come back that the rebuilding of the hospital is to be delayed another year, and we are trying to imitate the doctors whom we honor for their firm faith that the Lord is going to give them what they so much need in their work for him.

We were at Lin-Ching for nearly six weeks during the summer—we wrote you about that—and it was during this time that Mr. Stanley called his helpers all together for study. He outlined his course of study to them, and one of them said in dismay, "Why, we will have to work!" So they did, and it did them good, too. Dr. Smith gave them some talks that helped to brush the cobwebs from their brains. They are an earnest set of men, and we are proud of them.

There is talk of union everywhere among the churches. Several years ago the foreign missionaries of this province met and discussed the matter, but nothing more was done until this fall when another conference was held, and this time the Chinese brethren were invited to attend. Mr. Ellis was appointed a delegate, and I was invited by a Nebraska friend to come to see her. It is something of an undertaking for those of us who do not live on the railroad to make the trip, but we found that our four days in carts and four nights in inns was not nearly so bad as that of some others. It took one man and his wife two weeks by boat just to get there. Others had three and four days in sedan chairs, and still others a week by wheelbarrow.

When we were all there there were about thirty foreigners and twice as many Chinese. There were only two or three women besides those who lived there. By the way, perhaps I would better tell you that our province is Shantung (Shantoong), and the capital where the conference was held is Tsinanfu (Jeenanfoo). Five nationalities were represented—Chinese, English, Swedes, Germans and Americans. Presbyterians and English Baptists have the largest constituency in the province, but there are several other denominations, and independent workers as well. The foreign delegates who were there all ate together, and it was very pleasant. We came to know the leaders of Christian work in our own province as we had never been able to before, because our intercourse has been with Peking and Tientsin to the north rather than to the east. I wonder if any of you can appreciate my feelings when I say it was "perfectly lovely" to be one of thirty people who sat down to a meal together.

As for the Conference itself, I can't tell you anything. It was all in Chinese, and most of it in a dialect to which I am not accustomed, so I attended only one or two sessions. They say they had some interesting times discussing a basis of union and considering the various papers that were read on methods of work.

Now we are at Pang-Chuang again. A new pastor is to be ordained next Sunday. We stay to participate in that joyous affair, and then next week we go back to our own work.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER RECEIPTS FROM JANUARY 10 TO FEBRUARY 10, 1908

COLOBADO						•	207 75	MISCELLANEOUS 154 30
ILLINOIS.	•		•		•		2,108 41	
Indiana .					•		11 99	Receipts for the month
IOWA .							503 52	Previously acknowledged 9,946 18
KANSAS .							94 21	———
MICHIGAN			-	•	-		513 53	Total since October, 1907 \$15,520 54
MINNESOTA							582 37	
MISSOURI							263 67	FOR BUILDING FUND.
MONTANA							4 00	Receipts for the month \$3.100 00
NEBRASKA							85 43	
OHIO .	•	-		:		•	278 48	Previously acknowledged 103 88
OKLAHOMA	•	•		:		•	5 00	Michael and Control and Control
SOUTH DAKO	Ŧ.	•	•	•	•	•	92 76	Total since October, 1907 \$3,203 88
Wisconsin		•	•	•	•	•	633 02	
	•	•	•	•	•	•		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.
WYOMING	•			•		•	12 22	
NEW MEXICO	•	•	•	•	•	•	3 00	Receipts for the month \$15.50
TENNESSEE							2 25	Previously acknowledged 356 35
TEXAS .							10 00	
MICRONESIA	•	•	•	•	•	•	8 45	Total since October, 1907 \$371 85

MISS FLORA STARR. Ass't Treas.

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Vol. XXXVIII MAY, 1908 - No. 5

In the recent death of Dr. Charles Cuthbert Hall the cause of foreign missions has lost a most valuable friend and worker. His lectures to students in this country and to large audiences in India and Japan have been full of instruction and inspiration. As President of the Ramabai Association and of the Corporation of the American College for Girls at Constantinople, with opportunity in each case for personal observation, he has given time and wise counsel, with enthusiastic influence toward the development of enterprises in which he thoroughly believed, and for which he anticipated a large future.

THE During the past two months there has been a loss in contributions for regular work of \$568.02, which reduces the gain for the pledged work noted in the tabulated statement in the March Life and Light to \$1,264.38. In view of this fact we look with eagerness mingled with solicitude to the record for this Easter month of April, for we lack \$81,561.62 of our needed \$120,000, and the months are swiftly passing. Let the offerings be generous in view of the pressing claims of our work in every mission field.

Additional material for a program on medical missions may be found in the charming little sketch, "The Story of a Brahmin Baby," by Dr. Julia Bissell, which appears in the May number of the Mission Dayspring. It is an incident of Dr. Bissell's hospital life in Ahmednagar, which she has kindly written for our use.

Some of our readers will readily recall the work done in 1900 by the Rev. and Mrs. Francis M. Price in gathering a fund to be used by the Woman's Board of Missions for the establishment of work for women and girls in the island of Guam, under the anspices of the American Board. As time went on, conditions in the island made it seem inexpedient to develop this plan, and this money has never been appropriated for its designated purpose. Now, the pressing need of

a new school building on Kusaie has suggested the thought of using this money toward the re-establishment of the girls' school there, and the consent of the donors so far as possible will be sought. About one half of the entire sum in hand was a memorial gift for a building for a girls' school on Guam, and the friends who gave this amount have already signified their approval of such a transference of the money to Kusaie. This plan meets with the approval of the Executive Committee of the Woman's Board, and will help to solve one problem of the many which the Committee on Buildings is now facing.

Still in There are upon the books of Life and Light nine Arrears. hundred names, representing subscribers whose sixty cents for 1908, due January 1st, is still unpaid. In accordance with the new postal regulations, these must be dropped from our list at the end of April, unless heard from. Coin cards are now being mailed to these friends, and we look eagerly for an immediate response.

The twenty-fifth annual gathering of missionaries of THE INTERNAall Evangelical Missionary Societies and from all lands TIONAL MISSIONwill convene at Clifton Springs, N. Y., June 3-10, 1908. ARY UNION. Through the hospitality of the Sanitarium and village, entertainment is provided for all past and present foreign missionaries and for all actual appointees (not candidates) of the Boards. The object of this Union is to gather from every land God's watchmen to tell us "What of the night" to get acquainted with persons, fields, methods, helps and hindrances in mission work; to promote missionary sympathy, prayer and fellowship; to create, to formulate and to promulgate united sentiment on questions o public and national interest; and to enlighten and stimulate missionary zea in the home church. All inquiries for programs and further information should be addressed to the Corresponding Secretary, Mrs. H. J. Bostwick Clifton Springs, N. Y.

THE PASSING

OF A BEAUTIFUL

LIFE.

International Union, of which Dr. J. T. Gracey has so long been president, it is fitting to speak of the beautiful life of Mrs. Gracey, now transferred to the unseen. For many years the efficient Recording Secretary of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church a member of the Central Committee for the United Study of Missions, in which she was deeply interested, her sudden call from the midst of her homicircle in Clifton Springs, leaves a great vacancy. Her influence was widely felt, first as missionary in India, and later as an officer in a great missionary.

organization, as well as in a score of ways unnameable here; but those who knew her among her friends at Clifton Springs, with her winning smile and ever gracious word, have a keen sense of loss as the dear presence passes on into the tireless service of the Master which so engrossed her here.

The American This society held its annual meeting in Trinity Ramabai Association. Chapel March 23d. Rev. D. D. Addison, D.D., presided. Official reports being read, the annual report from Pundita Ramabai's daughter followed. Miss Clementina Butler, Chairman of the Executive Committee, has recently visited Ramabai's work, and gave an interesting and graphic account, making vivid the scenes of industry, and the wonderful ability of this rare woman who has a world-wide fame. Mrs. J. W. Andrews, so long identified with the Association, read selections from a Hindu lecturer on the progress of Education of Woman in India. Since the annual meeting we are informed of the death of the President of the Association, Rev. Charles Cuthbert Hall, D.D. Those who were privileged to hear him last year on his return from India will know what a true friend he was to Pundita Ramabai, and how great a loss the Association has sustained.

There will be held at Chautauqua, New York, SUMMER SCHOOL August 1-8, a summer school of missions, offering in AT CHAUTAUQUA. itself and in its surroundings many attractions for the women of New York, Pennsylvania and Ohio. Mrs. William A. Montgomery will lecture each day, beginning August 1st, on the new text-book in the United Study Course, The Moslem World: Siam, Burma and Korea, by Rev. Samuel Zwemer, D.D., and Rev. Arthur J. Brown, D.D. Mrs. Henry W. Peabody will conduct an hour each day on Methods for Women's Missionary Societies, Young Women's and Children's Organizations. These two features alone should insure a large attendance, but in addition there is promised a mission study class each Sunday morning in the Chautauqua Sunday school with competent leaders, also a course for children following the line of study outlined in the Junior text-book, Springs in the Desert, by S. Alice Ranlett, while Thursday, August 6th, the Young People's Missionary Movement will give their moving pictures. For those who cannot attend the Northfield Summer School, a most profitable substitute is here provided.

HELP FOR Bound volumes of the Mission Dayspring, each CHILDREN'S MEETINGS. containing the magazines for two years, may be obtained from Miss Hartshorn. Price, fifty cents a volume. Mission circle leaders, and all workers with children along missionary lines, will find a mine of information and suggestion in these little books.

"There is no class I suppose that more warmly appre-FRIENDLY WORDS ciates LIFE AND LIGHT than hindered missionaries; and FROM A HINDERED MISSIONARY. as one of them I want to voice my thanks to those who thus bring the two ends of the line together, the foreign and the home end. How my heart burns to be again in the land and among the people whom ten years of service made me love. And there are many others in the same case. We read of former comrades falling in the front ranks and we long to fill the gaps; we read of sore need of reinforcements, of forced retrenchment, of coldness or indifference-thank God, it is often only temporaryof native churches, of open doors, but none to press through to possess the land, and we, who have been on the field, can read between the lines and see so much more than you tell us, that our hearts cry out with longing. Thank you, dear LIFE AND LIGHT, for your bright letters and newsy items about friends and scenes afar, and please do not forget that beside kindling and renewing zeal for the extension of Christ's kingdom among the heathen, you are also bringing gladness and a sense of still being 'one of them,' to those who through various causes may not return to the foreign field."-A. W. R., from 1892 to 1902 with the West Central Africa Mission of the American Board.

OUR MEDICAL WORK

BY MRS. JOSEPH COOK

WHEN a secular magazine, like *The World's Work*, publishes a copiously illustrated article on "American Healing Around the World," in its Christmas number, it means that the article, of necessity, deals with medical missions established by the various denominations at the ends of the earth. This will be an illuminating revelation to those who, on account of ignorance, are either indifferent or hostile to missions, and who still indulge in a mental picture of a lone missionary under a palm tree preaching to a circle of naked, dark-skinned natives.

The whole world is now open to the investigation of Cook ourists and Raymond parties, and although the work of the missionary is often ignored, and distorted accounts are brought home founded on misinformation of unsympathetic residents in the Far East, yet with our special deputations, and the Layman's Movement, and the recent Young Men's Christian Association gathering held in Japan, and the prospective Christian Endeavor Convention to be held in Agra, India, there will soon be no foreign lands.

The writer of the article in *The World's Work* for December doubtless voices the opinion of a multitude when he says: "We are entitled to our

individual estimate of the usefulness of the man who goes abroad with the Bible and the hymn book, but there can be little difference of opinion regarding the man or woman who carries his gospel in a surgical case."

The profession which does battle with the microbe in countries where the very A B C of sanitation and hygiene are unknown, and consequently contagious and filth diseases are rampant, is always welcome. Especially when the skilled labor of a thoroughly equipped physician can be had at a merely living wage, it shows that this medical student has elected to devote his life to those most needy.

Among the benefits to the whole world resulting from medical work in the Far East we notice a few striking results. The Jesuit missionaries in South America as early as the seventeenth century were instrumental in making known the virtues of quinine, and the Peruvian bark thus received the name in Europe of "Jesuit's bark." Medical missionaries have communicated many facts of interest to current periodicals and the journals of learned societies.

Dr. Lewis of Chicago, after a journey around the world, says: "The missionary physicians have been the pioneers in disseminating modern medicine throughout the distant East and in establishing outposts for scientific research. In many of the small laboratories of the missionary hospitals original work is being done which would be creditable to larger and better-equipped institutions." One missionary in India discovered a remedy for snake bite which has cured hundreds of helpless and despairing victims who had been bitten by poisonous reptiles.

INDIA

To the great need of those countries where vast populations have dwelt for centuries in total ignorance of the laws of hygiene and sanitation, and with only murderous treatment from witch doctors and quack doctors when sickness comes, there was, in the past, nothing but neglect for high-caste women of India and China, as men were excluded from the women's quarters.

So it was that medical women found entrance into India and China through their ministrations to high-born ladies.

The "Lady Dufferin Fund," which establishes non-sectarian hospitals in India, came into existence through the appeal made to Queen Victoria by a princess of Poona; and this appeal was carried to the Queen by a medical missionary, Miss Beilby, whose name is rarely mentioned now in connection with this great charity. Five years ago there were two hundred and forty-seven hospitals and dispensaries, belonging to the Lady Dufferin organization, scattered over the chief cities of India, ten of which are en-

tirely supported by native princes. Nearly a million and a half women were treated in one year. The annual increase of patients is about one hundred thousand. "Native approval has been so thoroughly won over that there is no important state where the ruling rajah has not provided female medical help-for the women of his people."

One of the most pathetic cases of the feeling of a young Hindu woman for the needs of her own country-women along medical lines is that of Dr. Anandabai Joshee, a cousin of Pundita Ramabai's. Married at nine years of age, and losing her baby, born three years later, she planned to come to this country and study medicine so that she might go back and serve her own people. She determined to go to America as a Hindu and return as a



THE WOMAN'S HOSPITAL AND BUNGALOW FOR THE DOCTORS AT AHMEDNAGAR, INDIA

Hindu, and this brave resolution she kept. She wore her native dress—refused to eat anything but the vegetable food allowed by her religion, an—worked at her studies sometimes fifteen or sixteen hours a day. In her fine—examination her rank was eighth in a class of forty-two ladies, and she with the first Hindu woman on whom the degree of Doctor of Medicine had evel been conferred. She sailed from New York in October, 1886, but some returned to India only to die.

Our medical work in India centers at Ahmednagar, Bombay, Sata ra and Madura.

In connection with the Ahmednagar hospital we remember Dr. Julia Bissell's devoted and self-sacrificing work there; of her interest in the building of the hospital; of her devotion to famine sufferers and plague patients;

of her own seizure with typhoid fever, and at last the necessity of giving up the work she loved so well. In 1903 Dr. Ruth Hume went to Ahmednagar to take up Dr. Bissell's work. She has a rich missionary ancestry, belonging to the third generation on both her father's and mother's side. In 1906 Dr. Eleanor Stephenson went to be Dr. Hume's associate. It was my privilege to meet this young woman just before she sailed, at an auxiliary meeting held at Mrs. Dr. Hillis' in Brooklyn. She was full of happy enthusiasm in the prospect of taking up medical work in India. The latest report from the Marathi Mission says that "Dr. Stephenson has taken charge of the dispensary in the heart of the city; she has a share in the care of bospital patients; she is responsible for the sick in the girls' boarding school; is consultant for the medical assistant in charge of the boys' schools, and has considerable out-practice." These details of the duties of a medical missionary would doubtless be duplicated by each one of the eleven medical missionaries sent out by the Woman's Board.

In 1903 Miss Campbell, supported by friends, went out as assistant in the Ahmednagar Hospital, and has had special skill in training nurses.

Bombay.—In charge of the medical work of this great city we have a Christian native of India, Dr. Gurabai Karmarkar, who studied medicine in Philadelphia and went back to her country in 1894. She has charge of the dispensary and outside practice. Last year she



NURSE AND MOTHERLESS
BABY, AHMEDNAGAR
HOSPITAL

was granted a five months' furlough to attend the Young Women's Christian Association Convention in Paris as a delegate from India. She also visited hospitals in London and attended some medical classes there. During her railway travels in India Dr. Karmarkar finds the way often to

speak for the Master, as her medical satchel is a matter of interest to her traveling companions, and forms an introduction to conversation.

At Satara there has been medical work for the past five years under the charge of Dr. Louise Grieve, who is supported by a friend, and is now in this country on furlough. During her absence the dispensary is temporarily closed, and as in one month one thousand came for treatment, we may judge what must be the feeling of helpless despair with this means of relief beyond reach. The village people could not but believe the doors would open if they waited long enough, so they sat, with their sick, watching the closed doors.

Madura.—With the hospital in Madura we associate the splendid work done there by Dr. Pauline Root, who is now resident physician at Smith



A NATIVE NURSE IN A WARD OF OUR MADURA HOSPITAL

College. Since 1895
Dr. Harriet Parker has been our physician there with Mlle. Cronier as her assistant.

nier as her assistant. A gift of one thousand rupees from a zeminder toward new quarters for the employees of the woman's hospital is one of the proofs that the work done there is appreciated by the natives. Dr. Van Allen's commodious hospital for men, in Madura, was

built almost entirely by gifts from native princes and merchants. The endowment fund amounts to \$6,000. In the February LIFE AND LIGHT is an article by Dr. Parker on the hospital under her charge, and a charming frontispiece of some of the babies in the hospital.

CEYLON

The medical work of this mission centers at Inuvil. Dr. Isabella Curr has charge of the woman's hospital, and Miss Scott-Patten, a trained nurse, has recently gone out as her assistant. Eight native women are employed as nurses in this hospital. Bible work is done the whole day long closing with a simple prayer at eight P. M., asking for a blessing on the patients.

CHINA

Foochow.—For twenty-four years our medical missionary in China has been Dr. Kate Woodhull, who, with her sister Hannah, has been stationed at Foochow. After graduating from the New York College for Women Dr. Woodhull had two years at Zurich University and Dresden Hospital. After such splendid preparation this consecrated physician dedicated it all to the need in foreign fields. A hospital was completed in 1889, and now plans are forming for an enlarged work to be located at Ponasang, another quarter of Foochow. In 1893 Dr. Nieberg went as Dr. Woodhull's assistant, but after two years' service she married, and her place was taken in 1900 by Dr. Minnie Stryker, who, after graduating at Mt. Holyoke College, studied medicine in Philadelphia, and was amply equipped to render much needed and most effective service.

Each year there are Chinese students who have graduated from our schools, in medical training, studying from standard text-books, which have been translated into Chinese, and getting their hospital practice by visiting the wards each morning, reporting the cases under their charge, and then going to the dispensary, where they find a large company gathered. There have been more than eleven thousand treatments in the hospital the past year, and of these nearly fourteen hundred were eye cases, in which Dr. Stryker has special skill.

Shao-ww.—In connection with foreign missionary service there are two combinations which approach the ideal—when two sisters are appointed to the same field and when husband and wife both have the title of M.D. after their names. In 1884 Dr. and Miss Woodhull went to Foochow. In 1898 Dr. and Miss Bement went, under the Board of the Interior, to Shao-wu. The latest report from Dr. Bement tells of eighty patients a day, and distant trips into the country. Since 1901 Dr. Smith, of the Board of the Interior, has been stationed at Ing-hok; and here, after three years, the deeds of the land for the woman's hospital and physician's residence have been secured—a commanding site, accessible to all parts of the city. A large proportion of the nearly two thousand dispensary patients during the past year have been women.

At Pang-Chuang Dr. and Mrs. Tucker work unitedly in trying to save the bodies as well as the souls of the perishing. A hospital has been in this part of China for a quarter of a century; during that time dispensary treatments mount into the hundreds of thousands, while hospital patients number nearly thirteen thousand.

In 1905 the Board of the Pacific sent a medical missionary, Miss Tallmon,

to Lintsing, North China. The work there is of necessity elementary, as there is neither hospital nor dispensary. Twice Dr. Tallmon has turned the dining room into a hospital, and in one case probably saved the life of a little girl.

TURKEY

Aintab.—Since 1891 the Woman's Board of Missions has had a part in the medical work of this city through Miss Trowbridge, who as matron and trained nurse, has been identified in all that pertains to hospital practice and outside patients. She was soon joined by Dr. Hamilton, who is gener-



WOMEN WAITING TO SEE THE DOCTOR, AINTAB HOSPITAL

ously supported by a friend. It is said of her that after one night of rest she began work with an interpreter and has not stopped since!

Miss Trowbridge now feels that she must resign after years of hard service. Miss Alice C. Bewer goes as her successor, and Miss Grant, who went to Aintab in 1905, still remains. There are native helpers who meet every day for Bible reading and prayer before starting out on their errands of mercy to the sick and suffering.

Cesarea—Here Miss Cushman and Miss North assist in the great work of Dr. Dodd and Dr. Post.

Sivas.—Miss Cole, a trained nurse, formerly at Cesarea, has now gone to join Miss Graffam, who was our only representative in this city. The receipts from patients during the past year have covered the running expenses of the hospital. District nursing is a part of the beneficent plan. It is not unlike the work done here among the poor. A native woman, with her hospital experience, will go to the homes of the sick poor and not only aid them by skilled nursing, but will care for the children and cook their meals.

Some experimental knowledge of medicine and first aid to the wounded is possessed by most of our missionaries both men and women. I recall the



AN EMERGENCY SURGICAL CASE, WOMAN'S WARD, TALAS HOSPITAL

night I spent in Ahmednagar in the Bissell home, and being awakened in the morning by a murmur of voices. As I rose and looked out into the compound I saw quite a gathering of mothers with their babies whom they had brought for Mrs. Bissell to put some healing drops into the eyes of the little ones.

Mrs. Dr. Tracy, of Marsovan, is said to have successfully treated one hun-

dred cases of grip which broke out among the students of Anatolia College.

Unlike the Lady Dufferin Hospitals, in which the uniform English policy in India of non-interference in the native religious faiths has been strictly observed, our medical work is for the soul as well as the body. The waiting crowds in the dispensaries have the opportunity to hear of the Great Physician, and in the lonely life in the hospital hearts are responsive to the great truths of our holy faith which meet the needs of the human heart.

OUR DOCTOR AND HER HELPERS IN MADURA

BY DR. HARRIET E. PARKER

T always remains marvelous to me that we can pass from a tropical to a temperate climate by going merely from Madura to Kodaikanal. At 3 P.M we broil in the railway station here. Ten or twelve hours later we are slipping on heavier clothing and starting up the ghaut (mountain pass). Sunrise finds us on the mountain side and we take the tea which kind friends have sent to meet us, shivering in the shadows of the ninth mile. pass into the region of eucalyptus plantations and blooming rhododendrons and arrive at last, very fagged but with the appetite which a seven-thousandfoot rise in the world has given us, at the low white house where we are to spend the season. This year I have been up and down the ghaut three times, once in the ordinary course of events and twice to visit the sick. I tried doing the ghaut on horseback, in a chair carried by coolies, on foot for half or a quarter of the way, and in a roadcart for the first three miles; I tried the early start down, traveling through the hot day in order to sleep at night in Madura; and the late afternoon start, renouncing my rest in order to travel in the cool night; and can faithfully report that all ways are bad. In the final trip it took fourteen coolies to carry my medicines, bedding and personal belongings down the ghaut. For the thirty-one miles from the foot of the hills to the railway I shared the cart with that luggage, our boy Ponnu, and the two big dogs.

Arriving at II A.M., after a nearly white night, I planned to eat and sleep. The first item on the program was easily carried out, but the second was interfered with by a call to the hospital, where a Catholic village woman, though in bad condition with fever and swelling, required an immediate severe operation. While we were doing this, a new baby arrived in the next room, and its mother had a convulsion, and a call came to visit a sick European close by. But I got things done up after a time and then was lazy till the next morning.

Mis Arabassi Pichalamatina our magnital assistant that is a lower gran doctor, you known) shares the wire with mell. First interns one is ators in the mission. The hospital paid her expenses at the Maledical School, and she has whose I with as for three years. On the orning after my return we made rounds as usual, about hardpast so at upstairs in the materially wards, where the tiny, dissey-was one



ARULMANI PICHAIMUTHU, HOSPITAL ASSISTANT IN WOMAN'S HOSPITAL, MADURA

nil babies, with thick silky black hair, were lying in the "Jan lla" and "Gerald and Genevieve" cots, given them by white bal clothing of the simplest—two garments only—but that was twich as they would have at their homes; then in the small room, "Sn" where a Brahmin woman was waiting for operation; then in dle rooms, one of them furnished with four cedar beds given by

Hindu girls of the four Madura schools; in one of these lay little Samuel, an orphan protégé of Miss Swift, ill with typhoid; then in the large room, which would not be large for a big hospital but has to hold all the patients we can't put anywhere else, and where one sufferer may find relief in the "Stevens" bed. More space is needed for patients upstairs; the women employees occupy three rooms, of which "Greenleaf Gift" is one, and are crowded at that; and another has to be reserved for operations. Then we looked at the three downstairs wards where are usually the aged and the

Life and Light



A GROUP OF IN-PATIENTS, MADURA HOSPITAL

lame, and the abscess and ulcer cases—those that can hobble around but cannot or will not go upstairs; while the last little room is used for isolating dangerous cases.

By the time directions had been written for the treatment of these in-patients, the waiting room was filled up with dispensary patients, and the Bible woman was opening the morning service with song and prayer. We went to the consulting room, and the watchwoman led the patients in in their order. There were Christian, Hindu and Lubbie Mohammedan women speaking Tamil; numbers of weaver women who talked to one another in Sourashtra but communicated with us in bad Tamil; and gosha

Mohammedan speaking Hindustanee, which we can use a little. Gradually a dozen gathered in the room with us, waiting to pass into the treatment room beyond. Men, not allowed inside, pressed before our one window to get advice for the children with them or for friends ill at home. The air grew warm and close. There was the usual buzz from the waiting patients, and wails of distress from the distant children's treatment room, where unfortunate infants were having silver lotion dropped in the eyes, or a tamarind seed extracted from the nose, or a sore spot bandaged. A little



NURSES, COMPOUNDERS, BIBLE WOMAN AND CATECHIST, WOMAN'S HOSPITAL,
MADURA

girl with a torn ear was referred to a later hour when Miss Pichaimuthu would have time to sew it up. A woman with a tumor of the lip, whose husband had built a prayer house for the Christians in his village, was told to come prepared for operation under chloroform the next noon; also, a woman with disfiguring growths in the ears—keloids, which had grown from scars in lobe and rim where the ears had been pierced. A Hindu gentleman came breathless to call one of us to his wife, suddenly ill at home. In consideration of my stiff and lame condition after my journey, Miss Pichaimuthu went, and Mlle. Cronier helped me finish the forenoon.

The afternoons pass like some days in housekeeping, when one has been very busy and does not seem to have done anything in particular. The are calls out and callers in, notes asking for this and that, letters to I answered, accounts to be kept, and some dispensary patients. It is the hospital assistant's duty to make the evening round. As that first day was Friday, the hospital employees held on our veranda their weekly pray meeting, which they lead in turn.

Saturday was similar, with the two operations after our noon meal. Sur day was not a day of rest, except that we did not begin the dispensary 1 quarter past nine, after church service, and worked fast to get through. Monday, as on Saturday, there were two operations at noon, one of them a little patient whose distaste for the chloroform quite touched our hearts a girl baby not yet six months old, whose harelip had to be correct. Mademoiselle took charge of the chloroform and Miss Pichaimuthu help me. The result was excellent, but didn't I have a time getting the stite? out of that wiggly baby! Late in the evening a telegram summoned mestart for an out-station by the 6.45 train next morning. So I went—thim miles by train and eleven by bullock cart, to find the wife of a missicatechist and mother of several children, the last only ten days old, ill wifever and convulsions. I did what I could for her and left without much hope, to hear, a few days later of her death.

There are now—a month from my return from Kodaikanal—thirty patie in the hospital; sixteen Christian, ten Hindu, four Mohammedan—five children. New babies fill the little cots. Small Samuel is recovering for a relapse of his typhoid. Our last room holds a leprous woman who symptoms are improving under treatment with gurjon oil. These posick people are not always attractive and are sometimes very troublest through their ignorance and queer customs; but they have so little comforthome when ill, and so little wise care from their families, that they need friendship of us all.

(Note.—See also February Life and Light.)

WOMAN'S HAIR IN JAPAN

BY REV. WILLIAM ELLIOT GRIFFIS, D.D.

In their old pagan days, Japanese women under the spell of priest-cra and superstition cut off their long and luxurious locks to give them the priests and the rope-makers. Million-stranded cables, six or eight inch thick were made of virgins' hair, and used to draw the heavy stone ar timber used for building Buddhist temples. In many a shrine in Kioto and in the great temples of Japan these enormous tokens of woman's zeal and acrifice are hung up ex voto. Vast is the growth of legend concerning "woman's chief glory" in Buddha lands.

But now fewer temples are built in Japan and a large one rarely indeed. Moreover, women with the new outlook given by Christian teachers find other use for their surplus of capillary growth. The awful debt piled up in the war with Russia is being paid by women as well as men. A profitable market is being provided in Europe, and many a girl submits the treasure of her head to the scissors in order to help pay her own or the family expenses. It may be that from the hair crop the Christian women derive some of the revenue to pay for self-supporting churches and to spread the gospel all over Japan and the islands of the sea. Thus the Christian maiden, wife and mother adds to the ointment or the tears on her Master's feet, the flowing tresses that will make these as "brass refined in a furnace."

This is the interpretation we make of the sudden increase in the export trade of human hair from Japan. In 1904 only \$1,400 worth of human hair went out of the country, but in 1907, even before the year was wholly over, \$202,105 worth was shorn off and exported. France leads as customer, taking 115,710 pounds at \$27,640. Our Yankee land wanted 38,255 pounds and got them, paying therefor \$12,265, while Great Britain called for only 1,578 pounds, probably because Fashion supplied her votaries from other ources, but she paid \$850 to add to the glory of the British cranium.

Absalom, Delilah, Mary, all have had use, more or less famous or Ifamous for what God put on their heads. In her new vision of the Jesus Patmos—Christ the glorified servant of his brethren—the Japanese oman is putting her hair to nobler uses than to perpetuate superstition. Seeing him of the golden girdle, the transfigured towel of the foot-washing his disciples, and in catching gleams of her Saviour who ever stands before the with the white hair of eternity and the bright eyes of immortal youth, we consecrates gladly her "chief glory"; even the enigmatical saying power over her head because of the angels" may gain some light of a terpretation from this commercial item of human hair, tabulated in the market report.

At any rate, after knowing something of the Japanese woman during orty years or more I utter my faith that in her women Japan has an asset econd to none. When Japan becomes fully Christian it will not be by imperial decree or statute law or scientific enlightment, it will be through woman's full consecration of her all to her Saviour. It is the home that must be won to Christ, and it is woman who makes and dominates the home.

To confess, I read this item of trade about hair with something of the thrill and glow that I perused that wonderful missionary report, *The Christian Movement in Japan*, edited by our tireless veteran of prophetic insight, Dr. David Crosby Greene.

FROM TIFLIS TO VAN

BY MISS E. GERTRUDE ROGERS

(Miss Rogers went to Van in September, 1907, to take charge of the girls' school there, and we take from one of her first letters an account of some of her experiences in reaching that place.)

THE train left for Tiflis in the evening. We settled down to a twenty-hour ride as we supposed, and were much surprised to be awakened about 5 A. M. at Tiflis. We four scrambled off with our twenty-eight pieces of hand luggage, traveling outfits and trunks into a chilly rain. But it cleared and we had a fine day at Tiflis—a most picturesque city in the midst of mountains. It harbors extreme contrasts of ancient and modern appliances—from the whole skin of an animal which was being used as a bellows to fan a fire in a shop, to the electric light and push button at the hotel. In styles there is everything from the Parisian to the Caucasian mountaineer, in the deep astrachan or loose sheep's wool cap and brown dressing gown, belted and trimmed with rows of cartridges, like pictures one sees in geographies. There were many Cossacks and Georgians besides the Russians. We enjoyed the night at the hotel de Loudres, knowing that our journeyings would not again lead past a hotel à l'Americaine or à la Française or à l'Anglaise.

A visit at Echmeadzin to the patriarch who bears to the Armenian Gregorian Church the same relation as the pope to the Roman Catholic, was a very great treat. Because an English bishop was of our party we were honored in an unusual degree by the heads of the college, who did their utmost to show the best in their fine institution. A good brother in black gown and hood exhibited the hoarded treasures of jeweled mitres and gowns, beautiful hand-illuminated Bibles, a Bible whose ivory cover dates back to the third century, and some writings of Adoneus, recently discovered by one of these monks and translated by a German scholar. The patriarch himself gave us audience, and at noon the six cultured brothers at the head of the college entertained us most hospitably at their board. The table was well set and meal well served. I would not have missed it for several good American dinners, it was so interesting and well done. It was only my taste that was at fault. They drank the bishop's health and then mine, and

after dinner one rich-voiced soloist sat at the organ and sang well some church music, one selection being from Stabat Mater. To dine with these fathers of the Armenian church is a privilege not often granted to women.

We proceeded on our way in a primitive stage-like affair with narrow seats, in the front of which our luggage was piled. Moving gypsies we looked, behind our pile of trunks, folding beds and hold-alls. Since time is of no account here the driver, after a short distance, stopped to have the horse shod. It is wise to start an hour before you really need to be on your way. Mount Ararat is near Echmeadzin, and all day we were riding toward and around the historic peak. No mountain I ever saw except the Jungfrau compared with it in grandeur. The upper half was perfectly white and a fleecy cloud was around the base of the snow.

At Idgir came the first experience in Koordish hotels. We always sought the best, and this had the luxury of a wooden floor so strong (?) that it jarred whenever anyone in the next room turned over during the night. My room had a good sized window in which half the panes were ragged and broken. For this I was glad, as it was the only means of ventilation. Darkness on our arrival made it possible to see only the inside of our abode, but after breakfast I surveyed the exterior. The house was of mud, about seven feet high, with a stack of straw and hav as large as the house on top. A necessary custom it is to insure safety and save the expense of a barn. One of the queerest sights you can imagine is a village of these low mud houses piled high with hay. The roofs have a few beams covered with straw and this with earth. A bare roof sometimes resembles a field with its crop of weeds. For a week we spent all but one night at places as primitive or more so. That night was at a Russian post when a clean, whitewashed room, empty except for several wooden boxes and sacks stored in one corner, seemed palatial, with whole windows on hinges and a painted floor.

Once we were in a house whose sides were of stones plastered together with mud. For windows usually there were holes without covering of any kind—a foot square or less, cut through the mud wall or roof—only one or two in a room. But it is remarkable how comfortable a person can be in such a place if she carried her own furniture and cooking utensils which included in my case an army bed—a folding wooden frame with canvas stretched across—a rope to tie from wall to wall over which to throw clothes not in use, and a large sheet of wrapping paper to spread for a mat on the mud floor. One's own room must serve for dining and sitting room, and unless one carries her own dishes she goes without. A cup, plate, knife, fork and spoon are adequate for any occasion, for always the khan keeper will boil water and eggs, cook "pilave" of rice, and occasionally roast or

fry a chicken. You would have laughed at the situation as I did if you could have seen us early in the mornings standing around a trunk or box, or sitting on the floor, the room lighted by one candle or a lantern, making and drinking our tea without milk and eating the dark brown bread spread with jam or potted meat which we had brought. Tea and occasionally Turkish coffee were our only beverages for a week as the water of the region was not safe.

But I promised to write about the horseback trip. . . . At five-thirty the next morning my first horseback ride began by moon and starlight. It seemed strange that Orion and Sirius should shine down upon us at any time but evening at this season, but there they were as lovely as ever, and the ride was perfectly great. A horseback ride at any other time of the day does not compare with one before sunrise. We began to mount the ridge, and as we rose the rifts in the clouds widened and the pink tinge on the mountains grew deeper. I simply cannot describe it. It was finer than any horseback ride I ever had before, except the horse and saddle. An apology for a rein was fastened in a circle around the horse's head, and one strap fastened to it by string and leather strips was intended for me to hold. My beast did not exactly try to run away, so I tied one rein to the pommel, drew my hands up under my coat (for it was cold), and we went just as well.

At the border there was another delay of six hours, but one never expects to make close connections in Turkey. One of the gentlemen was obliged to ride ahead to the nearest Turkish town for the horses from Van, with which I found a good saddle. Toward night we ran into a shower, and for the first time I discovered the delight of a ride in the rain. The rain made the horse trot moderately. I raised my umbrella, and we reached our destination in good shape. If you never rode a trotting horse under an umbrella, try it.

Although this has been a long story, it required, after leaving the Black Sea, only two nights on the train, two days in wagons and five days on horseback. Late in the afternoon of the fourth Mr. Yarrow, from Van, met us at Pergree, where he had waited five days with a cart and two swift horses to make the last part of the journey easy. So the caravan continued the slow pace by the path, and we planned to cover the distance as quickly by a longer wagon road.

Early and enthusiastically we set out for a fifty-mile ride which would terminate in Van before dark. Several times the first hour it had been necessary to jump out to save the cart, which was two-wheeled, and as strong as possible. Camp Street has nothing to brag of, but New Britain people cannot possibly know how poor roads can be. There was a sudden lurch

and twist and the cart was on its side. We jumped to our feet, to find the axel broken. What should we do? Mr. Yarrow, his boy and I, without the possibility of having our cart mended, or of finding any other but an ox cart, were on a road on which Koords fear to be alone. They fear foreigners even more than each other, and it was interesting to watch single ones or groups turn off to avoid us. Mr. Yarrow and I waited by the cart. This waiting is one of the typical experiences of Turkey. The boy had been sent back to the village, and in three hours returned with a guard to escort us and a man, who promised to carry the cart home and keep it until called for.

Fortunately, Mr. Yarrow had his saddle. Upon this and the best horse be placed me, while he and the boy toiled on, taking turns riding without stirrups or saddle the other horse, which was not accustomed to be ridden even with a saddle. Blankets and necessities for the night were tied on our horses, too, for we could not get another. Imagine Mr. Yarrow using in place of a saddle an enormous red gingham bag filled with bedding, with other bundles tied on at the sides and behind and my valise in front, and me with lantern, umbrella, bag of dishes, etc., adorning my horse.

At six at night it was too dark to see the path, so we halted at a village for shelter. About twenty sheep were turned out of a house to make place for us and our horses. The householders swept the room in which they had been and laid down mats in one end. Our eggs and milk were boiled over a fire on the floor at one side. After riding in the open air all day one can sleep anywhere, and I rested some, but was glad to start at four the next morning. Before noon, and within twenty-five hours from the time of leaving our cart, we finished our forty-five mile ride in fine health, not lame or overtired.

And such a welcome! Until you have taken a six weeks' journey into a strange land you can have no idea how good it seemed really to be here, and to be received with open arms by people as fine as these missionaries. After picnicing on mud floors for a week, clean, whitewashed walls, with ceilings of natural wood, large, sunny windows, white tablecloths and homemade brown bread seem luxuries. Two cart loads of American and German missionaries were on the road to meet us. Before lunch was finished word came that the Armenian teachers were assembled in one room and the two hundred and thirty-five girls in another to welcome the new teacher with a cong written for the occasion, truly Oriental in character. To be called a star and other luminous objects would have been quite overwhelming, but that the new teacher could not understand, and simply felt a great current of goodwill and love reaching out to her from these isolated Armenian maidens, to whom the arrival of an American teacher is a rare occurrence.

These first few days have been a series of welcomes, each day by different groups of people. Every time the new teacher steps outside the door she is greeted with modest salutations and warm smiles. I wish I might share with you the pari vranit (peace be with you).

MISSIONARY LETTERS

JAPAN

(See frontispiece)

Miss Alice P. Adams writes from Okayama, Japan: --

Our new building for the medical work was opened November 9th. We have had four patients in the Home so far, two being with us now, the last one coming in yesterday. He is a mere skeleton, and his disease, which is syphillis, is so far advanced we can do little more than make him comfortable, I fear. Because of his illness, his wife had been reduced to begging. They were living in a room only fit for pigs, for which they paid seventeen and one-half cents rent a month. At this price you can imagine what it would be like. I hope we can at least point him to the Saviour who died even for such sinners. It takes much of my time to get the money to run this work, but the Japanese are generous, and we have been able to meet the running expenses up to date, though I do not see how we are to get through this month without a debt. There is a debt of \$200 on the building, but the Japanese will do it in time, if we wait.

I am so thankful that you were able to send us the same amount for the work as last year. We shall need it all, and more too. We will try to make each dollar do the work of two.

Please pray for us all, and for these poor people.

Miss Ada Chandler, who this year has charge of Miss Daughaday's work at Sapporo, Japan, writes:—

A Japanese teacher, the principal of a school of a thousand children, writes: "I do not see how I can be a Christian, the government forbids our teaching religion in the schools. The guardians and parents of all religions give their children into my care, and I should lose my influence. Do you wish to break the peace of my school? If I lose my popularity I cannot succeed." He is a very progressive man, and is doing much for the parents and others. I have asked some of the Christians how it is in their business life, and they say it makes no difference with them. If it was in the country, where Christianity is not known, I think it probable he would lose his position, and perhaps meet persecution. I told him, what he knows, of the

great influence of Dr. Sato, President of the Sapporo University, always an open Christian, and Mr. Katarka, who as Speaker of the House was not afraid to become the President of the Doshisha. This teacher is so busy he cannot always come, but he was here again on Sunday with a very thoughtful face. It is for these, who have under their influence hundreds of young children, that I especially ask your prayers.

On Sunday and Monday after the holidays, for Bible study alone there were thirty men who came. Out of these I can now recall only four who are connected with any church. At the Congregational Church on Sunday

there were eleven to join, four by letter, the others on confession of their faith, among them Pauline Rowland, and some from Mrs. Rowland's King's Daughters. Several others have given in their names. Dr. Rowland is a great help in the music at the church. The Christmas exercises were very pleasant. Mr. Tanaka, the pastor, took great pains in arranging the year's Sunday-school lessons for the children, and in writing appropriate hymns, so it seemed to me the exercises were of a very high order.

INDIA

Dr. Ruth P. Hume writes from Ahmednagar, India:—

Miss Campbell left us on January 3d. She is to be one of the Lady Superintendents in Lady Minto's Nursing Asso-



NURSE AND MATRON AT AHMEDNAGAR HOSPITAL, WITH ORPHAN BABIRS

ciation, with headquarters in Eastern Bengal, beyond Dacca and Calcutta. Dr. Stephenson and I have gladly shared and divided her work between us and we shall do the best we can. But we realize that, without a nurse to devote herself to that part of the work, the nurses are not getting the training they should. We thank you for looking for some one, and hope that the right one will soon be found.

After much consideration, Dr. Stephenson and I have decided to call the bungalow Wellesley. It really is a very nice house indeed, and we are thankful to be so near the hospital. The matter of the temple site has been settled, giving the other party the right to rebuild the temple in the original location. But they are to put a wall around their site not less than seven feet high, which will shut it away from our grounds entirely. We had thought that, though they gained permission to build, they would nevertheless not do so for lack of money. But the signs point to building.

We have recently sent a nurse to work with Mrs. Beals in Sholapur, and another has not been well and cannot do much work. But one of our nice nurses who has been sick for a long time will return in a few days, and such a nice new girl has come from Sholapur to begin training. The nurses are far from perfect, but they do very well, and when there is a very sick patient they fall to willingly.

We have a very nice matron now, a gentle, refined woman, Tulsabai. We are glad to have her influence over the nurses. They come to the bungalow about once a week to sing with us.

ITEMS OF MISSIONARY NEWS

REV. JACOB CHAMBERLAIN, D.D., LL.D., died March 2d at Madanapalle, India, having been in the Arcot Mission forty-nine years. He was one of the best-known missionaries in India, and a well-known writer. He had nearly completed the *Telugu Bible Dictionary*, one volume of which has already been published.

THE January issue of *Medical Missions in India* gives the name, medical qualification, society and address of 313 medical missionaries in India, this large total representing an increase over the previous year of 12. A separate list of nurses contains 124 names, an increase of 26. Accompanying this issue of the journal is a carefully arranged monthly prayer cycle of medical missionaries and nurses, which must form a very sacred link between workers widely separated by distance, and divided in a sense by creed, but all following in the footsteps of One who went about doing good and healing.

AMERICAN missionaries in China have been charged with making exorbitant claims for losses in the Boxer Rebellion. All claims have been approved as just and fair by the United States Commissioners at Peking. Most of what has been claimed has been for schools, hospitals and apparatus. It is positively known by our Board that sixty-eight missionaries have only claimed \$132 each. Many missionaries have preferred to suffer entire loss rather than claim anything.

Six years after the landing of the first Presbyterian missionary in the Philippines, the Presbyterians report 17 churches, 4,107 communicants, a gain of 37 per cent last year.

An Open Door in Japan :--

THE nation was sobered by the great war with Russia. The work of the Y. M. C. A. in Manchuria made an impression favorable to Christianity upon half a million soldiers who have returned to their homes. The Emperor's gifts to this work and to other Christian institutions have made a powerful impression upon the people. The great Student Conference in Tokyo, where delegates from twenty-five countries met, and the evangelistic campaign which followed, have powerfully commended Christianity to the intelligent thinking class in Japan. The work of the self-supporting churches, the influence of the Y. M. C. A's, and of their workers and teachers in the government schools, and the enthusiastic reception everywhere given to General Booth, in addition to the waves of influence abovementioned, have made the people more ready to listen to Christianity than ever before.

TWO DEAR OLD PEOPLE TRANSPLANTED

BY MISS ELLEN M. STONE

HOW well I remember years ago when first visiting the village of Merichleri, Bulgaria, a day's distance from Philippopolis, calling with special delight at the home of Bai Demir and his good wife Demiritsa. This village brother was a gentle-spirited, godly man, who could always be counted upon to do his full share in church and general affairs. His tall, slender wife, with her hair curling about her winsome face, kept close beside him, whether in the house or field.

When they had been married fifteen years, God gave them their only child. Well did they name him Todor, the gift of God! All their life centered in him. They brought him up most carefully, and he well repaid their care.

Years passed by in faithful attendance at church and Sabbath school. Todor had learned all that the village Protestant school could give him. His proud parents had rejoiced inexpressibly as they had seen and heard their curly-headed darling sing, declaim and recite. He was ready for the mission school at Samokov. They loved him too well to keep him back. They had dedicated him to God, and he must go to be a preacher, if God

will. It wrung their hearts to let him go. Their home and church, entire village, became strangely lonely, without his bright presence; they let him go.

They had not thought that he would travel farther from them; but the years passed, he heard more and more of the United States, whe some of his beloved teachers had come. Other boys went thither, and desire grew in his heart to go too. He pleaded with his father and moth and though it nearly broke their hearts to consent, they loved him too to refuse him this, when he was so sure that he would there prepare larger service in Bulgaria. When he had graduated from the Collegand Theological Institute in Samokov, he came to the United States.

Then began their long waiting. I saw them at different times in tours. For some years they continued in the little village home, who their Todor had left them, but at length removed to the town of Haskovhere, too, they took an earnest part in the life of the church, and we beloved of all.

They were pilgrims now. Their hearts pulled back to their below Merichleri, but the voice of their darling boy was calling them to come him across the ocean. They had long called to him to return to them, I fearing lest he should be laid hold of for the compulsory military serv which all boys in Bulgaria must render, in the event of his return, Too found himself barred from his parents whom he longed to see, unless could persuade them to come to him.

He had taken the college course at Ann Arbor, Mich., specialized as electrician, and was commanding good wages. Once his firm sent him Russia, but though so near, he dared not go home. He frequently so letters and money to his parents, but they wanted him. It seemed as thou his mother must die, from longing to see her boy. He continued to be them to come to him, but they could not consent to leave their native lar and dared not undertake the journey which seemed to them so fearful.

Finally, one summer day, a year ago, they decided to go to him. Be were upward of seventy years of age, but now they were in haste to depa In vain their friends tried to dissuade them. They really feared that Ba Demiritsa, who is frail, would die on the long journey. But no. Th crossed the continent and the ocean, and at New York their eyes we blessed by the sight of their Todor. He had come from his Western hor to meet them at the pier, and take them back with him. The long waiti was over. The parents and their child were at home once more.

The happy mother wrote to her friends in Bulgaria: "Todor treats I like a princess. He has two servants to take care of us, and I only reg

that I didn't come ten years ago, that I might have had more time to live with my boy."

At the same time Todor writes me of the unmeasured delight of his parents with the music, especially in the churches, where they understand not a word; and with the Christmas oratorio, which made them wonder if the music of heaven will be sweeter or grander. He also bids their old-time friend to come and be again a guest in his parents' home, and talk Bulgarian with the dear ones to whom our English language must always be strange. The contrast would indeed be sharp in my mind between the humble adobe house, which they built when freedom came to Bulgaria twenty-nine years ago, and the modern apartment, in one of our Western cities, in which their son delights to tend them, in their declining years.

Though we congratulate them most heartily upon their reunion and joy, there is still a deep pain in the hearts of the missionaries, who love this dear family, and all others who, like them, are in our country, for Bulgaria's loss in their absence is far more than America's gain; and her need of them is so much greater. This is one instance of Bulgaria's home missionary work for America. The transplanting of these dear, old people turns foreign missionary work in their case into home missionary work in our own West.



TO AUXILIARY OFFICERS

Yours is a responsible position, an onerous task, a work with great possibilities, a task that well performed will bring great joy to many, in your own community, in lands afar, to your own soul, to the Master whom you love. How does the work go with you?

Do your auxiliary members read? Of course they keep in touch with daily news, probably some of them study the *Delineator* or the *Ladies' Home Journal*, and most find time for a bright story now and then. Do you see to it that they also read LIFE AND LIGHT, that they keep in touch with our own missionaries and the recent word from them? Can they tell what missionaries you support, or help to support through your Branch, and what special difficulties those missionaries have to meet, and how the work progresses in their fields? Have you any means of coming into personal touch with these workers occasionally, even irregularly? If you are investing

money and thought and prayer in the missionary enterprise you will of course want to know of some results. LIFE AND LIGHT will bring you reports of progress. See that all your members keep in touch with it, lending to those who do not subscribe.

And now and then try to have some or all of them read one of the fascinating new books that frequently appear. Some of the missionary books are intensely interesting to every lover of human kind. They should be in every public library and read by every Christian. But if you do not find them there send now and then to our Rooms for new books, as noticed on the third page of our cover. The two cents per day will prove money well invested.

Do all your members give? Not merely the membership fee, but joyfully, abundantly, as the Lord has prospered them? We miss a great blessing if we fail in this privilege. Suppose that after to-day the chance to give were taken away, that henceforth no mite nor much of yours could ever go to bless the needy. Would you not feel that the light had suddenly gone out? The chance does go by irrevocably, of doing the good we ought to do to-day.

Do your members pray? Do they pray in your meetings, simply, easily, as one speaking to a friend with whom we have constant intercourse? Have you reason to believe that they all pray in secret for the missionaries and their work, with ardent and continued intercession, bearing to the throne of grace those millions of souls who can never pray for themselves? Have you so guided them that in all burdens they turn surely to the Almighty Strength, in perplexity to the All-Wise, in darkness to the Light of the world.

If those under your care do largely because of your guidance read and give and pray in behalf of missions, then are you a workman that needeth not to be ashamed, and the Master's "well-done" surely awaits you. If you still see much lacking in these ways, then, being ever careful to lead by your example, you will set all your mind and heart to see how you may attain this high standard, being confident that he who has called you to be a leader in his work means to help you to come up to his own ideal.

H. F. L.

OUR DAILY PRAYER IN MAY

Through the first half of the month the Foochow Mission, with its schools, hospitals and manifold evangelizing agencies is still the subject of our prayers. Miss Ward and Miss Perkins, who joined the mission only a few months ago, have had a somewhat trying initiation into the varying lights and shadows of missionary life—Miss Perkins at the Abbie B. Child Memo-

rial School, Diong-loh, in the midst of an epidemic of measles, and Miss Ward arriving with Miss Garretson at Ponasang just after the death of Miss Newton, finding Miss Hall weary with many cares, and having her own heart and hands occupied even before she had begun the study of the language.

While longing for the better equipment of a new hospital, Dr. Woodhull, in the absence of the associate doctor, Dr. Stryker, accomplishes wonders in the work of healing and of training the mothers to care for their children. She has efficient helpers in a corps of Chinese nurses, still under training. The total number of treatments given at the hospital last year was eleven thousand and thirty-seven. Miss Hannah Woodhull, in addition to her arduous work of training Bible women, overseeing the kindergarten, and superintending day schools, has made a valuable contribution to the Romanized literature of the mission in the form of two primers for use among mothers as well as children. Miss Hartwell, with a score of activities, has given much time to literary work, assisting in the preparation of the Romanized Bible, and has also entered a new door of opportunity in visiting the homes of the Manchu women. One cannot fail to be impressed with the fact that last year millions of pages of religious literature and modern text-books were issued by the Foochow College Press, and that busy wives and mothers found time to assist in proof reading and in the editing of a Romanized hymn book, in which are many hymns translated by Miss Newton; and we note also the fact that in addition to visiting in Chinese homes, Mrs. Hinman, Mrs. Newell and others of the married ladies gave hours of teaching in the college or had Bible classes for the students in their own homes. different parts of the mission those whose home cares are unceasing, are yet constantly in touch with the women about them, holding devotional meetings, looking after the day schools, and exemplifying all the time in the eves of the untaught mothers watching so curiously the beauty of Christian motherhood-Mrs. Kinnear, Mrs. Hodous, Mrs. Gardner, Mrs. Bliss, Mrs. Smith, these names represent a multitude of unpublished Christly services which are helping to bring in the kingdom of love and joy and peace in the busy Foochow mission.

At Pagoda Anchorage Mrs. Hubbard has had the first graduating exercises in her Bible Woman's Training School, has had the care of station classes, has visited many villages in the Diong-loh field, and has in her home her aged mother, Mrs. Hannah L. Hartwell, in this "jubilee year" of her life in China.

Dr. and Mrs. Whitney are to be stationed at Ing-hok during the furlough of Mr. and Mrs. Smith, and here an abundance of medical and evangelistic work awaits them.

One of the happiest of combinations on the mission field is the presence of two sisters, one a physician and the other a teacher. Two of these "pairs" are among the Foochow workers—Dr. and Miss Woodhull in Foochow City, and Dr. and Miss Bement (W. B. M. I.) at Shao-wu. The Bement sisters carry on their teaching and healing sometimes in this fashion: "We hear of the Bement sisters taking a two-hundred-mile tramp, visiting and encouraging the churches; the doctor took drugs and Miss Frances cards, little bags and handkerchiefs for the children. The day schools and churches were visited, and the chapels were found filled with waiting people. Everywhere they were received with the utmost cordiality." Needy Shao-wu has been reinforced by the transfer of the young missionary, Miss Grace A. Funk (W. B. M. I.), from Ing-hok. Miss Funk has the care of the Bible classes in the city, and assists in the day schools for the children of the out-stations, though "still in the clutches of the language."

Besides Miss Wiley and Miss Jean Brown, Dr. Stryker, Dr. Emily Smith, Miss Chittenden and Miss Walker are on furlough in this country.

From China to the storm-tossed province of Macedonia and the staunch little independency of Bulgaria is a far cry, but the waves of prayer know no bounds of space. European Turkey, with its 27 missionaries, 17 churches, 100 native workers, four schools for higher education, and 25 day schools, is a hard-pressed and needy field.

Miss Maltbie, with Miss Haskell as assistant, has continued at the head of the American Girls' Boarding School at Samokov during her thirty-seventh year of teaching, and is rejoicing in the added strength afforded by Miss Abbott, who began her work in Samokov last September. Miss Baird, who returned from her furlough last summer, is once more in the midst of a busy life among the pupils of the girls' school—fifty of whose graduates are now engaged in Christian work for their own people. This school, with its teachers, is supported by the W. B. M. I. Miss Emma Baird, though not under missionary appointment, has had charge of the kindergarten, while Mrs. Baird helps as usual in work for the women. Mrs. Thompson, so far as her strength will allow, is also ready to assist. At Salonica Mrs. Elisabeth F. Haskell has acquired a working knowledge of the language, and, in addition to the care of the five little ones in her own home, we find her deeply interested in her Sunday school and woman's meeting. thirty to forty women and children gather every Sunday afternoon. To make it interesting for small people of four years as well as boys of fourteen and mothers and grandmothers of all ages is not easy." Mrs. House finds many avenues to reach the hearts of the women by teaching them how to meet the daily pressing needs in their poor homes, while Mrs. Ostrander, Mrs.

Holway and Mrs. William Clark, each with home duties and not much physical strength, yet find ways of showing Christian love and patience as they have opportunity.

At Monastir, Miss Cole and Miss Matthews, with their faithful assistants, have been gladdened in their work in the girls' school by a spirit of earnestness and obedience among the students, who belong to five different nationalities. This school has never graduated a girl who was not a member of an evangelical church at the time of leaving the school, and almost every one has been a faithful witness for Christ. The sum total of years given by its alumnæ in teaching is one hundred and thirty-one. Mrs. Kennedy is busy with language study, and the girls' school at Kortcha, Albania, should be remembered most earnestly in view of the conditions there.

Mrs. Haskell, senior, speaks of herself as the "grandmother of the mission," but adds, "I try to help the Christian Endeavorers, and do what I can in house-to-house visiting, which I much enjoy."

Of Mrs. Marsh it is said: "The doors of her hospitable home are always open, not only to our native helpers but to any others needing a harbor wherein to regain physical or mental health. Active in temperance work, in Sunday-school teaching, having constant oversight of the Bible women and day school teachers, finding time for the cultivation of a little garden plot whence beautiful blossoms find their way to sick and lonely ones, her consecrated spirit reaches out in all directions with helpful influence."

Miss Stone is still in this country, and Miss Elizabeth Clark, greatly missed from her Sofia kindergarten, is studying advanced methods in Chicago during her furlough year.

The semiannual meeting of the Woman's Board of Missions will be held in Grace Congregational Church, South Framingham, Mass., Wednesday, May 27, 1908. Sessions at 10.15 A. M. and 2 P. M. Basket collation. South Framingham is easily reached by train or trolley.

There will be interesting glimpses of the work of the year both at home and in the foreign fields. Several missionaries will be present and give addresses, and the last hour in the afternoon will be devoted to our work among young people.

We earnestly hope there will be large delegations from many of our auxiliaries at this, our spring meeting.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR JUNE

MEDICAL WORK OF OUR OWN BOARDS

As this will be a summer meeting, and the college students, in many instances, will be at home, an interesting program can be arranged by asking several girls to represent our different women physicians: Dr. Hume, Ahmednagar; Dr. Parker, Madura; Dr. Woodhull, Foochow; Dr. Hamilton, Aintab,—each girl giving a little description of the hospital and of the doctor's work. If this can be done in

the costume of the country represented, a more vivid impression will be made.

Ask some one to write on the blackboard a list of the medical workers supported by the Woman's Boards, with their respective stations. As Mrs. Montgomery says, "Better four doctors known and loved than forty entombed in a tabulated list, and represented by the company."

"Better four doctors known and loved than forty entombed in a tabulated list, and remembered by no one."

Material which will assist in preparing such a program may be found in the current number of Life and Light and Mission Dayspring, and "Medical Work of the Woman's Board." price five cents. The leaflet, "A Few Days' Medical Work in Madura Villages" (price three cents), may also be used as the basis of a program, and several members of the auxiliary may be asked to speak on various phases of medical work—the dispensary, the evangelistic side, the wards, work among children, the itinerating physician, the visits in the homes. The article referred to by Mrs. Cook, "American Healing Around the World" in December number of The World's Work will furnish illuminating sidelights. The World's Work, will furnish illuminating sidelights.



THE EFFECT OF STUDYING CHRISTIAN MISSIONS

I know no study better calculated to enlarge the understanding and to enkindle a nobler enthusiasm than that of Christian Missions. To apprehend the plan of God in human history; to learn the diversified conditions of the nations, the irreligious aspirations and faith, and their one invariable need of God in Christ; to trace the movements of Providence in relation to the aggressive life of the church; to search the secret springs of the modern missionary enterprise, which is the glory of our age; to mark its successes and failures and the causes of each; to come into admiration of and sympathy with the faith, the heroism, the self-sacrificing love with which the work of missions has been carried on in every branch of the Christian Church—there can surely be nothing better fitted to broaden, purify and ennoble Christian youth than the study of this movement of God among men. -Ex

THE PITTSBURG CONVENTION

THE Young People's Missionary Movement Convention, held at Pittsburg, is a thing of the past; but its influence in the lives of the 2,077 workers, who had the privilege of attending its sessions, grows deeper each day. In order to understand what the Young People's Missionary Movement really is, we must remember that it exists merely for the use of the boards of the different denominations, its field broadening as the interests of the churches enlarge and find the need of different lines of missionary instruction. Because the movement is interdenominational, it can give to the denominational boards the benefit of the most telling material from all fields.

To-day thirty-seven boards of the United States and Canada are availing themselves of this help. The moving pictures, colored lantern slides and postal cards, together with curios from different countries and our own home land, form the ammunition with which they will storm and are now storming the "eye gate"; while the mission study classes, with the information in the mission study books, are battering at the equally strong "ear gate." It is interesting to know that 175,000 young people are already enrolled this year in these classes.

There were three things that marked the convention. First, a spirit of mity. Mr. Kenneth MacLennon, the English delegate, remarked, "This convention is permeated with a magnificent sense of brotherhood." Again and again was impressed upon us the fact that "our Father" rather than "my Father," must more and more characterize the child-of-the-kingdom's attitude toward God.

The spirit of prayer was to all a second prominent feature. In the midst of sessions, when we were, perhaps, apt to glory in the fact that our missionaries had done such very wonderful things, we were forcefully reminded, by a few minutes of quiet communion with Him, that God was working through them, and that they were simply carrying out His purpose. Mr. Speer and Mr. Mott showed us so very plainly how absolutely dependent we are in all our work upon this vital contact with God.

The third striking fact about the meetings may be summed up in the word purposefulness. The leaders had foreseen that there was great danger that tome of the delegates would overlook the importance of using at once the impetus for work gained in Pittsburg, and so they laid stress constantly upon the fact that the convention was merely the starting point for much more intelligent work in our home churches, where two thirds of the people give no interest and not a cent toward this work of God.

It was an inspirational workers' conference, and left with the delegates a

strong sense of dependence upon God; a large view of God's plan for the whole world, and a deeper realization of the fact that God is going to bring this world back to Himself speedily, and if we stand in His way, He will, with a sad heart, go round us. Ours is the inestimable privilege of knowing and helping by allowing Him to work through us.

From the Chinese, Korean, Japanese and Indian delegates we heard again and again the cry for help in getting literature, such as we now have within reach, ready for their young people. We have Silver Bay and Northfield, with all their power so near at hand, and yet what small use we make of them. We must work intelligently, or all our efforts will be in vain.

There are young people in our churches who will be powers, if we see to it that they get their eyes open. There is no time to be lost now. Before us lies the possibility of doing this work in the best way, that is by enlisting the largest number of young people intelligently in its carrying out, or of making a failure of it. Which will we do? The battle is on, and there is no turning back.

L. C. W.

SIDELIGHTS FROM PERIODICALS

India.—The April Missionary Review has a broadside on India. "India: A Nation in the Making," by President Zumbro, of Madura. "Where Sins are Washed Away," "The Bible in India," "Two Weeks in Tents in India," "Things Out of Proportion in India." Helpful items are given in "Signs of the Times," and in "General Missionary Intelligence." "Unrest in India," in the April World's Work, ascribes much of the difficulty to differences between Moslem and Hindu. "Himalayan Sketches," in the April Atlantic, give "local color" in India.

CHINA.—" China's Workers," in the World To-Day for April, gives a comprehensive view of conditions in China, "particularly from the industrial angle."

AFRICA.—" How to Make the Negro Work," in March Nineteenth Century, considers the industrial problem in Africa. "Across Central Africa by Boat," World's Work, April.

THE ISLANDS.—" Samoa: Christian and Heathen," Missionary Review, April.

Other articles of interest are: "Jewish Nationalism," Westminster Review, March. "Present Difficulties of the Church in France," Atlantic, April. "The Church of Ararat," Harper's Monthly, April, a study of the Armenian Church.

F. V. E.

Receipts

WOMAN'S BOARD OF MISSIONS

Receipts from February 18, to March 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

MAINE. 124 62 3 00 583 59

711 21 Total.

184 91

NEW HAMPSHIRE.

pahire Branch.—Miss Elizabeth (ett, Treas., 69 No. Spring St., Brookline, Jr. C. E. Soc., 1; 1 Village, C. E. Soc., 3; Derry, Ch., Aux., v36.0; Hampton, ; Kensington, Aux., 2.50; Lacoss Ellen M. Blakely (Marash, 5; Manchester, First Ch., Aux., port, Little Lamplighters, 10. sensea, 18.54,

VERMONT.

WERMONT.

Branch—Miss May E. Manley, Box B, Pittsford. Barre, Aux.
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Amanda B. Blackburn), Queens of Avilion, 15; Norwood, First Cong. Ch., Prim. Dept., S. S., 5; Rosindale, For. Dept. Woman's Union, 8.30; Roxbury, Imm-Walnut Ave. Ch., For. Dept., 35.53; Winthrop, Prim. Dept., S. S., 2.50, 1,011 39 West Roxbury.—Mrs. H. Z. Coles, 200 Woroster Co. Branch.—Mirs. Theodore H. Nye, Treas., 15 Berkshire St., Woroester. Brookfield, 3; Chinton, Pro Christo Soc., 11; Lancaster, S. S. Class, 2; Petersham, A. D. M., 200; Upton, First Cong. Ch., Beginners and Prim. Depts., 10; Ware, Aux., 35; Whitinsville, Extra-Cent-a-Day Band, 13.24, 274 24 Total, 2,392 25 LEGACY. Milford.—Emilie Albee, by Wendell Williams, Extr., 125 00	Brooklyn. Albany, Yeung People's Alliance, 26; Binghamton, First Ch., Anx., 15; Bridgewater, Aux., 21; Brooklyn, Central Ch., Ladies' Aid Society, 26, Lewis Ave. Ch., Aux., 19, Alpha Kappa Cir., 5, Park Ch., Jr. C. E. Soc., 2, Fark Ave. Branch, Aux., 10, Plymouth Ch., Aux., 75, South Ch., Aux., 5; Willoughby Ave. Chapel, S. S., 23; Brooklyn Hille, Aux., 7.80; Buffalo, First Ch., Jr. C. E. Soc., 5; Crown Point, Aux., 18; Flushing, Aux., 20; Middletown, First Ch., Aux., 51, North Ch., Aux., 5; New York, Broadway Tabernacle S. S., 100, Manhattan Ch., Aux., 25; Patchogue, Aux., 10; Perry Center, Aux., 25, M. B., 7; Saugerties, M. B., 5; Sayville, C. E. Soc., 10, Jr. C. E. Soc., 2.21; Sherburne, Aux. (25 of wh. to const. L. M. Mrs. Herman Palmer), 40, M. B., 14; West Winfield, S. S., 30, C. E. Soc., 10,
. RHODE ISLAND.	Total, ess
Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Chepachet, Prim. S. S., 2.75; Darlington, C. E. Soc., 5,	Hempstead.—Ada M. Chapman, by Geo. W. Eastman, Extr., less expenses, 436
Woonsocket.—Miss Alice H. Bushee, 25 00	PHILADELPHIA BRANCH.
Total, 32 75	Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Fla., Daytona, Aux., 15; Pa., Lansdowne, A Friend, 25,
Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St.,	<u> </u>
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Hartford Branch.—Mrs. M. Bradford	Tulare.—Miss'y Society, 10
Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hart- ford. Int. on Clara E. Hillyer Fund,	10
400; Berlin, Golden Ridge M. C., 4; Hartford, Asylum Hill Ch., Mrs. Charles	TURKEY.
B. Smith, 50, Mrs. C. A. Davison, 40, First Ch., Aux., Mrs. F. B. Cooley, 100, Park Ch., Aux., 20; Windsor Ave. Ch.,	Aintab.—Miss Elizabeth Trowbridge, 5
Aux., 43.65; Simsbury, Dau. of Cov., 80;	CHINA. Tung-chou.—Woman's C. E. Soc
Aux., 43.65; Simsbury, Dau. of Cov., 30; Unionville, Aux. (Th. Off., 41.60), 64; Wethersfield, Aux., 46,	Tuny-chou.— Woman's C. E. Soc.,
New Haven Branch.—Miss Julia Twining,	GIFTS RECEIVED THROUGH BUILDINGS
Treas., 314 Prospect St., New Haven. A Friend, 400; Bethel, Cong. Ch., 27.05,	COMMITTER.
Jr. C. E. Soc., 10; Cheshire, Jr. C. E. Soc., 5; Clinton, Aux., 41.50; Ivoryton, M. H., 10; Kent, Aux., Two Friends,	Vermont.—Mrs. Mary A. Bigelow, Massachusetts.—Boston, Alias Amelia
200; Killingworth, Aux., 4; Litchneid,	deF. Lockwood, 50; Malden, Mrs. J. B. Martin, 5, 55
C. E. Soc., 13.02; Middletown, First Ch., Aux., 21.92, South Ch., Aux., 93.65, C. R.,	Total, 60
6.35; Morris, S. S., 10; Naugatuck, Aux.,	-
210; New Haven, Center Ch., Jr. M. C., 83, City Mission, Mothers' Aux., 12:	Donations, 6,265 Buildings, 79
83, City Mission, Mothers' Aux., 12; Norfolk, M. B., 20; Prospect, Aux., 14.50,	Specials, 184
Gleaners, 28; Redding, Aux., 3.85; Saybrook, Aux., 31.68; Stamford, Y. L., 20;	Legacies, 551
brook, Aux., 31.68; Stamford, Y. L., 20; Westport, Aux., 20; Winsted, Second Ch., Aux., 23.41, Golden Chain, 10;	Total, 7,090
Woodbridge, C. E. Soc., 10, 1,328 43	TOTAL FROM OCT. 18, 1907 TO MARCH 18, 1906
Total, 2,250 08	Donations, 38,438
NEW YORK.	Buildings, 2,126
Corbettsville.—A Friend, 37 50	Specials, 1,420 Legacies, 2,478
New York State Branch,—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave.,	
ruiner, freas., 040 St. Mark's Ave.,	Total, \$44,463



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A TOUR AMONG THE GILBERT ISLANDS

BY MISS LOUISE E. WILSON

A FEW months ago I took passage on the German steamer (the only vessel that calls here) for the Gilbert Islands, rather curious to see what life on the Coral islands would be like, and I had a good opportunity to satisfy my Curiosity during my seven weeks' stay. Our first stopping place was at Jaluit, Marshall Islands. This island still shows terrible marks of the tidal wave and typhoon of 1905. The people seem to have received a shock at that time from which they have never rallied.

One of the chiefs offered my two girls and myself a corner in his house, we could stay ashore while the steamer was unloading and taking on reight. Amongst his many followers I noticed that two women seemed to be more prominent than the others, and on inquiring who they were I was cold, "Why, those are his two wives." That was the first I knew that we were the guests of a Mormon. They all attended the Protestant Church, and had family worship night and morning in their own home, the older of the two wives taking the lead, but she always called on some one else to lead in prayer. The husband was present, but did not act as if he felt at home while this service was going on. I was rather at a disadvantage with the people at Jaluit, because I do not speak the Marshall language, and so found it difficult to make myself understood.

One day's run brought us to the Gilberts. Butaritari has been having a most prosperous year. They have had plenty of rain, and the cocoanuts are bearing heavily. Steamers are taking away quantities of copra. The sale of the cocoanut, and working for traders on shore, and handling cargo for different vessels, gives the people more money than they have had in years before. They have quite a bicycle craze, and in walking along the narrow streets one has to keep their eyes open if they do not care to be knocked down. The owners of these bicycles are most generous, and lend them to

almost anyone who wishes to borrow. Many of you have heard of the old king who made a visit to the United States some fifteen years ago. He is now quite an old man, and not one who is equal to riding a bicycle, but he keeps several horses and carts. I was invited to take a ride with him, and all went well until a man came along on a bicycle and passed us. The horse did not enjoy being passed, and started off on a gallop, and tried to keep up with the bicycle. The king, no doubt being proud of the speed of his steed, let him go, while I clung on with both hands to keep from being thrown out. I do not think it entered his head that I did not enjoy such a jolting experience, for we went along at the same pace for about three miles.

Some white man was heard to remark that "the people of Butaritari have more money than they know what to do with, and as they are not allowed to buy liquor they spend it on horses." But I know it is not all spent on horses or bicycles. Just listen to this from one of our teachers: "Our contributions from June 14th to July 14th amounted to one hundred and twenty-seven pounds, four shillings and nine pence. Part of this is to go toward church building, part is the regular church contribution, and eight pounds is from the Woman's Board to help workers in the Gilberts." I am not able at this writing to tell you just how many church members they have on the island, but I understood that the men were to raise a pound apiece, and the women four shillings, for the building fund. They have put up one new building with iron roofing and lattice sides, and intend putting up three more, to replace old ones. Their king takes a big interest in church work and the native teachers.

I had only a day and a half at Butaritari; most of my seven weeks were divided between Tarawa and Apaiang. I found these islands about as poor in appearance as Butaritari was rich. One of my first experiences at Tarawa was to have a tooth pulled, by a Fijian doctor. He was barefooted, and his only dress was a white undershirt and a loin cloth reaching just below his knees, but he had such a pleasant face that one forgot the crudeness of his dress. Everything about his dispensary was neat and clean, and he acted as if he knew what he was about. He asked me to be seated while he prepared cocaine, etc. The tooth come hard, but he did not let go until he got it out. I was willing to pay a charge of ten shillings to end an ache which had lasted for weeks. This young doctor is a Christian man hired They have a good-sized hospital yard, and by the English government. take care of sick natives and dispense medicine free of charge., One day we were going to another village and had been waiting at the wharf for several hours for the tide to come in, so the boat could be floated out into deeper water. I was getting tired, as it began to look as if the tide was not going to be any higher that day; then I heard a cheerful voice call out, "We are going to lift that boat out into deep water for you, or you will not get away from here before six o'clock to-night." My doctor and some of his convalescents had come down to go fishing, and did not pass by on the other side, but came to our assistance, making us reach our destination at half-past seven instead of half-past nine. The English commissioner was away from the group, but the young man acting in his place was very kind and offered to assist me in any way he could. I might say that everybody I met was kind to me. I saw much to encourage me in the lives of some of the young couples who had been with us in former years. It did me good to see how well they pulled together, the real enjoyment in each other's company, and the desire on the part of both father and mother to have their children grow up in the way that they should go.

In contrast to this a case of a woman who has recently become a Christian comes before my mind. Her husband was an out-and-out heathen, and her knowledge of what was right and wrong was rather limited, but she did try to make her children behave themselves. Hardly a day passed but one or more of them got whipped. I do not doubt but what they deserved it, but she did not use any judgment, and would bang them over the head or anywhere the stick happened to fall. There were two old women in the family who did not approve of whipping or correcting the children at all, and sometimes the howling near that house would be something fearful. mother applied the rod the child would lift up his voice in a loud wail and call to the grandmother that he was being killed. The grandmother would rush to the child and try to pull him away from the mother, all the time yelling and using the most abusive language. Then the mother would burst out in loud weeping, and ask how her children were ever going to be taught to mind if some one else was always going to take their part? Poor mother! how I longed to help her. She was so anxious to do what was right, yet how little she knew how. I see a general improvement in the people since my last visit, almost eight years ago. This is partly due to the English laws, which require them to keep their buildings up and their premises clean. A fine of one shilling has to be paid if there is any litter of any kind lying around when the yards are inspected at the end of the week. They are obliged to keep planting, but the soil is poor and very few things grow. made my heart ache to see how little the people had to eat sometimes. Their principal diet was dried fish and hard cocoanuts, and often not very I said I felt sorry for the small children who had to be ch food. They said, "Yes, but what can we do about it?" much of that. brought up on such food. Some of the older ones, I know, went to sleep hungry many a night, so the children could have enough. The cocoanut sap seems to be nourishing, but when it has to be mixed with two-thirds water, in order to make it enough to go around, it cannot be much of a strength-giving food. How would you like to have some molasses mixed in water and call that a meal? Well, it very often has to answer for one.

(To be concluded.)

WIDE CHARITY

(Composition of one of the pupils in the Baikwa, Osaka.)

WE live in a world of love, and our heaven is a heaven of love. If there were no love in the world it would be like a desert, desolate and terrible. Because we have love we can endure trouble and fight evil, and advance. When we are in the midst of affection we have no disturbances. Love is the origin of peace and happiness. The works of love remain forever. Women especially need wide charity, because love makes the noble and complete home. If there is love, even in the midst of trouble we can have

happiness, and with love we can always work pleasantly.

Florence Nightingale for love's sake nursed the wounded soldiers on the dangerous battlefield, and Christ shed his blood on the cross for sinful people, and in his life and works there is nothing but love. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things," is in the Bible. There is nothing greater than love in the whole world. Most women cannot carry on great enterprises, love in the whole world. Most women cannot carry on great enterprises, but there is work for us. It is hard to work alone, but in co-operation with many other people we can do easily great works if we keep in mind that "where there is a will there is a way." Civilization and morality have exceedingly advanced in our society. In the war between Japan and Russia the men showed their reverence for the Emperor and their patriotism; but the women could not prove their love on the battlefield, but they showed their benevolence by aiding the poor, bereaved families; and at that time a patriotic woman's society was started by Mrs. Ihoco Okumura. She went to China to give comfort to the soldiers, and having used all of her strength in this noble work she sleeps with the brave soldiers who died defending their country. The committees in this society taught the women to support themselves, and some of their poor children were sent to orphanages, where they are taught to be useful citizens. The reason that Japan gained a victory over Russia, was that all of the people worked together with love for their country. If we desire to have our country at peace, we must always remember that true peace can only be kept by love, not only for our own country, but for all countries. Love is just as essential to us as food. We must remember that nations are made up of individuals, and that the most important individuals in the nations are the mothers; so if the mothers are wise and love peace and righteousness they will give loving sons to the world, and all will be at peace. We must pray and work for this.



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REPORT OF WORK IN MARDIN, TURKEY

BY MR. R. S. EMRICH

January 28, 1908.

The girls' high under Miss Fenenga, with Miss Dewey's help—and Miss Dewey helps to fill a good-sized gap in the boys' high also—opened with its usual quota of students. The running of the school was made somewhat difficult by the serious illness of one of its faithful teachers, Muallinet Miriam. Muallinet Wadia Spear, a last year's graduate, served very acceptably in her absence, and now assists her after her return. Muallinet Miriam's illness, typhoid fever, had a long run and left her very weak, but she came back to her post as soon as she had gained strength for the journey.

We have now, as a station, a plea before the Prudential Committee for \$6,000 for a new building for the school and kindergarten and the missionaries connected with the two. It is certainly needed. An arrangement which gives only the closest sleeping quarters for the girls, and makes of the main schoolroom a drying room for clothes on rainy afternoons and evenings, which has no sufficient storeroom for wood that wood may be bought in season, and which asks two teachers to sleep and enjoy all privacy in a room 15 x 6—such an arrangement is a burden to a missionary who desires the best for her girls and teachers, and a condition of things which is bad enough now and getting worse. Mardin mission work is growing and is going to grow. Don't you hear it all along the line? If you put in the shoot there is coming a tree, and already the sap is moving and things must be doing.

Yes, one sign of growth is an increasing demand for education, students in our high schools, larger demands for teachers and new s in villages where a Protestant teacher might formerly easily have stoned or beaten out had he dared to enter. Growth of the gospel wider toleration. Request for schools becomes entreaty such is the gr desire. May the Laymen's Movement give us the funds to strength work intensely and extensively in our higher schools and in our v whose secondary and primary education should be growing and deve in quantity and in quality.

Kindergarten has had a big deal on hand, for Miss Graf and Mrs. I have joined forces to turn out a bunch of kindergartners whose trair of the right quality, and the girls have been developing under it. know less now than when they began, and their future will be a vs one if they keep that spirit. In number they are seven.

Growing poverty marks the years, each apparently a little worse th last. This applies particularly to Mardin. Under these circumstanc lace school under Mrs. Emrich's care is proving a great blessing. two hundred and fifty girls of all races and varieties of religious tr work in the hospital building kindly turned over by Dr. Thom to the industry during his stay in America. In not a few cases the girls a only earners, and practically all the money earned helps out a family all too small. This is Mrs. Emrich's story for all who care to hear it is full of incidents most pathetic. Much gratitude is due to those at who have found or furnished a market for the dainty and exquisite p tions of this industry, and also to those who have befriended it with ge gifts. The work has its educational side, teaching reading and engen self-reliance, self-respect, neatness, patience and other virtues. W always opened with morning prayers.

The greater part or a very large part of Turkey is barren of trees, the near vicinity of Mardin are excellent forests of oak. Industry word, and as a means of self-help to needy students, and as an educated factor in our school work, carpentry has been introduced into our high. The manual training will have for its aim a better boy and ma carpentry proper will have for its aim the helping of poor boys. Ou carpenter from Oorfa speaks enthusiastically of the possibilities of the for chairs and other salable articles. The wood is, however, exchard, and we need a good circular rip saw, hand or horse power, cost with transportation will be between \$100 and \$150. With this work can be done at moderate cost. With Harpoot and her schools reseveral distinct industries, we are still modest in laying out our car

shop with a minimum of necessary tools and machines. It might be added that among students and people the new undertaking meets with hearty approval.

Touring, long neglected, got some attention this fall, when Mr. Andrus and Miss Dewey got out for two tours, aggregating a little over fifty days. This work needs much attention, but our present small force does not allow doing what is needed. Immense good is ofttimes done by a few days' stay in an out-station, and the inspiration and uplift is on both sides. On one of these tours Mr. Andrus met the Secretary of the Board, Mr. H. W. Hicks, at Diarbekr, and traveling with him to Oorfa held long conference concerning the development of our Mardin work.

Spiritual conditions in our Mardin church have been very far from encouraging to us, and we desire the prayers of God's people for her. There are hopeful signs, and our confidence is in the Author and Finisher of our this.

We have been blessed, one and all, with a goodly measure of health and strength. Seasons of sorrow and trial have been blessed with grace and seace. We have seen results which are beyond the measure of our efforts, sure tokens to us of God's presence and help.

We must not neglect to mention our guests. The Cornell Archæological Expedition—three Cornell men—spent Christmas with us, and cheered us up amazingly with some wholesome American slang. They are a jolly lot, with a heavy enough task on their shoulders. We enjoyed them immensely, and some of us at least got jogged along the way of increasing knowledge, and our fingers are again in the leaves of neglected books. Miss Martin, of Mosul (C. M. S.), spent August and July with us, and Miss Shattuck, of Oorfa, came over to see us in late September, and while resting gave us all a new lease on life and a new inspiration for the new year.

So we have come to the close of this our last letter of the year 1907. May this new year be to you all one of rich blessing, and may we all be found in the service of the Master—a service of faith and love.

WOMAN'S WORK IN THE JEUR DISTRICT, INDIA

Miss Mary Etta Moulton writes from Ahmednagar, India, December 12, 1907:—

Your letter of September 11th came just at the time of our October meetings. They were unusually well attended this year, and a great deal of business was done. Since then I have been busy in the district and have just come in from spending ten days out at Dongargan. Next week I am

hoping to stay as long in the Imampen bungalow. As soon after the first of the year as possible I am to prepare the individual reports for our annual one, and that takes a lot of time. Last year I went out to Dongargan to do it, as then I could do some of the district work, and yet could give individual attention to the report.

In answering letters this week about the Bible women, I remembered one of the masters in the Savedi school, and the case of his wife, and though that you might be interested in her.

Nearly four years ago Marutirao was graduated from the normal school here in Ahmednagar. His parents were Hindus, and not until he was in the normal school did Marutirao become a Christian and receive baptism. He was put as assistant master in the Savedi school, and was there when I took charge of the work in the district. Two years ago, when his relatives urged his getting married, he made only one condition about the girl to be selected for him, and that was that she was to be an educated girl. If possible, she should have finished the work in the fourth standard (or grade as we call it in America). The first girl thought of was an educated girl, but for some reason the arrangement fell through.

When the choice was made Marutirao said he did not wish to have the wedding in Ahmednagar, but there in Savedi, so that the people in the village could see a Christian wedding. So the Ahmednagar pastor went out there and performed the ceremony. When it came to signing the register the bride could not sign her name, and had to put her thumb print for her mark. Marutirao was greatly distressed. But he had taken her "for better or for worse," and so he commenced at once to teach her the letters of the alphabet and how to read. She was not a Christian either, so he taught her and his mother what he knew about being a Christian. The marriage was in January. In August the mother and wife were both baptized and received into the church.

When I left for Mahableshwar last April the wife had just finished reading the second reader, and seemed to be very happy. In May her mother came to visit with them. She was a stanch Hindu. She disapproved of the studying, and was distressed over the Hindu ways being given up-Gradually one after another Hindu way or rite was observed, for by this time a tiny daughter had come to the household, and between weakness and superstition, and not knowing very well what was a harmless Hindu custom and what was harmful, it is not strange that it so happened. When the little daughter, after only ten days' stay here, died, the mother was thoroughly convinced that it was because the Hindu ways had been given up so long. The master became thoroughly discouraged to have his wife follow her mother so much and lost heart over the matter.

When I returned in June I found the wife in a soiled, torn garment, with untidy hair, very unlike the bright-faced girl I had left. I did what I could to help her. I was much surprised to find that she had read nothing since I had seen her last. After my making inquiries of her, the husband came to me and told the whole story. I persuaded her to begin studying again, but commenced to puzzle over how to do more for her.

In a village like that the women cannot read, and they are not very intelligent Christians as a result. The master's wife usually goes among the women and helps them, and the Bible women go with her when they come to the village to work. There was no older, wise Christian woman whom I could have sent to her. Just at this time I heard of a woman who had received a good education whose husband had not turned out well. She had children, and for their sakes she continued living with her husband and doing what she could to help both her husband and children to lead better lives. She was in great need, and I was glad to help her and to find just the woman I needed to go to Savedi. Since then she has gone every day, and lovingly, faithfully taught the master's wife; taught her how to read, to sing Christian hymns, to repeat Bible verses and chapters, and has taught her Christian truths.

MISSIONARY LETTERS

Dr. Lucy P. Bement writes from Shao-wu, China, January 30, 1908:-

It is raining, just pouring, and not only that but three days from to-day China's New Year, and as that is the great time of the whole year for the Chinese, everything must stop and give place first to preparations and then celebrations and feasting and firecrackers. By the firecrackers one would certainly not think there could be any want in the place.

The schools close, the pupils go home—those who can. There are a few wirls here who live so far away they cannot go home, so they are staying with one of the teachers. The hospitals close, and few come to the dispensary, for no one has time to be sick, and if they must be sick they would rather be in their own homes, at least to enjoy the enjoyment of the others. Our workmen, who are almost all from the next province, are also gone, so this seems to be the proper time to write you.

Notwithstanding the fact that this is the holiday season, I have seen something over a thousand patients in the dispensary this month, January, 1908. I have made two trips into the country to see twenty-one patients, and have visited twenty-one patients in their homes in and about Shao-wu.

with their gay New Year's clothes, their shining black hair and droll liqueues. Their new-fashioned primers are charming with pictures and sheasy sentences. Anything more winsome than their baby solemnity as the put the characters together and work out with painstaking care, "I have pretty cat," "My cat can catch a mouse," you cannot imagine. It is more entertaining than spelling out words. Their teacher is a beginner such work, one of our Bible school pupils, who has never had school training, but she is doing well so far, and I hope may be the very one we have been looking for, as we cannot spare an academy girl for such work whithere is such crying need for those who can do the work in higher deparments. If we had them to send out we could place Christian teachers many of the outside schools, but we are sorely pressed to meet our ow happily ever increasing, needs.

The examinations last week in all grades were excellent. There is mark advance in the lines where we have been especially weak, particularly the writing of Chinese and the use of the reasoning powers instead of mere the memory.

Miss Miner and her coadjutors are moving steadily toward the high ide which they have before them, and our educational work is something rejoice in.

"A religion that fastens itself on God with one hand and does not I hold of man with the other is not worth much. Christ sent his discip out to help and save men. Solitary and selfish salvation is an impossil attainment."

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1908

ILLINOIS .							\$1,990 24	Previously acknowledged 15,52
INDIANA .	•						3 0 63	· —
IOWA .							180 04	Total since October, 1907 \$19.76
KANSAS .	-					_	212 40	
MICHIGAN			•	•			393 09	FOR BUILDING FUND.
MINNESOTA							593 62	1 - - - - - - - - - -
MISSOURI	-		Ĭ.				152 21	Receipts for the month \$1,70
NEBBASKA	•	•	•	:			84 14	Previously acknowledged 3.20
	•					•	256 18	· · · · · ·
ORIO .	•			•		•		Total since October, 1907 84.90
OKLAHOMA	•			•	•	•	17 39	Total since october, 1801
SOUTH DAK	ATC			•			108 87	
WISCONSIN	_						197 74	ADDITIONAL DONATIONS FOR SPECIAL OBJE
IDARO .							1 50	ADDITIONAL DONALIONS FOR SPECIAL COSTS
INDIA .				·		•	1 00	Receipts for the month
	•	•	•	•	•	•		Description of the months of the contract of t
TURKEY .	•	•	•	•	•	•	22 62	Previously acknowledged 37
Receipts for	the	mon	th	•		•	\$4,241 67	Total since October, 1907 \$42

MISS FLORA STARR, Ass't Trees-



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Vol. XXXVIII

JUNE, 1908

The comparative statement of the receipts from all sources during the first six months of the fiscal year will furnish food for serious thought to our THE OUTLOOK FOR readers who share with us the responsibility for the maintenance of the work. As will be seen by a little THE TREASURY. study of the figures it is not an encouraging outlook. For the month ending April 18th, \$4,515.87 less was received in contributions for the regular work than during the corresponding month last year. A gain will be noted in the sum available for buildings because of large extra gifts received for this purpose, and for this encouragement we are deeply grateful. For the six months there is a loss in regular contributions of over \$3,000 instead of a gain of that amount for which we had hoped, while receipts from legacies have been so small as to be almost a vanishing quantity, though upon this resource we should not, in any case, base our plans for work. From these two sources, regular contributions and legacies, there has been a loss during the year of over \$7,000. The total receipts for the pledged work during this first half of the year amount to \$44,028.42. Once more the little example in subtraction, so vital in its meaning, is before us, and we face the fact that, if we are to maintain the work to which we are pledged in the different missions, we must receive during the remaining months of the fiscal year the sum of \$75,971.58. While there cannot fail to be deep solicitude over this falling off in contributions, yet we must believe that the next month will show a material gain. The Easter offerings are still to be reported, and the closing of the financial year in several of our branches will, as we trust, bring to the treasury, before the next report, the generous gifts needed to place the balance on the right side, and assure the support of our pledged work.

RECEIPTS FOR SIX MONTHS TO APRIL 18, 1908

•	For Regular Work,	For Buildings.	For Special Objects.	From Legacies.	Total,
1907, 1908,	\$47.279.71 44.028.42	\$2,470.88 8,066.00	\$2,313.06 1,600.63	\$6,651.50 2,478.55	\$58,715.15 56,173.60
Gain,		\$5,595.12			
Loss,	\$3,251.29		\$712 43	\$4,172.95	\$2,541.55
			(241)		

Since the illness of Miss Hammond made her return to our Chihuahu Girls' School inadvisable we have been seeking earnestly for an associate for Relief for Miss Long. Happily Miss Helen A. Meserve, of Allston Chihuahua. Mass., who has had some years of teaching and some experience among Spanish-speaking people in New Orleans, has offered to go for three years to Chihuahua to assist Miss Long, and her services have been gladly accepted. Miss Meserve hopes to begin work in the autumn Mrs. Mary J. Blachly, the widow of a former colporteur in Mexico, has also been secured as housemother. With these two helpers in view, Mis Long, who has been spending the latter part of her furlough studying a Leland Stanford University, Palo Alto, will return to Chihuahua in the early summer, refreshed in body and spirit, to make ready for the work of the next school year.

It was a pleasure to welcome early in May Mrs. W. M. Stover, of Bai Returning lundu, West Central Africa, who is returning to her work to Africa. accompanied by her daughter. They expect to meet Mi Stover in England, and return, a reunited family, to their field.

Miss Ellen M. Stone, who returned from her captivity in Macedonia April 10, 1902, was one of the sufferers in the disastrous fire which swer Tried so over Chelsea, Sunday, April 12th. Miss Stone was spend as by Fire. ing the day away from her home, but hastened to the scen of the fire, hoping to save some valuable manuscripts at least. This she was quite unable to do, and lost all her worldly possessions. Her many friend will feel much sympathy with her in these distressing circumstances.

Mrs. Lewis Bond, who with her husband was for thirty-six years a mis sionary of the European Turkey Mission, was called to the higher service Death of March 20th, after a long and distressing illness at Plain Mrs. Bond. field, N. J. Mrs. Bond had some knowledge of medicir and was most helpful in the evangelistic work—a welcome visitor in man of the poor homes about Monastir, where she lived for many years. The news of her death will be heard with sorrow by many of those to whom she ministered. A daughter of Mr. and Mrs. Bond, Mrs. Violet Bond Kenned with her husband, has recently joined the European Turkey Mission, expecing to open work in Kortcha.

COURTESY OF THE Many of the cuts in this and the July number "Helping Hand." showing various forms of industrial and philat thropic work, have been kindly loaned us by Miss Emily C. Wheeler, an will be much appreciated by our readers.

The article, by Mrs. F. E. Clark, which appeared in the February LIFE AND LIGHT, "Some Suggestions for the Use of the Missionary Magazine,"

ONE OF has called out two other helpful contributions, one of which will be found in this number, "The Best Use of Missionary Literature," by Mrs. H. L. Pyle, of Brooklyn, N. Y. The third, "A Few Possibilities of the Woman's Board Prayer Calendar" will probably form a part of the September contents.

In addition to the articles concerning the work of our own Boards we have this month an illuminating résumé of the work done by the mission-Résumé of aries of all denominations in India, along industrial lines, INDUSTRIAL WORK. by Mrs. Edward S. Hume. This will be followed next month by a sketch of the labors of our missionaries in the Marathi Mission in industrial and philanthropic ways, also by Mrs. Hume.

A NEW The Vital Life, by Mrs. Evelyn Worthley Sites, for-LEAFLET. merly one of our missionaries, is intended for use at the summer conferences and for general distribution among young women. It is written in thoughtful, attractive style, and will have a wide usefulness. It is for free circulation.

On May second in Boston at Mount Vernon Church, five hundred children came together for the annual children's May festival of the Woman's Board.

CHILDREN'S Rev. William E. Strong, of the American Board, presided, MAY FESTIVAL. and Mrs. Lorin S. Gates, of Sholapur, India, talked of the Indian children. The boys and girls took part heartily in all the exercises, and were a great inspiration to the privileged older people present, making them realize that it is not a strange thing for normal boys and girls to be interested in missions.

As has been the custom for several years, the young men and women under appointment by the American Board will spend a week in Boston, Conference for Mis
SIONARIES UNDER various private conferences with Board officers. A APPOINTMENT. farewell meeting will be held June 10th at 8 p. m., in the Old South Church, Worcester, Mass. To this meeting all interested friends are cordially welcome.

About the time this reaches you our semiannual meeting MRETING. Will be held in South Framingham. A program of interest has been arranged, and a large attendance is hoped for. Sessions will begin at 10.15 A. M. and 2 P. M.

INDUSTRIAL MISSIONS UNDER THE AUSPICES OF THE AMERICAN BOARD

TRAINING IN INDIA

THE famine that raged in certain districts of India in the year 1897-1898 produced effects which were not anticipated by those who tried to relieve the suffering which it entailed.

Famine-relief under government supervision and in the hands of the missionaries could barely touch the edge of the distress which pervaded the



BLIND BOYS MAKING BASKETS, BOMBAY

country. The strong and able-bodied perished as well as the feeble; many of the rescued ones were helpless children. Their parents could not provide for them, and the mission homes soon overflowed with these forlorn waifs. All caste lines were obliterated in the stress of suffering, for the children must be treated alike; the problem was too serious to allow of regard for native prejudices.

At first these children were the recipients of charity, and the money raised among Christian friends in England and America was used for their support. As the dark cloud of disaster drifted by, and life fell back into its old lines, the opportunity to train these

dependent children to Christian ideals was hailed with enthusiasm by the missionaries. In a few years the problems that came up in the orphanage work were the same that press for solution upon families in Christian lands, "How shall the children be fitted to meet life, to play their part in the world? What shall they be educated into?"

Then was born the idea of Industrial Training. To the missionaries it seemed a very valuable thought, because its practical working would be to break down the prejudices of the Hindus against manual labor. There are those at home who view this movement for Industrial Training with suspicion. To them it seems a turning aside from the original aim of missionary work, which was the evangelization of the native races.

But the leading of Divine Providence seems very evident, when we consider the unlooked-for conditions and the urgency with which the future of these thousands of famine orphans must have pressed upon the hearts of their guardians. It is hard to see how the missionaries could hold back from a work thus forced upon them. When the growing children showed a disposition to accept as their right all that loving Christian charity would supply, how should their false ideas, their supineness and inertia be cvercome? The leading was plainly in one direction. The next step was to fit them for self-support. Another argument for this course was found in the increasing difficulty of providing for their needs. As the orphans grew older, the expense of caring for them became heavier, while the first enthusiasm for relief work began to fade from the hearts of American friends.

The support of the work has been chiefly from outside the Mission Boards. In India the government has encouraged the effort to establish schools of manual training, giving grants-in-aid when a certain standard of efficiency has been reached. Individuals of wealth in England, the United States, and in India itself have been generous in support of the movement.

Under the supervision of missionaries of the American Board in the Marathi Mission there has been introduced a department of industrial training at Bombay, Sholapur and Ahmednagar. Close by the high school in this last city is the "Sir D. M. Petit School of Industrial Art." Already this experiment is developing a more vigorous and sturdy type of boy in the locality.

A definite plan of self-support is proposed to those children who seek the belp of scholarships to carry them through school. A boy is given a chance to work at manual labor for a year, and is credited with wages. At the end of the year he may have as many years' schooling as his earnings will cover. Then he may go to work again and earn another term of schooling.

Many parents have expressed reluctance to have their sons work with the hands, since only the coolie class has done that in years gone by. It was a fine object lesson for such when the native teachers went out during vacations to do mason's or carpenter's work; and their example bore fruit in changing sentiment.

"The boys and girls who are trained to work half a day make muc better scholars than those who study all day, and great is the surprise c some government inspectors when they find more failures among those wh dull their wits over six or seven hours' work in school than among th orphan children who are brightening their wits while grinding their tools.

The happy faces of the little blind children who have been under Mis Millard's care and training, assure us that "busy work" is no hardship i their case. The baskets their skillful fingers produce find ready sale.

The articles made in these industrial schools are of a very high grade Carpets and rugs are woven by little boys, and when examined by expert



ART WARE, AHMEDNAGAR, INDIA

the work has been found to be flawless. Upon one carpet ten boys work for thirteen months, half of them in the morning and the others in the after noon; yet not one mistake was discovered in the weaving. The hammer silver from the "Petit Industrial School" of Ahmednagar is accepted I Shreve, Crump & Low of Boston for sale.

The first children received into the orphanages have already become of enough to enter upon self-support. Girls who have received the training are eagerly sought in marriage, and some of them have entered homes of

their own under the most favorable conditions. Other girls have become assistants in the women's hospitals. Dr. Charles Cuthbert Hall, on his return from India, said that he saw incalculable possibilities for the transformation of India in these orphanages. The character-building is more than the hand-training, yet the latter proves to be an indispensable factor in developing the high qualities of self-reliance, faithfulness and sincerity.

E. B. S.

INDUSTRIES AND SELF-HELP IN TURKEY

BY REV. E. C. PARTRIDGE, SIVAS, TURKEY

The development of industrial work in connection with the educational institutions of the American Board in Turkey has been a matter of slow frowth. It is the result in its beginnings, of circumstances rather than of a definite plan and policy. In many cases a certain industrial branch has been established under a definite need. Orphans must have shoes, and these can be made of a better quality and nearly if not quite as cheaply in the orphanage as self-help work as they can be bought in the market. There is constant need of repairs of furniture and school buildings connected with very institution. At least as good results, and in many cases better, can be lerived by doing the work in a shop connected with a boys' school or a college as can be got in a regular shop in the market. This work has also he advantage of being under our constant supervision, and therefore more itself to be satisfactory than work which has to be sent out or done by conract. Stockings, woolen cloth for suits and dresses, towels and napkins are nonstant demand, and in the making afford work for many boys and girls.

Especially in the interior where the people are the poorest and the conlitions the worst is it true that many bright and promising girls and boys possessed of an earnest desire for an education must, if they obtain one at all, have it in one of two ways, either entirely as objects of charity, or partly so and partly by their own labor. Until recent years a great deal of charity aid has been given, which in too many cases pauperized without producing any permanently useful results. It was partly at least the influence of such failures that impelled those in charge of such work to establish industries for the purpose of self-help.

Again, in a country that is industrially so impoverished as Turkey, there is a constant temptation upon those who have been brought up under a different industrial system, to use the ofttimes even meager knowledge to help improve things a little, and so a missionary in the Orient finds himself, before he realizes it, investigating and trying to cope with the industrial problem.

248

Industrial work in the schools and orphanages of Turkey might be divinto two classes, that which is done within an institution in the care of orphans and the production of articles to meet their needs, and work d for a profit to supply a market outside the institution. Many of our institions, while making little effort at industrial work for profit, aim to have children do most of the necessary work within the walls, and in qui degree produce clothing, stockings, shoes and carpets for home Wherever orphans are growing up stockings and clothing are being w



LITTLE SHOEMAKERS AT HARPOOT

out and have to be replaced. The experience of producing that wheneets their own necessities is useful for orphans and other beneficiar whatever the financial results of such enterprise.

When it has become possible to do this well, the next logical step, one which is usually taken, is to branch out a little and manufacture profit for the market, some article which the children have learned to m well, and for which there is a demand. It is only a step beyond the mak of a coarse carpet for the bedroom floor of the orphanage to the manufact of a finer grade of rugs which may be sold at a slight profit. And so it come about that many of our institutions have gradually found their vinto some manufacture of this kind, which is profitable because it gi employment to the boys and girls, and that of a kind which makes a value

trade for them after leaving the orphanage, if they follow that kind of work. And now, rugs and carpets, towels and napkins, many varieties of needlework, furniture of all kinds, stoves, locks, hinges, shoes and the products of the farm and the garden are being put on the market by the labor of orphans and school children.

The best established and most universal industries are the carpenter shop for boys and some form of weaving for girls. This is because there is everywhere a constant demand for the products of such industries. There is always repairing of broken and worn-out desks and chairs and doors wherever people live in houses and children go to school. But

before the desks can be worn out they must be made, and, as no one except the missionary has ever seen a school desk, the first proposition to the establishment of an orderly high school is the production of a supply of American folding desks. And so, in most of the mission schools where any industrial work is found, a carpentry branch is in operation. Colleges at Marsovan



ORPHANS REELING THREAD AND KNITTING

and Harpoot have partially endowed shops, which are very successful. The shop connected with the orphanages in Oorfa is one of the best equipped, and this is the oldest and best-developed industry in the Sivas Normal School. One of the strongest features of the industrial work at Van is its carpenter shop. A great deal of building material, windows and doors, flooring boards and mouldings, and all kinds of furniture besides a general line of repairing is turned out of the mission carpenter shop in Turkey.

The most common kind of industrial work for girls is that to which girls are universally subjected the world around, general housework, a knowledge of which is essential to them in after life. In all the girls' schools and orphanages, at least in the interior, the girls do most of their own work. Sweeping, cleaning and cooking, and even where a regular cook is em-

[Jun=

ployed she combines that office with the work of Professor of the Culinar Department. And some of the "sweet girl graduates" of our Turkey hig 1 schools are worthy candidates for the master's degree in this departmen . An occupation which fits in well with housework is some form of loom or needlework, which can be carried on in the home and in the spare moments. Thus the women largely supply their own houses with carpets, towels an d fancy work, and often piece out the meager income of the family in this way. The easiest and simplest kind of work is weaving a plain woolen cloth for suiting, something like the homespun of colonial days. This, with a var 3ation in the size of the thread and the introduction of colors, develops in to girdles, toweling, sofa covers and a great variety of other articles. processes of preparing the wool, dyeing, making yarn, reeling, etc., a == 0 part of the art of rug-making which a girl must learn. This kind of work 38 found in most of the orphanages of Turkey, being well developed in Marash and Harpoot. Silk culture has great possibilities for certain sections, ar ad has been carried on successfully in Brousa. A beginning in this line of work has been made in Harpoot. Lessons in plain sewing and dressmakit = g are found to be a part of the course of study of most of the girls' school =, and the graduates often put the crown on the course by making their owen graduating dresses.

More emphatically than in most countries is it true in Turkey that bressed is the staff of life. Especially during years like the present one of scarcity of wheat and famine prices does bread play an important part in the domessic economy. Had it not been for the ability to make their own bread, durisses this year when it was impossible to get from the market a good quality, masses of our institutions would have been more deeply immersed in debt than they now are.

The Swiss orphanage for boys in Sivas has maintained for years a shees shop under the direction of a skilled teacher in which not only all the shoes for both orphanages were made, but also a good number for other purchasers. They have conducted also an ironworkers' shop in which stoves, locks and hinges, etc., were made for general sale. In both of these shops a number of boys have received a trade by which they are to-day earning a living in their villages. This is doubtless true of a number of other stations in Turkey in which such work is carried on. Probably the best-developed ironworkers' shop in Turkey is that under Miss Shattuck's care in Oorfa, which is under the supervision of a trained mechanic from Belfast. Their machine shop certainly looks as though they could do business.

There are as yet no Carnegie libraries in Turkey, though the need is surely intensely greater than in this country. Every institution, however, has its small beginning of what will be, it is hoped, some day a worthy

Industrial Missions

251

To keep such books in good repair and to hind pamphlets and als for filing, most schools have their own bookbindery, in which gain a part of their support.

earn a part of their expenses by starched laundry work, doing work in the missionary circle, but often through the entire city.

examples of self-help industrial work, which seem to be unique, e mentioned. It is not an uncommon thing for students to help in

But the ilding work. St. Paul's Institute at not only dug the for the foundations of w dormitory and carstones to the masons, rked in preparing the or laying. Sivas Norhool has as students rown young men, vilwho are earning most support, and preparing ves for teachers in their by their own labor. a trained tailor, and , this trade to keep his mates respectably

A second earns all enses caring for the y school cows, and the ith an American washhine, does the washing y boarders, aided by who do the hard scrubn an agricultural coun-



MACHINE SHOP, OORFA

Turkey it is unfortunate that more has not been done in giving the poys training for farm life. This requires more investment of capital erience than most missionaries possess. The Germans send trained to supervise this work in their orphanages. The two illustrations ndustry under American supervision are the Institute at Salonica, of Ir. House is the inspiration, and Mr. Knapp's work in Harpoot. nparatively new industry, or one that is being revived and which has

before it great possibilities, is the Armenian needlework, which under I Shepard has been so successful in Aintab. Such work is in operation in a number of sections, and is a godsend to many poor widows and c women. It is a clean, profitable and interesting occupation, and provic livelihood for many who would otherwise be in danger of starvation Shattuck, of Oorfa, has exported during the past year sixteen thousand d lace handkerchiefs, the product of this branch of her industrial work. camel, Belfast, is becoming a familiar sight on the road as he bears load needlework to the coast for export.

The possibilities of industrial work as a character builder and as a m of self-help in education in an impoverished country are beginning t seen. It has taken long for the American people to realize the opports



EMBROIDERY CLASS, MARASH

as those on the field see it, but we are hopeful for the future. The fina responsibility and attention to details make it among the most energy work which the missionary does, but those who engage in it believe the pays in results. There is not a mission field in Turkey, nor hardly and dustry connected with one, which could not profitably use more fund development and enlargement of the work. Some of these industries they are to be continued on a business basis, must have endowment we will lift from them the burden of annual debt. There is hardly any be of missionary work more practical and having in it the unusual and integratures of industrial work. It should therefore attract and hole attention of our young people, the business men and women of the future.

Industrial and Philanthropic Work in India

19087

INDUSTRIAL AND PHILANTHROPIC WORK ACCOMPLISHED BY THE MISSIONARIES IN INDIA

BY MRS. EDWARD S. HUME

As far back as in 1857, in the newly opened station of Battalagundu, in the Madura Mission, where the Rev. and Mrs. J. E. Chandler had been sent to "occupy the land," good beginnings were made on industrial lines. The soil was new, the people obdurate in their opposition to the possible inroads of Christianity, and the need for common sense was never more keenly felt! Most of the people were of high caste, and hard to reach. The "white man's premises" were, perforce, quite a half mile from the And there was not another white man or woman living within sixteen miles or more of this station. A few poor children and orphans had been gathered into two primary schools—one for girls, the other for boys. Besides being taught as they were to read and to write their alphabet in the fine sand on the sheltered ground, where they sat in rows (there were no schoolhouses then built), it was impressed upon the mind of your workers that these children needed in addition some kind of out-of-door occupation. With originality of purpose, and careful study of the situation, the people, and the possibilities of the soil, these missionaries, with the aid of British officials, who secured the plants, made a beginning of an arrow-root and tapioca garden. This was in the mission compound. The place was prepared, the plants of the arrow-root were set out and watered, cultivated and dug, then the roots brought to the veranda and grated in tubs, the flour dried and sold, so recovering quite a sum over the original outlay—and the work was done by the school children! The tapioca tree-shrubs were also cultivated, and the fleshy root-stocks of this the Cassava plant, were made, in time, to yield their product for the market. The writer, as a girl, was one of those allowed to work at this industry, out of study hours, with the Tamil girls, and felt in childhood that she had learned a trade. At the close of 1860, when, after nearly fifteen years of service, these workers came away on furlough, and the work for the schools and neighboring districts was enlarged, this garden was given up.

A trip to South India in the fifties, would have discovered to anyone, in the Tinnevelly Mission of the Church of England, the industrial problem for girls' schools as being solved by the devoted labors of two consecrated English women, who for a certain number of hours each day, instructed the girls of the "Sarah Tucker Institution" in the finest of Swiss varieties, and in the beautiful eyelet and solid French embroideries. We know of no place, in any land, where such needlework is better done. And the sale of it is so constant and assured, that this institution is self-supporting!

Again a little journey further south, to Nagercoil, and you will find under the auspices of the Society for the Propagation of the Gospel, the girls' school, where for several decades they have taught the making of pillow laces with bobbins. Guipure, Honiton, Maltese, Valenciennes, Torchon, and other varieties are there turned out in the most beautiful designs and patterns, and in such perfection that there is no question as to the sale of it, nor as to the support of the school.

In various schools cross-stitched embroideries are turned to practical uses. And in all missions, always, every girl in every school has been taught plain sewing for the making of simple garments. In some missions much has been done in crochet work; and many a girl, after being married, has eked out her scanty allowance by the sale of edgings, doilies, antimacassars, etc., which she has been taught as an industry. (See frontispiece.)

On this line special mention should be made of Miss Mandeville's work in the Arcot Mission during the seventies. Miss Mandeville (of more recent years our own Mrs. Noyes of the Madura Mission) had the knack of getting more cheerful work from her girls than could most of us. Her patterns and designs were dainty, out of the ordinary, and so much sought after. That work has been steadily continued by her successors, and is a real source of income to the school. It must be remembered that the domestic work of these schools—the washing, the cooking, the housework, the sweeping of the premises, etc.—has in all our mission schools been largely done by the girls.

And what of the boys in those earlier years? Look at the lads of the Pasumalai School, when in the fifties Dr. and Mrs. Tracy had charge of that station of the Madura Mission. The writer remembers well as a child going there and being surprised because "the boys made just as good rice and curry and chutney as did the girls in her mother's school." And others were working at the printing press, setting up type, etc., certain hours daily, and thus helping by their work to support themselves.

And so in Bombay during the forties, while caste prejudice ran rife, and the day pupils of the large boys' high school could not have been coerced into any form of manual labor at any price; nevertheless, such lads as came to our Dr. S. B. Fairbank (then in charge of the Mission Press in Bombay), or to the Rev. R. W. Hume, were many of them put to work in the printing press. Some of those very lads have in recent years developed into the ablest, most worthy men of our Indian Christian community in Western India.

Perhaps the leading and financially the most prosperous of all work on industrial lines has been that of the Basel Mission of Southwestern India.

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The Germans have there brought the inherent qualities of their race strongly to bear upon their native communities. In Cannanore there exists a very large weaving establishment in which are made ready the durable towels, tablecloths and napkins of various patterns and qualities, and cotton goods of all colored varieties for men's, women's and children's clothing. These find a ready market all over India. Another establishment for the weaving of underwear of all kinds, in cotton of the Balbriggan variety, and in wool of many styles, has proven a great success. And the beautiful red tiles for roofs and floors, made in their great manufactory in Mangalore, and used all over India, are the work of the people of their schools and villages, or towns.

Next, perhaps, in money value for nearly twenty years past has been the work of the industrial school of our sister, the Arcot Mission of the Reformed Church, situated at Arni. There are taught carpentry, tailoring, printing and weaving. Government officers have kept them busy at times with large orders for furniture, etc. Mr. and Mrs. Farrar, now in charge, have succeeded wonderfully well in teaching many of the tailor boys so that they cut out and make, not only native clothing, but coats, vests, etc., of European styles. And all the lads in this department are adepts in the use of the sewing machine.

When in Bombay, after the famine of 1897, we were in need of some young man to teach gymnastics and military drill to the boys then rescued, also were obliged to employ a tailor, we counted ourselves most fortunate in securing for a period of two years two of the Arni Industrial School graduates. They were excellent workmen, and most industrious. Both of them understood all kinds of gymnastics and the various forms of military drill; and when, after a year's work, a retired general of the British army reviewed their companies of famine boys, he pronounced their forms and actions as deserving of high praise. These two young men taught the drill in the early hours, and then sewed the rest of the day. We were glad to renew our engagement with them, and when one went away to secure a third in his place.

Mrs. L. R. Scudder, of the same mission, reports her Industrial Home for Women as doing good work in their manufacture of fine laces. They were earning more by their sales than the entire cost of their support.

The Quaker Mission, in its weaving establishment at Hoshangabad, has for many years been turning out a large variety of colored duck ginghams, drills and other cotton goods, besides the making of the common cotton colored cloths worn by the poorer women.

In its report for 1894 the Madura Mission tells of the development of its industrial work on agricultural lines. With the aid of the government,

which had decided to make Mr. Holton's farm one of its five experimental stations, they were furnished better equipment, and had begun the cordage fiber industry. A tract of fine arable land, thirty-two acres in extent, had been secured to them, and a fine grove of cocoanut trees, plantations of sugar cane, with an orchard of plantain trees (bananas) had been set out. They had also carpentry and blacksmithing departments regularly conducted. For the want of funds, the above have recently been, in part, discontinued or relinquished to the government.

The American Methodists and the Irish Presbyterian Mission of Rajputana and Central India are conducting various industries in their many schools. The Free Church of Scotland Mission in Poona has long supplier its boys with work in their printing and publishing establishment.

Of philanthropic works and instutitions, at present, Pundita Ramabai large Home at Mukti holds a leading place. Not only in her care for the hundreds of women and girls rescued, housed, fed and clad, has she show her concern for her fellow country women and her benevolent spirit towar them, but in all her scheme of education for these women, and in her provision of industrial work in many lines, giving opportunity and scope for the diversity of talents possessed by human beings, has she displayed wisdom and common sense.

The deaf and dumb institution, connected with the church mission in Soul India, has done an immense amount of good on its own line, which he been much appreciated by fellow-workers in other missions, who had not the facilities for caring for such unfortunate ones. Practical training there given in a variety of useful forms of handicraft.

A GIFT FROM THE LAND OF SINIM

(Miss Mary E. Andrews, of Tung-chou, China, sends this account of a than offering.)

I INCLOSE herewith a check for thirty-six dollars (\$36) gold, the contribution of our Tung-chou Woman's Christian Endeavor Society for th support of our two Bible women in Ceylon. It has been a little more that usually difficult to raise the money this year because of the "hard times. Not that our native Christians here in Tung-chou are in a suffering condition, but because of drought in the early summer and floods later, the harvests were almost or entirely lost in some regions about us, and consequently the prices of food and fuel are exceptionally high, so that even the well-to-do feel poor. There is a great deal of real distress all about us, are our people made a generous contribution of money, grain and fuel

nas time for the relief of suffering; but as the year drew to a close, ecially when the treasurer brought in her account to me, and I saw r short we had come of our pledged amount, I could but feel some-ixious as to the outcome. However, I gave the women a little talk of their meetings, and brought to them the thought, which I want ways to keep in mind, that this missionary money is a debt which to the W. B. M., because we have pledged the support of those two



WOMAN'S CHRISTIAN ENDEAVOR SOCIETY, CONGREGATIONAL CHURCH.
TUNG-CHOU, CHINA

. I brought to them also that thank offerings have been fewer than his year, and that probably some of us were owing a debt to the nly Father as well. They were quick to acknowledge the double

A good many thank offerings were promised at once, and have een paid, and most of the remaining pledges have been brought in. rening the treasurer came in with quite an amount of money which I collected, so that to-day I am able to pass on to you the full amount promised.

CONDITIONS AT INANDA

BY MISS FIDELIA PHELPS

had a Christmas tree for our girls this year at the seminary, a thing we have not had for many, many years, not since the school was very maller than it has been of late years. When the girls first asked me might have a tree this year, I thought it would be impossible to get

gifts for so many. I began to cast about in my mind, and remembered tha I still had quite a number of bags, of one sort and another, that had been made by children's or young ladies' societies at home, a few needle books needles, pins, etc., from the same source, and I decided to get thing together and see how far they would go. By making a few more bags ou of pieces of cretonne, silk or print, we at least had a bag or its equivalent with a few needles, pins and buttons for each of the 125. About the time that the request for a tree came from the girls, there came a letter from a business man in Durban, who had visited Inanda during the Teachers' Con



WASHING DAY AT INANDA SEMINARY

ference in July, saying that he would like to give a Christmas treat to the school; this was followed later by a large case of candy (sweets we must say in this English colony) and sweet biscuits. Among my bags I had found a number of candy bags still on hand and pieces of tarlatan that had come with them. Grace Goba, who is a helper in many more ways than in superintending the laundry, soon had the tarlatan made up into bags and filled with the sweets, which Zulu children are quite as fond of as American children, though they do not, as a rule, get so many. Our kind friend had

sent such a generous supply, that after giving the girls a liberal quantity we had two large tins left over. These will come in very nicely for their annual picnic on Victoria Day, May 24th.

The next morning at half-past four there was a long procession of maidens with huge white bags (pillows they call them) on their heads filing out of the seminary, saying good-by to a number of their teachers who had risen to see them off. Only the standards, five, six and seven, with a few who were remaining during the vacation, were left behind. These higher standards were waiting for the teachers' examination, which was to begin with the arrival of the school inspector on Monday morning the sixteenth. This closed on the evening of the seventeenth, and early on the eighteenth there was another exodus of some forty girls, and then vacation really began. We were so thankful that no one was unable to take the examination on account of sickness as was the case the year before, and very thankful, too, that no one was left in the hospital when the last good-bys were said.

Our hearts were saddened a few months since at the sudden and unexpected death of Martha Ndaba, one of our old girls. She was one of the good faithful ones who has always given us joy and satisfaction. At one time she was a teacher in the day school at Inanda, then a helper at the seminary, and later a teacher at an out-station of Inanda, where her home has been since her marriage in January of 1906. In a letter which the present teacher of that school wrote a little while after Martha's death she spoke of the great love of the children for Martha, of how they had been affected by her death, and of the good meetings she had had with them, since which they had been very earnest in their purpose to lead true Christian lives. While we regret her early death, yet we rejoice to know that she walked in the truth," and her life has left a fragrance behind. This truly is our joy in regard to our girls as they leave us year by year, to know that they are walking in the truth." From time to time we get good reports of many of those who went out as teachers at the end of 1906.

The Teachers' Conference, or vacation school, was held from the middle of July to the middle of August, and just as soon as it closed our school began. Mr. Cowles had it in charge, and arranged it for the benefit of the teachers of his forty or fifty day schools. Some from other societies swelled the number to nearly eighty. The chief feature of the school was the normal work under the instruction of Miss Hart. There was a course of Bible instruction outlined and developed by the Misses Hitchcock, also instruction in singing, and lectures on various subjects by different missionaries, ministers and European teachers in the European schools, and a temperance rally one day, when the three day schools, which served as a practice school

two hours every day, marched with appropriate banners, and then assem in the chapel where the children and their elders contributed to an appriate and well-arranged program. Mrs. Laura Bridgman had the arring of the program for the interesting temperance day.

I had nothing to do with the school except to visit the classes as muc I could, but the arrangements for and the oversight of the entertainme



TWO INANDA STUDENTS RECEIVING A HEATHEN VISITOR

the native teachers and also of the many European and American grawho were coming and going fell largely to me. I think there were as n as thirty different people who spent from one to thirty days with us at time.

Miss Evelyn Clarke, one of our much-loved teachers, who has been us seven years, has just left us for a six months' furlough in England. home is in Natal, and her parents are English missionaries here. She superior teacher and a real missionary. To her untiring and efficefforts is due the good success of our girls in the past few years at the an teachers' examination, and her influence over the girls in spiritual thin strong and helpful. We hardly know how we can do without her ever six months.

MY FIRST ENCORE

BY MRS. JAMES H. PETTEE, OKAYAMA, JAPAN

I happened on this wise. I had been invited to Kurashiki, a small aristocratic town ten miles west of Okayama City, to address the bimonthly meeting of the Woman's Club. I hesitated a good deal before accepting the invitation. I had been there once before and knew it for a club of one hundred and sixty members, nearly all of them non-christians. But my Bible woman urged it, and I finally consented to give them an informal talk on home-making.

That very next day my text came from America,—the ex-president of the W. B. M. I., who made us that never-to-be-forgotten visit two years ago, sent me "A House Blessing."

"The Beauty of the House is Order,
The Grace of the House is Contentment,
The Glory of the House is Hospitality,'
The Crown of the House is Godliness."

I had it put into Japanese, writ large so that it could be read across the hall.

At 8.30 that Sunday morning the master of the house and I parted at our gate, he for a ten-mile ride by jinrikisha straight east, where he had a baptismal and communion service in a little country church, and I went west, first to church for an hour with my thirty wide-awake little folk in Sunday school, and then on by the noon train to Kurashiki.

The other "performers" of the day were three blind men with their musical instruments, two koto and a bamboo clarionet, and the domestic science teacher at the Okayama Girls" High School, who was to give a demonstration lesson in foreign cooking after my effort was over. With my English and Japanese texts on the wall behind me I did my best to picture an ideal home with Christianity as its foundation to the listening women, eighty or more of them besides the necessary accompaniment of twenty odd children.

Then came a half hour's performance by our musical friends, and we were ready for the cooking lesson. But the little professor of the culinary department had waited to hear the foreigner, and so she was not ready to begin. I saw the head master of the school, in whose assembly hall the club always meets, consulting with five or six of the leading women, and then in a body they bore down on poor little me, just drawing a long breath of relief that my part was over, and please wouldn't I give them another

speech on anything, no matter what, while they were waiting. I had pre pared only one, and I really don't keep Japanese addresses on tap, but how could I refuse, so I started in and gave them a half hour's rambling talk or American schools as I knew them in Massachusetts eight years ago, and I felt like a wrung-out sponge when I sat down! An encore is not half the fun I supposed it was before I had one.

But the cooking lesson was a success. A big table covered with pots, pans and the raw materials of the feast, two tiny braziers, a zinc oven with a chimney running a foot or so up in the air were all brought in. It was foreign cooking, remember. The oyster soup, a mixture of beef stock, oyster liquor, milk, Japanese parsley and oysters, butter, salt and pepper was not quite equal to a good Boston stew, but the other dish, an oyster pot-pourri, was unique and delicious. Try it and see.

Slice and mix thoroughly together cooked fish, boiled greens, raw onions, hard boiled eggs, oysters, butter, milk, salt, pepper, add to this mixture half as much in quantity of boiled rice, press it all into a pan, cover it with a generous supply of butter and a thick layer of dried bread crumbs, bake for half an hour, eat with chopsticks from tiny blue-flowered plates, or if you are the one guest you might have, as I did, your portion served on at English China plate, with a pewter fork and spoon to eat with.

I opened the ball at I P. M., and it was after five when the little cool lady divested herself of her high-necked, long-sleeved white apron, which had covered her teacher's uniform of dainty silk kimono and gray plaite skirt, and we two were ready for the jinrikisha to take us to the station to meet the six o'clock train for home. The head of the family had reached the house in time for a solitary dinner, but over my bowl of hot soup by the library fire we discussed the day's experiences, and devoured the America mail awaiting our return.

The women of Japan are learning new things and new ways. Pray the we may help them to find the best.

MISSIONARY LETTERS

AFRICA

Miss Alice E. Seibert writes from Umzumbe, January 9, 1908:-

I have worked hard these past months and my only consolation, if it can be called a consolation, is that the others who have been out here longer a working much harder. In time, as I get a better hold on the language, will be working as hard as they, no doubt.

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that they too may be saved.

I am now so used to South African life that a native in all his semi-ರ. ಶಚ wage surroundings no longer excites more than a passing glance, even ್ವಾ ಮ though it is most picturesque. What strikes me most now is the primitiveness of our life. You do not notice it at first for Durban is a fine modern 320. 2. o**t 12**11 city, and you miss the jungle tiger, elephant and crocodile that you expected to see running about in the garden. But it does not take long to discover witte bow primitive it is. Since school closed I have been in several places, and I see more than ever the many differences between the people of Natal. 0.5 -22 4.3 <u>;</u>; च impossible to make a general rule and say it is thus and so; there is the reef eu ame difference between town life and country life that I have seen at home. nd peg Those who think mission work consists only in gathering naked savages under palm trees and reading the Bible to them, have an inadequate conception of the wide-reaching and multitudinous character of the work. aw omis Sometimes it is of far greater value to teach them to read, so that they can 's =1 read the book for themselves and for others—in short, educate them. ver its Mission work has passed the pioneer stage here in South Africa. mas 3 cational institutions go hand in hand with the work of the native pastors, lates "

and the work of both branches is spread out in all directions. The evangelistic work is still the most important, and when we see the great number of
heathen still about us, clothed in their blankets, dipped in red ochre and
mamented with beads, and still living in rude, smoky huts, bound in by
polygamy and superstition, our hearts go out to them in pity and prayer

I sometimes go with our girls on Sunday to a kraal meeting. Usually there will be present a dozen children cothed in tropical sunshine and a scrap of a blanket, several women, an old man, and perhaps—but rarely—a Joung man, because the men work in the cities and in the mines. These men who are away from home are the particular care of our city missionaries, and in this way the gospel is carried from the busy streets of the cities to the widely scattered kraals all over the land. One Sunday I had a fine audience of stalwart young men, including a young chief, and all listened attentively. Another time there were mostly women; I do feel so sorry for them. When these poor women become Christians and have Christian husbands it must be a great transformation for them. I sometimes become very much disheartened when I see how slow they are to accept Christ even after hearing the story many times, and at other times when I see the many difficulties in the way of some of them, I am sorry for them. A missionary needs the prayers of the church people at home, for

there are many discouragements. I think the next generation of natives

will find it much easier to accept Christ. And right here our mission

schools do good work. The boys and girls of our schools, especially those who have Christian parents, will do much toward the uplift of their people. So when the collection plate comes around with a plea for the educational work in this or any other mission, do not seal your purses and your sympathies and say, "education is not evangelization." Of course there are other things the Zulus need besides book knowledge. They need more medical aid and a proper hospital; they need a consumptives' sanitarium.

The natives are so poor and lack so many of the comforts of life. It is the simple life rather exaggerated which they live. Fortunately they do not yet feel the need of the purely artificial wants of modern civilization or they would be poor indeed. Relatively speaking, some of them are not poor—there is plenty of sunshine in Natal the year round, and it is a beautiful fertile land.

MICRONESIA

Extracts from report of Kusaie Girls' School for 1907, by Miss Olin:-

The school work has gone on as in former years, hampered and hindered by lack of suitable quarters. We have had but thirty-three weeks of school this year, as against thirty-six the year before, owing mainly to the fact that we have to plan to have our vacation coincide with the time the steamer is due, so that one of us can be free to go to meet it. This necessitates an absence from the school of from two days to a week—one never can tell beforehand; and if it comes in term time it breaks into the work. On this account we frequently have to extend the vacation another week. It seems necessary for us to meet the steamer, as frequently there are matters of business that have to be attended to, and there is no one to do it for us. Also it is a rest to get away from the school for a few days.

The studies have been the same as for 1906, viz.: Bible, Bible history, German, English (for the Gilbert girls), physiology, geography, singing, arithmetic and writing, and the books of the "Self and Sex" series for girls. During the latter part of the year I have tried to have the older girls do some work in preparing Bible readings or short talks explaining some passage in the Bible. Some have done fairly good work, while others have found it beyond them. But I think it has been a help to them all in teaching them to use their thoughts in an independent way. I expect to keep on in the same way for some time to come.

The number of pupils continues the same, forty-one, and will until some provision is made for taking these girls to their homes and diminishing their number or increasing the accommodations at the school. In June Miss Wilson went on the steamer to the Gilbert Islands, taking two of the Gilbert

girls with her. One of them was married, the other was left with her parents, as for some time she had seemed not strong and in need of a change.

Missionary Letters

The outdoor work has taken a good deal of time. Miss Wilson and the girls and the two boys have planted about five hundred banana plants during the year, besides sugar cane, iaraj, pineapples, etc. Keeping the gardens free from weeds is no small item. For the larger plantations of breadfruit and cocoanut trees we have had to employ men, as the work of cleaning is too hard for the girls even if they had the time; housework and the making and mending of their clothes uses up the time left from school and out doors. Just now five men are at work cleaning the laraj, which grows on swampy land and is, therefore, doubly hard to clean.

The religious life in the school is encouraging. The girls, in their societies of King's Daughters, have given \$10.25, of which they voted to send \$14.50 to the Woman's Board, retaining the rest to buy a tin of kerowere for the Lelu Church as a Christmas present to the Kusaiens. One little girl said she would like to have the money used for those who were in some special distress, but it was finally decided to let the Board use it anywhere that it was most needed. It represents one thousand four hundred and fifty bours of work, which to me makes it seem more valuable. During the latter pert of the year some of the older girls asked to be allowed to hold a special Payer meeting on Sunday afternoons. They called it a help service, and spend nearly the whole hour in prayer, praying for definite things, such as help in overcoming the many little trials that come to them daily. It is a foluntary service, but everyone in the school attends. As we are here alone and have no minister who speaks the language of our pupils we are necesarily debarred from some of the church privileges formerly enjoyed. we have had but one opportunity to celebrate the Lord's Supper during the Year; that was when Dr. Rife was here on a visit last May. But notwithstanding such deprivations the girls seem to develop in steadfastness as they Advance in years. They are not perfect, but in some the improvement is marked.

Our material surroundings have changed but little during the year. By having the Channon kitchen taken to pieces and rebuilt as an addition to Our house I have been provided with a twelve by ten foot room; nothing very large nor very beautiful, but something to keep the rain from me in the night as I am no longer obliged to sleep out of doors. It is a great luxury to have even a little place to myself. But this does not increase the space available for school work; we are just as cramped in that regard as we ever were. Our need is just as great, and the limitations to our work in no way diminished. Our hope and earnest prayer is that another year will not pass without seeing us established in new and comfortable quarters.

CHINA

Miss Laura N. Jones writes from Pao-ting-fu:-

We have two Bible women whom we list as "student Bible women," a they are still in the Bible school in Peking each winter, but go where I sent them in the vacation. They are Mrs. Láng and Mrs. Hsüch. The other Mrs. Wang Pu Chái, continues to visit the women of the south suburb and vicinity. She is not at all strong physically, but faithful gentleness itself Her husband is an unbeliever, and very unkind to her. Notwithstanding this, she is very sweet and patient. Her work sometimes does not seem to receive very great reward, but yearly there are some two or three enter the church, the result of her teaching; and always she stands as the example of all that a wife should be. She has lost all her children, and also one or two that she adopted, for all of which her husband blames her and beats herthe right of all husbands in China. One day I heard that "old Wang" was in a rage, and we all knew what that meant for his wife. I must admit I was far from as submissive as the girl, a bride of a few months, to whom I commented on the subject. She remarked with a sigh that she hoped one thing, and that was that she might have as good a disposition as Mrs. Wang. So however small may be the result of her work, she is an example to the vounger women of the flock.

In November I went to the country, to a centrally located place, and taught a class of women. To it came most of the women that I would have had come to the city here to study.

I have felt for a year or two the desperate need of village schools, but have neither buildings in these villages, nor teachers for the schools. The next best thing was to bring such of the village girls as could come to a school here in Pao-ting-fu. I called it a girls' station class. They had their own teacher and studied only the "doctrine books," but observed the day school rules, had prayers with and ate with the day school. I say "day school," which is really not the right word at all, for while there are day pupils, about twenty, there are thirteen boarders. Primary, day and boarding school would be a more accurate name. Three girls went from the Girls Union Mission School to the Bridgman School in the fall, but we have some expense for them, and we added eight little girls from among our primary school to the Girls' Union Mission School. Their parents were willing to help one third toward their food money, so I let them go this term. hard to tell children they can't come back to school. It seems sometimes that it is harder than if they had never begun.

Now about the country work. It is "tremendous." I got back Friday from a twelve-day trip. The weather was very cold and the people busy

preparing for the New Year, but in spite of that I had daily seven or eight girls in to study, and at night again they came, twenty or thirty women and girls, for three or four hours. After their New Year I go to this same place for a ten days' class; then on to another place, if my strength will permit, for a half month. In fact, from the middle of February I will be out most of the time until about May, if I do not get ill.



THE BEST USE OF MISSIONARY LITERATURE

BY MRS. HEZEKIAH L. PYLE

THE first thing needed to make the best use of literature is to have a general knowledge of the printed matter on the subject of missions. There may be a dozen pamphlets on the very thing you want to know, but if you are without the knowledge of the existence of those leaflets, it is the same to you as though they had never been printed. You may have just what you want in the cupboard, but if you do not know its contents, the food will be of no value to you. Then when you have the literature, what is the best way to make use of it? A common way is just to read what literature comes to you. There may be several items of missionary interest, all referring to different missionaries and to different fields. To read literature in any way is better than to throw it into the waste basket. The pity of it is that so much of our good printed matter goes there.

The best way is to plan your meetings and your programs. When we prepare our programs our thoughts too often do not take form and action until the week of the meeting, and then there is the "hurry call" for material. Where shall we secure it? What shall we do? We endeavor to find something, "just something," because the meeting is to be held this week. No program will prove interesting made up of "just something." The most careful and prayerful preparation is necessary. The choicest literature is none too good.

How may missionary literature be used to the best advantage in the various departments?

I. For the Cradle Roll.

(1) Leaflets on what the Cradle Roll is may be sent to every young mother. (2) Mite boxes may be distributed to every member of the Cradle

Roll. (3) Leaflets pertaining to child life in other countries may be sent to mothers.

II. For the Mission Bands and Junior Endeavor Societies.

(1) Determine topic of study, and then find literature suitable for the meetings. (2) Cut from magazines pictures which illustrate such subjects, and mount them in scrapbooks or on large cardboard, and have them displayed in the meeting. (3) Procure the exercises in which a number of children may take part. (4) Circulate the *Mission Davspring*, and have the articles in it read, recited or impersonated.

III. For the Sunday School.

(1) Interesting missionary letters may be read by the children before the school. (2) Leaflets may be distributed to the teachers every three months—with a request that the story be told to the class. (3) Bulletins made with pictures cut from Life and Light or from Mission Dayspring may be placed in the vestibule of the Sunday-school room to good advantage—Short announcements may be added.

IV. For the Christian Endeavor Societies and Young Women's Bands.

(1) Outline the eight or nine programs, which is the average number for the year, and secure literature in advance, having it in the hands of the leader a long time before the meeting is to be held, with a catalogue of other material which the leader may use to advantage. (2) Biographies of missionaries, their location and travels illustrated with a map, are of the greatest interest to young people. (3) Book reviews help to keep up with the new publications.

V. For the Woman's Auxiliary.

(1) Having determined a course of study for the year, watch the current magazines and daily papers for the latest news on the subject chosen. (2) Let the Prayer Calendar and the topic direct the thought in the devotional exercises. (3) Make Life and Light indispensable to your meetings by using the pictures and the letters of the missionaries, also the stories and travels which are always found in it. Underscore with red ink the most in teresting statements in Life and Light, and pass the numbers on to those who were not present at the meeting. (4) Impersonating the life of a missionary is only another way of giving the biography of the personal and it often proves more effective. (5) Current events as taken from Life and Light and Missionary Herald may awaken a new interest among the indifferent. (6) The annual report of your own Branch affords material for a most interesting meeting. Hold an imaginary Branch meeting, having some one represent the president, the secretaries and the treasurer, each on

1908]

giving a condensed report from memory. (7) The Lenten and Thankoffering literature is always most appropriate. If these leaflets are secured
in advance, and distributed, not only to members of the auxiliary but to
every woman of the church, a new interest may be created, and a larger
offering secured.

The supply to meet these suggestions, as given for the various departments, may be obtained at the Board Rooms or through your own Branch officer. Will you not grasp this splendid opportunity of making use of the literature, and thereby spread the kingdom of God on earth?

OUR DAILY PRAYER IN JUNE

We close the month of May with a prayer for the work of our sister Board on the Pacific Coast, and early June calls our attention to the needs of the Missionary Homes in Oberlin and Auburndale. We remember also the fathers and mothers hastening back to their fields with a goodly share of their hearts' life left in this country. The subject of aggressive work for missions in our Sunday schools is next before us, and in view of the conferences at Silver Bay, Northfield and elsewhere, we ask with confidence for a blessing upon the efforts to promote increased interest in mission study among our Young people.

The West Central Africa Mission then becomes our prayer field for two weeks—that needy mission with its brave little band of twenty-five mission-aries, four of whom are on furlough at present. Mrs. Stover is now on her ay back to her beloved work, accompanied by her only daughter, Helen, ho has been adopted by the W. B. M. I. Mrs. Webster is busy again after her furlough, teaching in the girls' school at Bailundu, and overseeing the schools taught by native helpers. She will sadly miss Miss Campbell, who has gone to assist for a time at Ochileso.

Mrs. Currie is rejoicing at seeing the work at Chisamba take a new start with the full force of workers on the station. Her especial work is in training native evangelists, and her long tour in the far interior will help in this work. Miss Bell is about leaving for furlough, while the Misses Melville are left in charge, and under their fostering care the work among the women and girls goes steadily forward. Mrs. Woodside and Miss Redick will soon turn their faces to their African home, and relieve the isolation of Mr. and Mrs. Neipp. It has been Mrs. Fay's sad lot to see the door of her dear home and work at Bailundu closed for the present because of her husband's death, but her heart is and ever will be in Africa.

Miss Stimpson has been spending the winter in Lisbon, studying Portuguese, but will soon return to her field. Miss Arnott, who has been bravely carrying the work alone during Miss Stimpson's absence, will gladly welcome her return. Mrs. Sanders has charge not only of the women's meetings and the work of the press in addition to home cares, but the medical work adds a burden in itself sufficient for all her time and strength. It is, therefore, with great thankfulness that she is able soon to give this responsibility to the care of the new doctor who is soon to join the mission.

Mrs. Wellman's time is well taken up with the numerous duties attending the up-building of a new station, looking after the sick, teaching, visiting and caring for her family. Owing to her husband's ill health she must soon leave this promising work to the care of Mrs. Ennis, who has only recently joined the mission. Mrs. Ennis, as a new missionary, must necessarily devote some time to the study of the language, while at the same time she is already actively engaged in teaching and work among the women and girls

Mrs. Neipp has been obliged to rest for a time, but now is rejoicing in the immediate prospect of having help to carry on the work.

Mrs. Cammack, as a medical missionary, finds no end to the work she is able to do in treating all sorts of cases, making the blind to see, and the lame to walk, as well as saving the babies who have been stuffed with musl and beans and beer.

We wish to bear in mind the need of prayer for the native helpers who devote their time to teaching and preaching in the out-stations, expecting nothing in return and having every obstacle put in their way by the Portuguese.

The Shansi Mission shared in the visit of the deputation, and gave Dr Barton a cordial welcome. This mission has been reinforced the past year and we find the name of Miss Daisie P. Gehman (W. B. M. I.) for the first time on the calendar. Miss Gehman will be stationed at Tai-ku where she will assist in the re-establishment of the work for women. In this connection it is a matter of pathetic interest to note the recovery of Mis Rowena Bird's diary, which was found for sale at a secondhand shop This little volume tells the story of the last weeks before the massacre in 1900, and brings the tragic details before us down to within twelve days of the end.

With this lifted veil comes surely a greater desire to send help "by wa of the throne" to our missionaries in Shansi, in their self-sacrificing entranc upon the labors of the heroic souls who met the martyr's death with suc expressions of unswerving trust in the Crucified One.

In the beautiful "flower garden," half a mile from Tai-ku, is the hospits

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and girls' school. Mrs. Hemenway has been very ill, but is now better. She visits and teaches the women in the hospital, and also assists in the girls' school. Miss Heebner (W. B. M. I.) has now twenty-four girls with unbound feet in this school, and their influence is felt in all their homes.

Outside the south gate of the city is the new academy. Mrs. Corbin teaches English in this school, and last autumn went two days' journey to the South to Fen-chou-fu. Here is the church; the building will seat two hundred and fifty, and five hundred wish to crowd in.

Over one hundred homes in the city are open for a woman to teach, and many villages are pleading for a teacher.

Mrs. Atwood is not well, but does all she can, and Miss Heebner goes down and conducts a station class several times a year.

Mrs. Davis and Mrs. Williams, though still in this country, are not less powerful in their influence for Shansi women than when on the field.

The work in this mission is largely self-supporting, or maintained by private gifts.

The work at home in our own Board, and among the young people of the W. B. M. I., has its share in the closing days of June, and we lift our hearts in united prayer for the "Daughters of the Covenant," and their tweet pledge for the "daughters of sorrow."



THE SUMMER CONFERENCES

SUMMER is upon us, and with it come the summer conferences at Silver Bay and Northfield. The seventh annual conference of the Young People's Missionary Movement will be held at Silver Bay on Lake George, New York, from July 24th to August 2d, and the summer school of Women's Foreign Missionary Societies will be held at Northfield from July 21st to July 28th.

The privileges offered by these two conferences are inestimable. Our work of the coming year greatly needs their inspiration. At both, the leaders of the mission study work are to be stronger than ever before. They will also be giving help along the same lines at the two gatherings, for the lessons of the United Mission Study course and the series offered by the Young People's Missionary Movement are both to include the study of

Mohammedan lands. Our Board has much work in Turkey and this ought to make the study a most interesting one for us. .

At Silver Bay the conference is attended almost entirely by young people, both men and women. At the gathering at Northfield special provision is made for young women. Miss Calder, our Associate Secretary, has charge of all the good times that the girls have together there, as well as the Round Top meetings, which come every evening at sunset, and are especially for young women.

There is not space here to go into details about the beauty of both North-field and Silver Bay, and the help that comes to one from association for &



RECREATION AT NORTHFIELD

few days with so many people who are engaged in working out the same problems as ours, but those of us who have been to either place know the strength that it has proved to us. One college girl said recently, "The missionary conference and study classes have meant more to me than my entire college course."

These gatherings are within the reach of everyone. If you cannot go yourself, you may be able to help some one else to go. God may be offering you this way of helping on his cause. It takes a little thought and preparation.

but when you know the great expanding influences that it exerts in your life or the life of some one whom you helped to go there you will think no sacrifice too great to have made.

Our Congregational delegations were pitifully small at these conferences last year. We can enlarge them this year if we will give it a little thought. God offers this opportunity to learn how to help him more efficiently, and are we going to refuse to accept the aid he provides?

The secretary of young people's work will be very glad to furnish you all the information available upon application.

L. c. w.

BOOK NOTICES

The Unfinished Task of the Christian Church. By James L. Barton, D.D. Published by Student Volunteer Movement for Foreign Missions. Pp. 205. Price, \$1.00.

Strategic books from Dr. Barton's pen drop rapidly from the press, and yet he is an overworked secretary of the American Board; he is in constant demand as a speaker, and every now and then he visits mission stations at the ends of the earth.

He has chosen a most felicitous title for this latest book, and the ten chapters which compose the volume are an appetizing menu of the feast. The book is the outcome of Dr. Barton's leadership of mission study classes at the Northfield Student Conference in 1905 and 1906.

While primarily intended for mission study classes, and for young people who have not yet chosen their life work, it is also remunerative reading for those who are doing something to carry out our Lord's great command, and for those who claim no interest in missions. With Secretary Taft and Ambassador Bryce, both strongly criticising those Occidentals who criticise missionaries, and who both agree in substance that it is the non-religious and irreligious among the Occidentals who are largely responsible for any hostility developed among the natives against the Christians, it will not be popular in the future to take this critical attitude. It is of interest to us women in our work for the uplifting of our own sex the wide world over that Dr. Barton emphasizes "the exaltation of woman as the first and most important step toward social reform. Christian schools for girls are as important as churches for men. Christian missionary women visit the homes, and flash into confined lives the joyous radiance of the gospel of liberty, equality and enlightenment."

It was an interesting sign of the times that when the Chinese Minister

Wu met Mrs. Humphry Ward at a reception in Boston, after complimenting her on being a "world-wide, wonderful woman," he went on to say, "China has been asleep about four thousand years, but it is awake now, and women are beginning to take their places by the side of men." He also spoke in favor of co-education—an astonishing advance over no education for Chinese girls.

It is quite the fashion now to emphasize the good in the ethnic faiths, but a religion must be judged by the men it makes, and while it may be conceded that there are grains of wheat in a mass of chaff, yet the sad fact is that the people feed on the husks rather than on the grain. As Dr. Barton conclusively shows Hinduism, Mohammedanism, Confucianism and all other false faiths have been "faithfully put to the test, and found to be woefully lacking." A chapter is devoted to the "Successes of the Early Church," and two chapters to the "Successes of the Nineteenth Century," and one chapter to the "Adequacy of Available Resources." All refreshingly—optimistic.

The book is a distinct addition to our increasingly rich supply of mission—ary literature.

G. H. C.

SIDELIGHTS FROM PERIODICALS

MISSIONS AND SOCIAL PROGRESS.—" Value of Mission Industries" and "Opportunities of Missionary Wife and Mother," both in *Missionar* Review, May.

OUTLINE STUDY OF Missions FOR 1909.—"Siam: its Progress and Prospects," and "Results of Missions in Siam and Laos," both in Missions ary Review, May. "Mohammed and Islam," Quarterly Review, April

Africa.—"A View of South African Nations and their Problems," Fortnightly Review, April. "Journey Through Congo State," National Geographical Magazine, March. "Modern Egypt," a review and summary of Cromer's Egypt, Edinburgh Review, April.

JAPAN.—" Why Nikko is Beautiful," by J. H. De Forest, D.D., National Geographical Magazine, April.

CHINA.—"Some Facts About China To-day," Missionary Review, May.

India.—"Madura Temples," National Geographical Magazine, March. Other articles of interest are: "A Journalist's View of the Missionary Question," Missionary Review, May; "Hindu in America," Overland Monthly, April; "Education in South America," Review of Reviews, May.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from March 18, to April 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

WATER.

lias L. E. Johnson and Dr.
nuball,
wine Branch.—Mrs. J. S. Wheelreas., Hangor House, Bangor.
vomen of Cong. Ch., 36; Brownig. Ch., 7; Skowhegan, Aux.,
omaston, Aux., 4,
—Mrs. M. C. P. Baxter,
(adne Branch.—Miss Annie F.
eas., 32 Chadwick St., Portland.
'rim. S. S., 3, King's Sons and
uburn, Mrs. N. E. Salls, 40 cts.,
Ch., M. B., 10; Bethel, Aux.,
llowell, Aux., 52; Harrison,
); Portland, State St. Ch., Aux.,
iton Ch., Cov. Dau., 100; Yarux., 17.32. Less expenses, 10.68, 256 90

Total. 390 10

105 98

NEW HAMPSHIRE.

whire Branch.—Miss Elizabeth ett, Treas.. 69 No. Spring St., Concord, Aux., 35; Derry Central Ch., C. E. Soc., 5: Ex-s Adelia M. Robinson, 3; New-rkers, 60; Salmon Falls, C. E.; West Deering, Dau, of Cov.,

MASSACHUSETTS.

ed Woburn Branch.—Mrs. Mar-Richardson, Treas.. 22 Berkad Woburn Branch.—Mrs. Mar-Richardson, Trean. 22 Berk-eading. Andover, Abbot Acad-0; Lexington, Aux. (25 of wh. L. M. Miss Adeline Osgootl), well, Highland Ch., Aux., 10, Ch., For. Miss'y Dept. Wo-id Soc., 50, Kirk St., Ch., Wo-soc., 50; Medford, Mystic Ch., ; Wakefield, Aux., 45; Win-Second Ch., Do Something Co. Branch.—Miss Ellen H.
od. Treas., South Dennis.
almouth, Aux.,
lisses S. and E. Chapman, in
of Mrs. S. O. Chapman,
h. Branch.—Miss Sarah R. Safeas., Hamilton. A Friend, 5;
Dane St. Ch., Aux., Miss Nanlell's Spanish Claim Money, 20;
er, Trinity Ch., C. E. Soc., 10;
irst Ch., Aux., 30; Lynnfield
Aux., 15,

Mrs. John P. Lo-300 87 5 00 irst Un., Aux., ..., ..., Aux., 15, Co. Branch.—Mrs. John P. Lo-28, 3 Grinnell St., Greenfield. ld, Aux., 20; Northfield, Aux., 80 00 72.06 Hampehire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Easthampton, Emily M. C., 15; Hatfield, Wide Awakes, 20; North Hadley, Aux., 20; Northampton, Ed-wards Ch., Aux., 11.90, Jamaica Plain.—Friends, Middlesex Branch.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. South Framingham, Grace Ch., Mission

South Framingham, Grace Ch., Mission Club.

Norfolkand Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Braintre, Aux., 20; Bridgewater, Aux., (Len. Off., 2.31), 30; Brockton, First Ch., Aux., 30, Porter Ch., Aux., 32; Duxbury, Aux., 3, C. E. Soc., 1; Easton, Pro Christo Soc., 10; Hanover, Aux. (Th. Off., 3, 4; Holbrook, Aux., 11, Willing Workers, 5; Milton, Aux., 30; Plymouth, Aux., 650; Plympton, Prim. and Junior Depts., S. S., 6.78, C. R., 94 cts., Quincy, Hethauy Ch., Aux., 30; Randolph, Aux. (Len. Off., 9.40); 60.70, Miss Abby W. Turner, 100, M. C., 10, C. R., 2; Rockland, Aux., 44; Sharon, Aux., 5; Weymouth, North, Aux., 50; Weymouth, South, Old South Ch., Aux., 30; Weymouth, South, Old South Ch., Aux., 10, Union Ch., Aux., 50 of wh. to const. L. M's Mrs. Mary Clark Reed, Mrs. Clara R. Waterman), 67.25; Whitman, Aux., Len. Off., 20; Wollaston, S. S., 20, Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. West Warelaun, Mrs. Julia R. Morse.

River. West Wareham, Morse, South Hadley.—A Friend, Springfield .- South Cong. Ch.,

South Hadley.—A Friend,
Springfield.—South Cong. Ch.,
Springfield. Branch.—Mrs. Mary H.Mitchell. Treas., 1078 Worthington St., Springfield. Indian Orchard, Willing Helpers, 15; Ludlow Center, Aux., 8.50; Springfield, Faith Ch., Girls' M. C., 7, Hope Ch., Aux. (25 of wh. to const. L. M. Mrs. F. B. Fairbanks), 50; West Springfield, First Ch., Aux., 4.50,
Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Search Light Club, 25, C. E. Soc., 15; Boston, Union Ch., Aux., 50; Brighton, Woman's Assoc., 30.58; Brookline, Leyden Ch., For. Dept., Woman's Union (25 of wh. to conot. L. M. Mrs. E. L. Barker), 77.85; Cambridge, First Ch., Aux., 200.13, ProspectSt Ch., For. Dept., Woman's Guild, 160; Cambridgeport, Miss Clara A. Ford, 40 cts.; Charlestown, First Ch., Aux., 10; Dorchester, Second Ch., Aux., 66.53, Go Forth M. B., 10, Village Ch., Aux., 60, Fanenii. Aux. (prev. contri. const. L. M. Mrs. Myron W. Richardson); Franklin, Mary Warfield Miss. Soc., 25; Newton, Eliot Ch.,

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Eliot Guild, 100; Newton Highlands, Aux., 12.96; Roslindale, For. Aux., Woman's Union, 7.79; Roxbury, Imm.-Walnut Ave. Ch., For. Dept., 38.84, Prim. Dept., 8. S., 5; Somerville, Broadway Ch., Earnest Workers, 5, First Ortho. Ch., For. Dept. 25. Less 74 paid Treas. Woman's Home Miss'y Assoc. to refund amount paid to Suffolk Br. by Dedham Soc. through mistake in Sept., 1907, Westwood.—Mrs. J. B. Clark, Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Ashburnham, First Ch., C. E. Soc., 3; Barre, Aux., 50 cts.; Blackstone, Aux., 5; Gardner, Aux., 118.40, Helping Hand Soc., 3.50; Hardwick, Aux., 2.50; Holden, Aux., 30; North Brookfield, Aux., 2; Rutland, Aux., 5; Southbridge, Aux., 15.20; Westboro, 13.40; West Upton, 50 cts.; Worcester, Park Ch., Extra-Centa-Day Band, 5, 821 08 1 40

2.523 07 Total.

204 00

RHODE ISLAND.

hode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Providence. Parkside Chapel, C. E. Soc., 4, Pilgrim Ch., Aux., 19.38, Plymouth Ch., Aux., 8.50, Prim. S. S., Birthday Off., 4.10, Riverside, C. E. Soc., 1; Woonsocket, Globe Ch., C. E. Soc., 6, Rhode

CONNECTIOUT.

CONNECTIOUT.

Rastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Lebanon, First Cong. Ch., C. E. Soc., 5; Mystic, Prim. S. S., 2; New London, First Ch., Aux., 20, Second Ch., Aux., Mrs. J. N. Harris, 363; Norwich. Park Ch., Aux., 4 Friend, 20, 183.60; South Windham, C. E. Soc., 10, Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 120; Int. on Bacon Fund, 98.25; Bloomfield, C. E. Soc., 8; Bristol, Aux., 20; Burnside, Aux., 5; Collinsville, Aux., 21; Farmington, Aux., 25.96; Hartford, Farmington Ave. Ch., S. S., 16.75, Windsor Ave. Ch., M. B., 3; Manchester, Second Ch., C. E. Soc., 20, Jr. C. E. Soc. 17.50; Mansfield, Prim. S. S., 2; New Britain, South Ch., Aux., 25.52, C. R., 1; Wethersfield, Aux., 2.

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 50; Bethel, Cong. Ch., 27.05; Bridgeport, Park St. Ch., Aux., 10.25; Clinton, Aux., (9ere. contri. const. L. M. Mrs. Lydia Woodworth); Danbury, First Ch., Aux., 192.39; Haddam, Aux., 6; Hadlyne, C. E. Soc., 5; Ivoryton, Aux., 64, C. E. Soc., 5; New Hartford, Aux., 64, C. E. Soc., 5; New Hartford, Aux., 68, 140. New Haven, City Mission, Mothers' Aux., 32, Plymouth Ch., Aux., 147.65; New Milford, Y. L. C., 95; North Woodbury, Aux., 35; Norwalk, Aux., 25; Ridgefield, Aux., 54.25, Starlight M. C., 5; Salisbury, Aux., 14.40; Torrington, 583 60 First Ch., Aux.. 13; Trumbull, Aux. (8) of wh. to const. L. M's Mrs. Banford Starr Beach, Miss Annie Lendeveg, 69; Waterbury, First Ch., Aux., 108, Girls' M. C., 10, Second Ch., Glad Tidings (25 of wh. to const. L. M. Miss Florence Blake), 40; Westbrook, C. E. Soc., 12.50; Whitneyville, Aux. (with prev. contriconst. L. M's Mrs. J. Burton Gilbert, Mrs. James Stallan), 49; Winsted, First Ch., Aux., 19.50, 1,224

Total.

NEW YORK.

Bast Bloomfield.—Mrs. Eliza S. Goodwin, 10

PHILADELPHIA BRANCH.

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Fiavell, Treas... 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 135; Md., Baltimore, Assoc. Ch., Aux., 75; M. J., Asbury Park, S. S., 5; Montelair, Aux. (Len. Off., 61.50), 105.75; Orange Valley, Y. W. M. S., 100; Upper Montelair, Aux., 45, Y. L. M. S., 35; Westfield, The Covenanters, 20; Pa., Milroy, White Mem. Ch., King's Dau., 5; Philadelphia, Snyder Ave. Ch., Aux., 5. Less expenses, 72,

FLORIDA.

Tampa.—Anx., W. H. M. U.—Mrs. Catharine A. Lewis, Treas, Mount Dors. Lake Helen, Aux., 10; Tavares, Aux., 5, MICBONESIA.

Kusais.—Girls' School, King's Dau. Cir., Ponaps.—Girls' School, 19 Total.

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

COMMITTEE.

Massachusetts.—E. B. D., 100; Friends, 3,000; South Framingham, Miss Cynthia A. Kendall, 50; Whitinsville, Mrs. Catharine L. Whitin, 50,

Rhode Island.—A Friend, 250; Providence. A Friend, 25,

Connecticut.—In memory of S. P. C., 25; Hartford, Mrs. Charles B. Smith, 25; Norwich, Friends, 300; Rockville, Mrs. Harriet K. Maxwell, 100,

New York.—Rochester, Miss Grace C. Curtice,

Total.

Donations, Buildings, Specials, 11,709 Total.

TOTAL FROM OCT. 18, 1907 TO APRIL 18, 1908.

Buildings, Specials, Legacies,

8,006 1,600 2,478

5,925

Total, \$56,173

Frestbeat.

Miss LAURA M. RICHARDS,

Saratoga, Cal.

Trensurer.

Miss MARY McCLEES, Adams Street, Oakland, Cal. Foreign Secretary.

MRS. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Bepartment in Tife and Tight, Mrs. J. K. McLEAN.

A TOUR AMONG THE GILBERT ISLANDS

BY MISS LOUISE E. WILSON

(Concluded)

QUITE a little of my time was spent in a boat, going from one place to another. To me this part was not very enjoyable, as I am very much of a coward on the water. I wanted to go from Tarawa to Apaiang, but dreaded being out on the broad ocean in a small sailboat. But at last my desire to see the people overcame my cowardice. The native minister, his son-in-law, and another young man took me across at three o'clock in the morning. It was bright moonlight and the sea was as calm as it could be, and we were only on the way five hours. To me there is something very charming about the simplicity of these people's religion; how they can lift up their hearts to God at all times and in all places. I was intently watching the land, and thinking how soon we would be away from the dangers of the deep, when the minister removed his hat, and said to his son-in-law, "Let us have prayers. We will say verses and sing a hymn, and then you lead us in prayer." The wind had about died out, so he suggested to the young men that they " call the wind with the oars." People came out on the beach to see who we were, and some one of the number decided that I was a half-caste woman. Only a week before, while talking to a group of small boys, just to see what they would say, I asked them who they thought I was, a white person or a native? After looking at me very hard, one small boy said, very decidedly, "You are a Gilbert Islander." At that time I thought it might be because I could talk to him in his own language, but when I got it a second time, I decided that so much boat riding under a hot sun, in the torrid zone, was not helping my complexion any. Everywhere I went I found the people eager to be talked to. They seemed to be hungry for something, but did not know what. After evening prayers in the church building, instead of dispersing to their homes, they would sit still as if waiting for something. Then the teacher would say, "They want you to talk

to them." "All right, but what do they want me to talk about?" "Anything you can tell them; the storm in the Mortlocks, the floods in China, or anything from the outside world." They were most intensely interested, and expressed the deepest sympathy for the suffering ones. This gave me an opportunity of trying to have them count their many blessings; for while most of the island groups in the Pacific have been visited by typhoons, their group had thus far escaped. By asking questions they would keep me talking for hours, and I would get tired of talking long before they would of listening.

I found a number of our old scholars had been led away by the Tempter, and I managed to see most of them. Coming suddenly on one couple, they disappeared as soon as they caught a glimpse of us, but they had only gone to put their clothes on. They seemed very much pleased to see me, and talked of their school days and how strange the place must look since the cyclone; but when I turned the subject to the neglect of their best Friend, they turned their eyes on the ground and were silent. I told them I did not give them up as lost, but had faith to believe they would return some time. A few days after I heard they were in a village near where I was staying, and hoped to see them again. But no, they had come there to attend the heathen games; but meeting a small girl on the way, they both sent their love to me. At first I felt the least bit discouraged that my visit did not affect them enough to make them at least stay away from such places while I was on the island. But I did not despair. They cared enough to send their love to me, and I do think they were sincere in sending it. must have felt I loved them to do that; and if they remember I love them, they will remember in time that greater love. Although many of them wander away, most of them come back sooner or later. As I was pleading with another one, a heathen woman sitting near said, "Why, you seem to remember all your children; don't you forget any of them?" I assured Most of you kno 🛰 her that I neither forgot them or ceased to love them. that the girls (and most of the boys) call us "mother." I rather like it, because it seems to bring us nearer to them; but I must confess that I fe It peculiar in a prayer meeting one night, when an old man, almost old enough to be my grandfather, got up and prayed for "the mother who is with 115 for a time." I think the young teacher felt he was responsible for the •1d man's use of "mother," for although he had prayed for me in this way fore, from henceforth it was for "thy servant who is with us." I was ridi rg in a boat, where all but one man were strangers to me. In the midst of out conversation, one of the oarsmen burst out, "Why, are you Mother Wilson?" It was my turn to be surprised, and said, "Yes, but who are you? Are you

very dear to me.

anyone I know?" He said, "No, but I have heard of you; my brother used to be in the school at Kusaie." I had a letter given me, and was told it was mine, but I puzzled for quite awhile over the "Miss Mataurintin," which meant Miss Mother Wilson. They get some queer twists on our

names sometimes. I was asked by one of my old pupils if I had not felt better during my few weeks' stay in the Gilberts than I had felt before leaving Kusaie. I said, "Yes; but you must remember that I have been perfectly free from care here. You have all done what you could to make my stay a pleasant One, and I have had no responsibility of any kind." At this place I had a two-roomed native cottage to myself, the water was the best to be found and the yard had plenty of trees in it to keep it shady. Being free from school work, I did not feel it a burden but a pleasure to speak at the Sunday, Wednesday and Friday meetings. The people were attentive, and appeared interested. At one of these meetings a backslider got up and told how he had denied his Lord. "Why," he said, "I have been just like a wild beast wandering in the woods. I am no better than one, for I have given no thought to anything but to get something to eat; but now I want to come back to my King, who has loved me while I have not been loving As he sat down the leader started the hymn, "There is a Fountain Filled with Blood." The last word had hardly been sung when another young man lifted up his voice in thanksgiving for "the return of our brother who was lost and is found again." I kept my eyes on the repentant one, so as to have a few words with him before he left; and while waiting for the ones in front to move so I could reach him, I saw him get up to leave and was afraid he would go out by a side opening and my chance would be lost. But no, he did not wait for me to go to him, but he came to me. He was one the native pastor was greatly interested in, and had been pleading with for some time. I heard of a woman who desired very much to become a Christian, but tobacco had such a strong hold on her that she despaired of ever conquering her taste for it. She said she wished something would happen so she would be locked up in prison for awhile, so she would be obliged to go without it. Well, she got her wish and was shut up for a few months and came out with her desire for tobacco gone, and has lived a Christian life since. Just what her offence was I do not know, but I do not think she did anything purposely to lodge her in jail. They are put in for very small offences sometimes. It depends on how the native judge happens to see things. Taking all things together, I think I saw much more to encourage than I did to discourage me. I am truly thankful for these few weeks' time spent amongst a people who have grown

LETTER FROM MISS WILDER

Chikore, Meketter, Rhodesia, South Africa

February 21, 1908.

DEAR FRIENDS: I learned a few weeks ago that your Board of the Pacific is going to pay three hundred dollars toward my support. I wan to thank you very much for taking me in the place of Mrs. Hatch, who is no longer a member of this mission.

Now, you may care to hear about the particular duties I am engaged in at present. Of course I learned the Zulu language at the same time I dict English, when I was a little girl in Natal, so I am thankful to say I am no going through the ordeal of learning a new language. I have classes three hours and a half a day, and two of these hours are spent in sewing. There are generally between twenty-five and thirty girls in the sewing class-Several of the girls do plain sewing very well, but all have great difficult in making anything straight. In fact, I do not believe they can tell whether a thing is straight or not. One of the older girls assists me with the smallest children. She is also learning how to cut out garments. She i = now making a pair of trousers for a small boy, and she is quick to see what needs to be done. It seems funny to me to be teaching anyone how t make men's clothes, when I have never had any training myself excepwhat mother has taught me since I came. To be sure I had a course is: sewing in America, but I never met men's clothes in it. One of the littl € fellows who sweeps the schoolhouse after we have finished sewing saw m with a pocket in my hand one day, and said he would like to have a pai r of trousers made around it. My other classes are two reading, spelling and translating ones, and three in simple arithmetic. The highest one, composed of two girls, is struggling with the subtraction of pounds, shillings and pence. There is no boarding school for girls in the mission yet, so we have about ten girls here all the time. They get water, work in the house, and do various other things; and we supply them with clothes. Most of them are girls who have run away from home to escape going to the men who own them; but two or three were brought by young men to whom they are engaged. The girls up here are usually not so ambitious as the boys are, so it is much harder to teach them anything. Most of the girls on the premises have been or are having malarial fever, so I am trying to learn from father what to do for them. They are frightfully careless, and will lie down on the damp or wet ground all day, then wonder why they feel stiff and ache all over.

Thanking you again, I am, very sincerely,

CLIO STRONG WILDER.



Frestdent.

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AN INDUSTRIAL REMEDY IN OORFA, TURKEY

BY MISS ANNA WHEATON

"Truth forever on the scaffold. Wrong forever on the throne.
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

These words of Lowell's may be truly spoken of the situation to-day in Oorfa, Turkey. In 1895 the city was robed in mourning and desolation. The ruthless slaughter of the Armenians had ravaged homes and hearts, and left helpless women and children aimless fugitives. Sad-eyed, hopeless, barefooted, cold, hungry, with nothing in the world except the clothes they wore, they flocked to the mission stations. It was a crisis in the history of humanity as well as that of missions. The workers on the field called out for help, and the great heart of a stirred world responded. Money was telegraphed from Great Britain, Ireland and the United States.

If it required pluck and heroism to boldly succor these poor creatures, at the mission, it now required unusual diplomacy to distribute funds with accuracy and system. Few women possess the latter qualification. But war, pestilence and famine call forth exceptional women, as well as exceptional men. Miss Shattuck, upon whose shoulders rested this mighty responsibility in Oorfa, arose grandly to the occasion.

She distributed bread, comfortables, clothes and six or seven cents a week in money, in a systematic fashion, taking the names and number of the families and carefully giving out tickets. But these days, weighted full of blessed deeds of charity for those at the mission, at last came to an end, and the need

of these fugitives becoming in some way independent of charity, presented itself. An army of widows and orphans, bereft of any male support, and helpless in their own incompetence and national social restrictions, still clung upon the mission charity.

With the energy and promptness of true generalship, Miss Shattuck met and answered this problem also. In her fertile brain she saw these Armenian women self-supporting and independent like their American sisters, and with the skill of a daring pioneer, ushered into Oorfa the crusade of women's labor that now has changed that city, bereft of the Christian male population, into a busy city of women's industries.

The story of it all reads like a fairy tale. The start was made at the mission house. In a small room off the girls' dormitory, women and girls between fourteen and forty began making embroidery. In another room others made handkerchiefs and fine lace edge. Miss Shattuck personally superintended all. She planned the work and taught a few, who in turn taught others, and every piece when finished was thoroughly examined by her and ordered revised if not well done. Each new style was systematically numbered, in order to know what was called for when orders came in The sales were made to a lady in Constantinople, who sold the goods it Germany and England.

She writes home in 1898: "I cannot go outside our yard but that I have petitions put in my hand for work, on the street, in church, yea, even in our yard, they approach to kiss my hand and plead their need."

In 1898 five hundred women and girls were employed in silk embroidery two hundred in fine linen work, and a less number in various colored stocking work. Last year about one thousand dozen handkerchiefs were sent of every month to Great Britain, and Miss Shattuck had eighteen hundred and twenty-four women employed in her handkerchief and embroidery works. Fifteen hundred of these were employed in Oorfa and the others in the surrounding villages of Garmooch, Birijik, Severek and Adayaman, where she has established branch industries. She had appealed to friends it Ireland for three camels to carry goods where they want them to go, and has received one camel which they have named "Belfast."

Do you get the picture of these unwonted scenes of industry in far of Turkey? Are they American? No, they are more than American, the are Christian. Every worker is obliged to learn to read and to continu reading and memorizing the Bible.

Miss Shattuck writes of them: "The training tells on the health an favors the eyes more than it harms them, as the hands must be clean, an the time spent in places most free from dust, smoke and glare. The runnin

om house to house has been exchanged for mental application not less not than that afforded by the study of arithmetic and algebra. And the sarts of many have found true 'bread' and the 'well of water springing up ithin,' through the general influences combined, among which are the achings of our handkerchief department."

But these women's industries had scarcely become a fact in history before other need presented itself. After the massacre a great number of phans had filled the city. As these children grew up, the boys as well as e girls required provision made for them. So Miss Shattuck began uggling to give them the best training in cabinet and iron work, shoewing and weaving. Now four shops for boys have sprung up where loring, shoemaking, carpentry, cabinetmaking and iron work are done. Bey are supervised by young men from Ireland, and the work done in the miss of much better than native work that it finds a ready market.

Besides all this industrial work, Miss Shattuck has a school for girls and for boys. She has graduated fifty-three girls since 1894, many of whom re gone to Marash or Euphrates colleges to be trained as teachers of their n people.

n 1903 a blind school was started in the following manner: Mary ratounian is an orphan who has struggled hard to educate herself for thing. She had only the partial use of one eye, and after graduating ame quite blind. Miss Shattuck solicited money to send her to the mal school for the blind in London. When she returned to Turkey she pted her knowledge of the Braille system to Armenian, and prepared eral books for beginners, besides the Gospel of Luke. Later by an ration she has received the partial sight of one eye.

t is this young woman who has started a school for the blind, having last r twelve pupils. This little school appeals to the people, as the country ifflicted with so large a number of the blind, and they give to it many e hard-earned gifts.

But recently Miss Shattuck has made still another social venture. She introduced modern farming in the Arab villages surrounding Oorfa. E furnishes seed, machinery and a director, while the Arabs work the ms and divide the crops with her. Camels, horses, plows, cultivators d harvesters were the gifts of friends in the United States and Great itain.

Poets write in metaphors about the "Mills of God," but we, who read ese living records from Oorfa, may justly feel acquainted with the idustries of God, and see in them a remedy sent direct from heaven, for reary and broken hearts in this city of Turkey.

[June

LETTER FROM FRANCIS F. TUCKER. M.D.

Pang-Chuang, Te Chou, Shantung, China, December, 1907.

DEAR FRIEND: So many letters, long unanswered, call for something about our work and ourselves, so I'll write a little of our doings of late, despite more interesting topics being to the fore. It is quite impossible for us to write the personal letters which often flash across the Pacific as wireless thoughts and prayers.

Mrs. Tucker and William left Lin Ching (our nearest mission station to the south) May 1, 1906, for a few months with our mutual friends, the Hemingways, who are missionaries at Tai-ku, Shansi Province. Here she was able to study and recuperate. Medical work, building and the absence of other missionaries called me to Pang-Chuang from Lin Ching a little later. In the following September the sad home-going of Mr. Chia, our much-loved Chinese pastor, and the return of other missionaries made it possible for me to start for distant Shansi. Two Mongolian ponies carried Mr. Chiang (our fine senior hospital assistant) and myself, as well as our limited baggage. After a few days' travel on the plain, we came to the hills and mountains marking the border of Shansi. This province, by the way, is the cradle of the most numerous people in the world, and is also, alas, the most opium-besotted province in the empire. If China persists in opium reform it will mean millions of lives and homes saved in this province alone.

Mrs. Tucker and William had gone to Tai-ku by an easier but circuitous Mr. Chiang and I tried the direct route, though at least a part of i had never before been covered by a foreigner. Many a "Delectable Moun tain" did we climb. Often the steep stone trail was a zig-zag stairway, i places the solid rock worn over a foot deep by the tramping of unshod beas1 of burden for many centuries. Twice on the way we saw foreigners, ba otherwise our half month in the saddle was among the ever-present China men who terrace and till the steepest mountains to their crests. temples and shrines were everywhere, even carved out of the solid granit The dialect in the mountain fastnesses was often quite unintelligible, ar some of the people so provincial that even Mr. Chiang was asked wh foreign country he came from! We rode for days without meeting as representative of the Cross, in a region where no Christian work has ever been done. We gave out many little leaflets, but not one in one hundr⁴ could read, and those who could understood almost nothing. Six mounts divides were crossed, and one bright autumn day we rode into the "Flow Garden" of the Shansi Mission at Tai-ku, and our family was reunited.

Two weeks of rest and seeing the fine mission work, built on foundations laid by martyred missionaries, were followed by a trip to Fen-chou-fu (another American Board station), including a hunt in the mountains where wild boar, deer, foxes and the like are found. Dr. Emma (as Mrs. Tucker is familiarly called), William and I then started on our return trip, including an eventful few days among the fine missionary workers in the capital city of the province, T'ai Yuen Fu. Here were seen several sacred spots and monuments, all too numerous in Shansi, where scores of natives and foreigners had been killed for their faith by official order but six years before. Now no threatening word was spoken.

Our procession was a unique one for much of the journey—the two adult foreigners on horseback, our teacher of Chinese and Mr. Chiang on mules, which also carried baggage, William and his Chinese nurse in a sort of canopied sedan chair suspended from poles and carried by two mules, and William's home-made cart, with other baggage on a diminutive donkey. Winding in and out of the deep loess canyons, we frequently met long "strings" of well-laden camels. Many were our haps and mishaps, as our inability to find an inn on arriving at the end of the new railway one midnight, but a few camels and opium smokers finally moved, and a few hours' rest prepared us for the fine ride on the flat-car of a construction train of this newly built road into Shansi. Tunnel after tunnel shut off the fine views, revealing the more on coming into the frosty daylight again. Before reaching the end of the line we stopped over Sunday, and had the first snow of the season. As complete railroad shops as one would wish to see were found at the terminus of this fine piece of railroading, constructed under the direction of French engineers, the Chinese proving themselves most apt pupils. We missed connections, and so had a night in an inn with no bedding, as our Paggage had gone ahead. A Chinese "hotel" furnishes nothing but a room with ancient cobwebs, etc., to the nth degree, and a four-legged table with hree legs, with the possible or probable addition of superfluous inhabitants. The four-day ride in cart and saddle from the railway to Pang-Chuang was old, but we were prepared for it and none suffered harm.

The winter and spring were busy for us all because of the grand opporunities of the hospital. To quote a paragraph or two of our last hospital report may be in place:—

"The Church is not a building, but a structure of human beings, disciples of Christ; so a hospital is not a building, nor yet the twelve bungalow-like shacks constituting our Williams Hospital plant, but its output and the in-come into the kingdom of God. The 519 different in-patients of 1906 had at least some opportunity to receive what they did not come for as well as what they did, and not a few sing,

'The Lord is my strength and song; And he is become my salvation.'

- "The quality of those entering the Church from the hospital impresses one this year rather than the quantity, a well-to-do Tê Chou shopkeeper being among the number. The station 'guest hall' has been in demand more than usual, twice being occupied by military officials and twice by a literary graduate—all patients. Our recently added ophthalmic equipment has been an appreciated boon.
- "The light is burning, but how many are yet blind is indicated by the fact that not one patient in one hundred, roughly speaking, is a churcl member. The ninety and nine come from the myriads of the unevangelized The dispensary visits for the year numbered 5,279.
- "Those who need help we try to find work for while resident in the hospital, if they are able, paying in millet for food and cornstalks for fuel, costing about five cents a day for each person. So the procession moves on, and blessed be those who make possible these and similar opportunities for stopping for a little time at an information bureau on their way to heaven.
- "The broken doors, falling chimneys, decrepit roofs, floors which are traps, and k'angs (mud beds), which are unsanitary to say the least, and many other ailments of the buildings speak for themselves. . . . To put in a sentence our needs, would be but to endorse the request of the North China Mission of a year ago that at least \$5,000 be granted for the men's hospital, and a like sum for the women's hospital, the present plant to be utilized as far as possible. Friends of another denomination far to the west are spending nearly \$20,000 on a medical plant, practically before a patient is in sight, while perhaps a liberal estimate of the value of our buildings and equipment at present is \$2,500.
- "If the number of in-patients be taken as a criterion, the Williams Hospital is one of the largest in China, the last statistics of medical missions showing but six hospitals with a larger in-patient clientele, though there may be others not reporting.
- "In one of the busiest months there were discharged 141 patients, who returned to their homes in 123 villages located in 19 counties. Such is our parish. In this first quarter century of our work the number of dispensary treatments totals 310,825, while 12,979 men, women and children were given opportunities of eternal value in the hospital. Dr. Porter, formerly of this station, has recently written, 'One half of our native churches had their origin in patients in hospital attendance.'
 - "The average annual cost of a 'bed,' or space on a brick k'ang, is \$12-

1908]

\$1 a month. This includes average dressings, medicines, etc., though for the sake of humanity this cost should be raised to \$18. Better service would give better results. The average annual cost per bed in 13 of the large English hospitals is \$413, and likely about the same in the United States. Though as a rule we do not supply food, the discrepancy is too enormous. The Chinese are worthy of some of the comforts, as well as a few of the necessities of the sick room, especially as their proportion of co-operation increases. Every in-patient who is able to do so now pays a 'string' of 'cash' (35 cents) on entering the hospital, and since the establishment of the rule a few months ago no one has felt it unwise. . . . This means that an in-patient now pays about one fourth of the cost of his maintenance."

After wandering some ten days two little orphan boys came to the hospital last summer. The older was quite blind, and the nine-year-old brother led him all the way. It was clear that nothing could be done for the sightless one, as far as seeing with his eyes was concerned, but his "heart eyes," as the Chinese say, were very bright, and we kept them both for some time. They learned the gospel story very readily, and often taught other patients. Later, we arranged for the twelve-year-old blind boy to go to the school for the Chinese blind in Peking, where he is doing very well. The lonely little brother has been a problem. Both he and his smiles are much loved by all, and he seems a most earnest little Christian. For the present we will send him to school at Lin Ching, hoping that some day he will become a force in the church.

A man of means, with tuberculosis of the bones of the hand, has been here several months, and has learned so thoroughly what Christianity means to himself that he is applying for church membership, and will likely be admitted. These are types, and a half-hundred cases of equal or greater interest could be touched upon, if we wished to run over in our minds the patients who are here to-day as we write this letter. As of old, there are a few who merely desire the loaves and fishes, and perhaps this is true in some lands considering themselves more "civilized."

Our study of the language, which must continue till we are far better masters of it than we are now, has been much interrupted. In the summer cholera has raged quite severely in this region, as well as elsewhere in this land of unknown cleanliness. Margaret Emmeline Tucker came on the 5th of August to stay at our house—a present from the Lord. The care of our two little ones, though of course they are ideal children, despite ignorant Chinese servants, or perhaps because of them, calls for care which naturally

excludes much medical work from Dr. Emma's program. In March last ulcer on my left eye caused me some trouble, and now for over a half y I have gone with it bandaged or darkened. Just now we are rejoicing it is nearly well again. A branch dispensary, visited twice a month, been established at a great government arsenal now being built at Te Ch

The past summer all our missionary force spent at Pang-Chuang. A. H. Smith, fresh from his chairmanship of the Shanghai Centenary I sionary Conference, returned here for a part of the summer and fall, as also Mrs. Smith, much to our profit. The Ellises and Dr. Susan Tallm of near-by Lin Ching, were also here for a summer of busy study. 'regular members of our little missionary force, Rev. and Mrs. Stan Jr., and their two children (just the age of ours), Miss Grace Wyckoff Miss Lyons have been here quite continuously, and characteristically be For several reasons it did not seem possible for us to leave during the het term of the summer. In view of all that waits to be done we can do very little that it seems as though we must do our mite. Surrounded how just five years, by all the great blessings—God, home, past, present future friends, opportunity—our human limitations and frailties seem markedly to interfere with God's working! A friend has just written "You are doing things that count, and all that we've done or tried to seems so little "—without realizing that she, like so many legions of oth is succeeding where we so often fail. Would that we had the faith we or to have, and that your prayers will help us to have—then will come strer and victory despite our sadly depleted missionary force.

The winter's work is begun, the hospital is full, the several preach teachers and Bible women in schools, hospital and country out-stations in earnest. China's attitude of investigation of all that will uplift, has filte through to even this inland region. There can but be returns. Our chumembership is now over eight hundred in a population of 1,800,000.

harvest now may be scattering, but not so always.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER RECEIPTS FROM MARCH 10 TO APRIL 10, 1908

COLORADO						\$377 15	MISCELLANEOUS
ILLINOIS .						 4,743 14	_
INDIANA .						15 43	Receipts for the month \$12,1
IOWA .						274 58	Previously acknowledged 19.7
KANHAS .						185 76	
MICHIGAN						552 06	Total since October, 1907 \$31,9
MINNESOTA			•			2,326 11	· ·
Missouri						1,481 60	FOR BUILDING FUND.
NEBRASKA						170 65	Receipts for the month \$4
NORTH DAK	ATC					95 00	Previously acknowledged 4,9
Оню .						856 93	
SOUTH DAKE	ATC		•			77 50	Total since October, 1907 \$5,1
Wisconsin						681 85	
Idaho .						11 00	ADDITIONAL DONATIONS FOR SPECIAL OBJ
LOUISIANA						39 58	Receipts for the month
NEW MEXICO	٠.					3 00	Previously acknowledged
NEW YORK						33 00	
TURKEY .	•	•	•	•	•	10 00	Total since October, 1907 \$
							MISS FLORA STARR, Ass't Tres







Vol. XXXVIII

JULY, 1908

The W. B. M. rejoices in the adoption of three young women: Miss Maria G. Mac-Gown, of North Yarmouth, Me., daughter RECRUITS FOR of a Congregational minister SERVICE. and a graduate of Mt. Holyoke in 1904, who expects to go to North China; Miss Gertrude E. Chandler, daughter of Rev. J. H. Chandler, missionary of the American Board in Madura, India, who goes to join her parents and to assist in primary education in that field; and Miss Caroline Silliman, of New Britain, Conn., who is a normal graduate and teacher, and who is designated for Eastern Turkey.

Miss Mary E. Andrews, of Tung-chou,



North China, arrived at her



No. 7

MISS GERTRUDE E. CHANDLER

Cleveland May 23d. Miss Caroline E. Frost, of the Umzumbe School in the Zulu Branch of the South African Mission writes of her safe arrival in Durban on MISSIONARY PERSONALS. April 5th, and of her joyful welcome by the missionaries there. news tells of her reaching Umzumbe, where she finds many improvements and some imperative needs.

Twenty-seven young men and women of the twenty-nine now under appointment of FOURTH CONFERENCE FOR the American Young Missionaries. Board gathered in Boston June 4th to June 10th in conference

with the secretaries. They received much practical advice from physicians and pastors, and the close personal touch with each other and with those in charge of their work will be invaluable when they reach the field. They go out alert, consecrated, joyful, and we give thanks for them that they may share the best work in the world, and for the missionaries to whom they go who will rejoice in so much added strength.

Remember the dates, July 21-28, when the Interdenominational Summer School for Women's Foreign Missionary Societies will be held at East Northfield. Have you been before? Then you will go Northfield SUMMER SCHOOL. again if you can, and tell others about it. The coming session offers a rich program with rare opportunity. The hour for Bible study, Mrs. Montgomery's lectures upon the new text-book, hours devoted to the discussion of methods under experienced leaders, addresses by missionaries and other prominent workers, with the warm Christian fellowship of it all, will afford not only much food for thought, but abundant aid in the work of local societies and study classes for next year. Plan to be there if possible. Information will be furnished at the Woman's Board Rooms, 704 Congregational House, Boston. Valuable data in regard to the United Study of Missions will be found in Mrs. Cook's article, "Looking Backward and Forward," in the current number.

South Framingham, the home of our president, Mrs. C. H. Daniels, and Grace Church, of which Dr. Daniels is pastor, offered unusual attractions for the meeting, May 27th—a day which might have dropped out of midsummer but for the beautiful freshness of spring foliage and blossoms. The attendance was not as large as had been hoped, but all came in the spirit of the day and place to listen to the representative group of missionaries who were brought together to mark this half-way point of our year's work.

Miss Mary I. Ward, from the Marsovan Girls' School, Miss Emily MacCallum, principal of the Collegiate Institute, Smyrna, Miss Mary Lyon Page, representing the normal and preparatory school, Madrid, Miss Lucy Ella Case, withheld from her loved Plum Blossom School, Osaka, and Miss Kawashima, her little Japanese friend and former pupil, Miss Ida C. Foss, with her record of heroic service on lonely Ponape, brought messages from the girl students in their different fields, while Mrs. Hilton Pedley, remembered by many friends as Miss Martha J. Clark, of Kumamoto, spoke of the self-denying efforts put forth by the Christian women of Maebashi, Japan. Miss Kyle, the field secretary, turned over the leaves of the Home Note Book, reviewing the happenings of the past six months in the work

armong young people, the efforts of the Committee on Buildings, and the joy in the fact of new recruits for some of the needy places.

Miss Calder, associate secretary, in a vivid talk of the "Vital Spirit of Missions," gave instances of the missionary spirit as evinced in the gifts of the girls and women in the mission fields, who pass on to others the example of self-sacrifice caught from their missionary teachers. Miss Day, the treasurer, brought a clear and convincing statement as to the condition of "the pulse of the work," the treasury, urging to a sustained effort during the remaining months of the fiscal year that the advance in contributions so greatly needed may be made. Miss Day referred appreciatively to the faithful and efficient service of Miss Julia Twining, for thirty-four years Treasurer of the New Haven Branch, who now reluctantly lays down the duties of her office and is succeeded by Miss Edith Woolsey, of New Haven.

The devotional service at noon, led by Mrs. Emily L. McLaughlin, was an inspiration and an uplift, directing the thoughts of all to "the everlasting miracle" in the transforming of human lives through the message of the gospel. The Memorial for Children, explained elsewhere, was presented by Mrs. Chauncey S. Hawkins, of Jamaica Plain, with an appealing force which must result in gifts for the new kindergarten building at Cesarea from many mothers whose little ones have been taken early to the care of the Good Shepherd.

A pleasing feature of the afternoon session was "the children's hour," delightfully introduced by a churchly anthem sung by the Glee Club of the Pro Christo Guild of Grace Church, and closed by a Carol of Victory rendered by the Glee Club and Mission Club. Miss Lucia C. Witherby, secretary for young people's work, held the close attention of the boys and girls as she brought to them "The Challenge God Gives," and Mrs. Lorin S. Gates led them to a better acquaintance with children and girls in India, as she spoke to them of her work in Sholapur. Mrs. Daniels presided throughout the day, and the hospitable kindness of the Grace Church friends made all feel heartily welcome.

During the month ending May 18th the sum of \$19,071.74 was received by our Treasurer for the pledged work. Of the necessary \$120,000, we "The Pulse of have received in the seven months now past \$63,100.16 in THE WORK." contributions for the regular work. There remains, therefore, the sum of \$56,900 to be secured during the remaining five months. Keeping in mind the fact that in many societies there is at hand a long interval when few meetings are held, we must realize that there can be no "summer vacation" in our giving if we are to redeem our pledges to our Board, our missionaries and our Master.

The closing Friday meeting for the season was held in Pilgrim Hall, May 29th, bringing to a climax a series of unusual interest, where many and loyal friends from the Branches have been welcomed through the year, MEETING. and where the missionaries from many fields have clasped hands with the workers at home. It was a happy circumstance that this last meeting before the summer recess should give an opportunity to hear from five missionaries representing four different countries. Miss Emily MacCallum, of Smyrna, whose furlough year will close before the meetings are resumed, gave a very interesting account of the work done in the Smyrna field by the Greek Evangelical Union. Several touching instances were given of the way in which the girls in the Collegiate Institute, of which Miss MacCallum is principal, have contributed their little savings to promote the work of this organization, "saving their money one fifth or one tenth of a cent at a time, but anxious to deny themselves." Miss Mary Bryant Daniels, soon to return to her post at Osaka, spoke of the work of the Japanese Red Cross Society in 1904, when she was able to assist in caring for the wounded men as they returned from the front, doing some difficult duties in Christ's name, and coming thus into close touch with about one hundred and twenty-five influential Japanese ladies in Osaka. Mrs. John T. Gulick, now of Honolulu, spoke of the bewildering openings for Christian work in that beautiful perplexing, foreign American city, and of the possibilities latent in the little people of the mission Sunday school, children of the low-caste Japanese fisher folk. Mrs. Hilton Pedley, of Maebashi, told of the ungrudging hospitality required of the missionaries, saying that in the past seven years she had "personally conducted" nearly two thousand Japanese guests, many of them young people, through her home, thus giving them a glimpse of what a Christian home means. Rev. and Mrs. George Hinman, of Foochow, were also present, and Mr. Himman told of a wonderful advance step taken in Western China, on the border of Tibet, where several denominations have united on a common basis of church membership, thus advancing the establishment of the Christian church of China. These stories of philanthropy and Christian work abroad as told at home were most cheering.

This little book of ten missionary lessons for children, by S. Alice Raulett, will be of interest to mission circle leaders, and can be put into the hands "Springs in the of boys and girls upward of ten years. Five lessons on Desert." Mohammedan and three on Buddhist lands give glimpses of the life of the people and their need of the "water of life" and of the springs of "living water" opened through the preaching of the Word at well as through schools and hospitals. A review and Christmas lesson

follow. The sketches of each country are not too long, and give the necessary setting for the real lesson, and the brief but telling incidents of empty, barren lives changed and power filled will be long remembered by the children. There are no definite suggestions for further study and no bibliography, and only by scanning the lessons can one know which societies are working in any field. Early preparation of lessons will prevent such omissions from becoming real difficulties to the leader. Price, 20 cents.

THE INDUSTRIAL AND PHILANTHROPIC WORK OF THE AMERICAN MARATHI MISSION

BY MRS. EDWARD S. HUME

REFERENCE was made in the previous article to the simple beginnings of industrial work with boys in the printing press in Bombay. When that press was closed, and the mission was admonished to keep to evangelistic and primary educational work, there was for a time a lull in mechanial and industrial plans and efforts. In 1874, however, Mr. Winsor, a skilled machinist and himself an ingenious workman, added to his duties as an ordained missionary the responsibility of opening certain forms of industrial work for the boys of his school in Satara. Being removed to Sirur, he there developed his plans; experimenting thoroughly with the aloe plant, he secured land and started large fields for its cultivation, where he was so successful in the development and preparation of its fiber that he won high praise from government officials and experts. Ropes, mats and other excellent articles of marketable value were soon produced, and these with the first-class specimens of furniture, trunks, boxes, etc., made in the blacksmiths' and carpenters' workshops soon gained public attention. thropic and wealthy Parsi gentleman generously made Mr. Winsor a gift of money sufficient to enable him to erect a suitable industrial building. This has provided the "Sir D. M. Petit Industrial School" to Sirur.

Dr. S. B. Fairbank in Vadala then, and Dr. W. O. Ballantine in Rahuri later on, began to train boys in various forms of gardening, the planting of fields, etc. In Rahuri the cultivation of vegetables, fruit and cotton fields has for years been efficiently carried on. All these forms of work were in those days self-imposed labors of the missionary, who felt the importance of such manual labor for the young people of India. And though it had not become organized, equipped nor publicly recognized work, it was none the less genuine in purpose and result.

So it has been in Sholapur with Mr. and Mrs. Gates. Without further

equipment they made use of the available ground near their house, and boys of the early famine were soon trained to work in a vegetable gar No one anywhere in the country raised better tomatoes, etc., than did t There are also rug-weaving and carpentry and smithing establishment Sholapur. Mention should be made of the work done by Mr. Bruc Satara on his printing press. A number of lads were trained in the se of type, the use of the press in printing, and in its accompanying neces forms of work.

The agricultural work of Mr. and Mrs. Modak in Ahmednagar, and varied industries conducted for his famine orphans and women in Shol



CHICKEN RAISING, VADALA, INDIA

by Dr. Keskar, are all highly to be commended. In many station schoolgirls render much help by their sewing. In connection with school in Bombay, the girls were helped from the beginning to the the of earning what they could, especially that which they wished to gi church work or to their missionary societies. In this way their sewing often turned to account.

Later, as the school increased, and we could not supply sufficient lows nor mattresses, the boys and the girls willingly took up the cleanic cocoanut fiber in order to have something, no matter how thin, to sp

1908] Industrial and Philanthropic Work of Marathi Mission

under them, on which to sleep and to lay their heads. This cleaning process is no easy one. Take a cocoanut in its green husk and make the trial. We could buy the fiber in the bazaar after the green outside and the cocoanut had been removed. But it is matted, and having been on the ground to dry, is full of gravel and dirt. These bunches of fiber the children take and pound with stones on a rock or on the hard ground. This thins them out and softens them. They then rub the fiber with their hands and pick it apart until you can see through each little cluster.

It was innovation in the Bombay school to have boys and girls from its very opening allowed to study together. This being done every boy as well



MISS HARDING TEACHING SHOLAPUR ORPHANS HOW TO SEW

as every girl in those early years was taught how to sew. After a time there was an announcement made, that under the direction of an English lady, His Highness, the Maharajah of Kolhapur, would permit an exhibition in one of his palaces of the various forms of needlework, etc., made by Indian girls and women. Competition was invited. Prizes were offered. The girls' school in Bombay in its exhibit brought away the first, second and third prizes for the best plain and fancy needlework of different kinds. In those days we held annual sales of our girls' work and so materially helped on the funds for the school or its buildings. Then orders came in for our finest work. One year an exquisite infant's "layette" was made to order.

293

In 1897, during the first of our two great famines, the Bombay school welcomed within her walls about two hundred children. As these developed Mr. Hume felt that positive industries, wisely superintended by skilled workmen, must be opened to our increased numbers. Through the kindness of a benevolent Parsi friend, The Honorable Mr. N. S. Wadia, C.I.E., a large bungalow and its premises were, in 1899, put at Mr. Hume's disposal for the use of the boys. This provided the necessary room for carpentry. Then came the second famine with many more children. Providentially, one of our Christians met a Hungarian, a skilled Christian cabinet-maker, who had come to Bombay in search of work. Mr. Hume promptly interviewed and engaged him as the instructor of woodwork at the Parel Boys' It was not many months before all kinds of neatest joints and corners, and later on boxes, shelves and plain tables were being made. Bowker Hall, the Mission House and European friends were supplied with needed articles of simple, good furniture. Two fine wardrobes were so well made that the master insisted upon attempting the finest kind of furniture, and two more were made of such excellent workmanship that a friend bought one of them at double the price that one in the bazaar would have cost, because of the perfection of the wood and of the details of the work. The boys made the brass-tipped, metrically marked scale measurement sticks for the Chamber of Commerce in Bombay. These were highly approved by the officials.

All boys cannot become carpenters. In 1901, with three hundred and more famine boys in that Parel School alone, Mr. Hume was facing the same problem that his brother, Dr. Hume, was considering in Ahmednagar in behalf of their numbers. Their problem was solved by Dr. Hume's financing the support of an industrial technical missionary, and in the securing of our Mr. D. C. Churchill, whose inventive success has been so great.

In Bombay the government of India, always the sympathetic friend of every worthy enterprise, came to our relief; and on application agreed, without charge for fees, to receive into its "Reay Art Workshops" sixty of our famine boys. These lads were taught by skilled workmen to break and to cut stone; to make tiles, plain and decorative; to work in iron, cast and wrought; to carve in woods; and to work in the finer metals, first in copper, then to plate these with silver and gold before working directly on these more valuable wares.

All the cleverer ones were given two hours a day in drawing. Those who could do so were soon allowed to make their own designs, of which they prepared the stencils. They were then taught the process of the application of the pattern to burlap and other materials for draperies, etc. Many developed skill in pottery, fine jewelry and in other crafts. Before the

1908] Industrial and Philanthropic Work of Marathi Mission

end of the year we had one hundred and twenty boys learning the various crafts taught in those workshops in addition to the regular carpentry classes continued at the school.

The girls advanced by strides in their needlework. For the plain sewing we had never received at the government examinations less than a one hundred per cent mark as our record, but now more was demanded. The support for the famine children must be supplied. With this in view, the work of embroidering in gold and silver was added, for a class of those who were skilled in linen and silk work. In October, 1902, at the school gathering n honor of our good deputation, those dear girls of the "Lend-a-hand".



CHILD WIDOWS, ROHO, INDIA

and gave to Mr. Hume toward the support of their own younger sisters if the famine, their first large earnings, Rs. 500. They had kept nothing or themselves—and all of this work had been done out of school hours. An qual amount was twice again added, and nearly as much was sent out a ourth time from sales made in this country. The work of the silk and inen embroideries was so successful that Rs. 1,000 was their donation oward the building of the new church in Bombay. This sum, too, has

See frontispiece.

been increased by later sales of work. In the early part of the girls had won the highest medal and two certificates of honor affine art needlework, at the exhibition in Madras, of the wor Christians. Orders came to us from all over the world.

The boys also won honors. When Sir Edwin Watts was lo in the various schools and institutions for tile-makers for their flo



A PILLOW LACE CLASS, RAHURI, INDIA

designers ar of draperies rooms to be for the great bar, he retu Bombay art and assigned of the mosa the flooring rooms of art our group famine boys years of ago in six mont tained such: be able to la pattern in And four c individuals Delhi, at expense, we next older f These helpe signs and st draperies use rooms ther shall I forge look on those

when dressed in tidy new suits, caps and shoes, all furnished ment, they came to bid us good-by, "the only members of th Marathi Mission invited to go to Delhi."

The work of the girls has in a measure continued, and M most successful industrial work for women, which she so effiducted for years, has been partly combined in the more recent

299

1908] Industrial and Philanthropic Work of Marathi Mission

Arts and Crafts," supported by ladies in New York, and most assiduously superintended now by our daughter Mrs. Hunsberger.

The Parel school for boys having been closed, the industry now made prominent for those of the grammar and high schools is a well-equipped steam laundry, conducted by Mr. Hunsberger, where those who wish to study must work, more or less.

To attempt to describe all that has been done in industrial work of many kinds in Ahmednagar since 1900, in a short article, is well-nigh impossible.

Mr. Smith had long years before taken the lead in our mission with beautiful work in carpentry and cabinet-making. This has faithfully been continued and is now under Mr. Caleb Veal's competent supervision. To this he soon added a class in metal smithing, or in the making of Indian brass and copper vessels. The hammered and embossed varieties were all made there, and as good results in these were attained, silverware was added to the list. These won certificates and a medal in Madras; and are now so beautifully perfected as to have won a place on the shelves of Messrs. Shreve, Crump & Low in Boston.

Then Mr. Smith took the initiative in a pile-rug weaving factory, where many have been employed. His aim was perfection, and he reached it, when to a Persian rug made in his own factory, was awarded in 1894 the gold medal at India's greatest industrial exhibition. His dyes and perfection of patterns is highly praised. All these products have a large market.

Mr. D. C. Churchill's invention of a new loom which has won a gold medal and public recognition from government, with a grant of Rs. 22,000 for the erection of a suitable building, are enough to prove his great worth to the missions on industrial lines. For the girls of the Ahmednagar schools a lady was invited to join the force who could superintend a lace-making department. Mrs. Wagentreiber has done this with ability. One hundred and twenty-seven are regularly being taught in this school. In Vadala Mrs. Fairbank has a lace school. So in every station, everyone is pressing with all that time and strength, and the lack of funds permit, to strengthen the coming generation in an honest estimate of manual labor, and to give to each one the possibility of self-support.

The schools for blind children are our most appealing form of philanthropic work. Mrs. Winsor in Sirur has one mostly for boys, who are cared for and trained in certain trades.

Miss Millard's in Bombay is our one fully equipped school for the blind, and has its own special place in all hearts. About fifty boys and girls are there taught first of Jesus and his love. Their remarkable progress in reading English and Marathi, their sweet singing, and the playing of

300

musical instruments, has attracted much attention. To these accomplishments the sightless ones have added skilled finger-labor in the making of bead curtains and necklaces, with gold and silver wire, baskets of different varieties, cradles, rattan tables; and the boys now do excellent work in the "recaning of chairs, stretchers and couches," having received all the orders



BLIND GIRL WEAVING

for such work from one of the largest hospitals in the city. Each department calls for earnest prayer, large gifts of grace and money, and the consecration of more and more earnest men and women to fill up the ranks of those who have fallen by the way or are too weary longer to serve.

INDUSTRIES IN WEST AFRICA

BY MRS. ANNIE M. FAY

THE life of the natives in our mission is still so primitive that work of this kind is still in its infancy. Pages might be written about the busy life they lead, the women in their field work where they must raise food enough to support the family. They start out early in the morning with a baby on the back and often another one or two trudging on behind. They

must dig, plant, cultivate, reap and carry home the corn, then pound it, sift and spread out to dry. Wood and water must be provided before they can cook the food and feed it to their families. Now you can guess how much time there is left for industrial work. If she can find time to make a basket occasionally or a new pot to replace a broken one the woman is fortunate. But both basket and pot are true works of art from an African standpoint, and she takes as much pains to have the coloring and design of he basket beautiful, and the pot symmetrical, as you would a piece of fancy work. But in spite of all this she takes the time to visit the villages, doing her part as a Bible woman in teaching her less fortunate sisters. The young



NATIVE AFRICAN VILLAGE

girls are quite as busy as the married women, for in addition to their field work they are supposed to attend school, which they do quite regularly even in the busiest season. They take great pride in their field work, for in Africa a girl to be considered really accomplished must be able to cultivate a large field successfully, and a young man, when he wishes to marry, looks around for the most promising provider, since in place of the man supporting the wife the wife is supposed to support the man.

As to the men and boys, about the extent thus far has been to teach them house building, carpentry and printing, though they also help in housework and gardening on the mission stations. If a man wishes to build a house

he has but to step to the edge of a wood and there is his material, forest and earth in its natural state. Now a civilized builder would be helpless indeed with this raw material, but not so an African. He digs up the dirt, adds water to it, treads it and places in forms for brick, which, when dried in the sun, are used to build up the walls. Then he chops down trees for rafters and uses sticks to tie across, which is done with bark, and he ends up by cutting a quantity of grass for thatching. Thus you see nature has supplied all his needs, and behold a comfortable dwelling made out of earth, and forest. Now, surrounding the house, a beautiful garden soon appears. Orange trees, pineapples and bananas are planted as well as vegetables and flowers. Thus the mission station is built up and happy boys and girls swarm about each busy with his and her work. They are taught to do things properly and faithfully, and this is the sort of industrial work we have in Africa. The employment given to such a crowd, though hard on the pocket of the missionary, keeps the young people on the place, and often we have to think up things for them to do rather than turn them away. rule is that all must attend school and services so that many a one who has only come to earn enough cloth to wear has become interested and developed into a faithful and successful worker, the final result being that he has been sent out by the church to open an out-station where schools are started and services held and so the work goes on. The work of the press is one of the important things taught as it supplies the reading matter for the schools and so helps in the civilizing and Christianizing influence. Outside of the mission the natives carry on a sort of industrial work among themselves. are blacksmiths who supply the people with hoes, hatchets and spears, wood carvers who make clubs and pipes, carpenters who make chairs or stools and bedsteads, which, though they answer the purpose very well, would be something of a curiosity anywhere else. All this is done with great labor because of the lack of proper tools, a whole tree being used to supply only one board. The time of industrial work in Africa is near at hand, for as the work develops and the coming in of more white people increases the demand for skilled labor, our mission boys will never lack for employment. The mission has won for itself a good name throughout the community for its efficient workers, and thus its influence is steadily advancing through the industry of our African boys and girls.

No Korean heathen woman has a name (she is simply the mother or sister or wife of some man); but when she becomes a Christian, the missionary who baptizes her gives her a name.—Exchange.

LEPER ASYLUMS IN THE AMERICAN MARATHI MISSION

BY REV. LORIN S. GATES, SHOLAPUR, INDIA

THERE have been three leper asylums in connection with the American Marathi Mission in India, but now there is only one. The "Mission to Lepers in India and the East," with headquarters in Dublin, has the general management, owns the property used by these asylums, and assumes most of the responsibility for their support. Two of these asylums are in the Roho district, and have about three hundred inmates, the majority of whom are Christians. This work was begun when Dr. J. E. Abbott had charge of the district, but when the Marathi Mission discontinued work there the "Mission to Lepers in India and the East" appointed others to take charge of the asylums.

The other asylum is at Sholapur, and was opened about seven years ago when famine conditions brought many lepers to the doors of the Christians. Dr. P. B. Keskar, a converted Brahman of Sholapur, who has done excellent work in connection with the American Mission for many years, though supporting himself, treated a number of the lepers at his dispensary, and saw the need of a permanent home for them. The missionaries at Sholapur favored his plan, and helped him secure grounds and buildings before the Leper Mission assumed any responsibility.

When the people of Sholapur heard that an asylum was to be opened they showed considerable opposition, saying that they did not want these hideous looking beings near, and that they must not be within ten miles of (There never had been any objection to these people roaming the the city. streets of the town at will.) When told that the object was to keep them away from the public streets and markets, and make them live in a cleaner style, thus lessening the danger of spreading the disease, and relieving the distress, they were still unwilling to have them near; but the Revenue Commissioner, Sir Andrew Wingate, Lady Wingate and the collector of Sholapur came and looked the ground over and favored the plan. A tenacre lot about two miles from the city was given at a nominal rent. lot includes a fine well that had been dug for the troops, but no longer Part of this ground is cultivable, and the lepers raise vegetables, grain and fruit. The rest is high and dry, good for building purposes. The lot is divided into two parts, the men living on one part, the women on the other. The storehouse for grain and supplies, also the chapel (used for a school as well) stand on the dividing line, so that the men and women enter and depart by separate doors.

The dormitories are divided into rooms with verandas in front and b hind. The back veranda is enclosed by a half wall, which affords a pla for cooking, and those lepers who are able generally cook their own for It is better for them to be busy than to sit idle. The first buildings we put up as famine relief works. The storeroom, chapel, caretaker's hot and more dormitories were added later.

There are now about one hundred inmates; forty-nine of these a members of the Second Church, or Leper Church, of Sholapur. Bil women, a Sunday school, day school, Christian Endeavor Societies—se arate for men and women—are doing good work. The day school is une government inspection, and gets a grant depending on the examination. I First Church of Sholapur has for some time supported a teacher in t school.

Government has been giving a yearly grant of two thousand rupees the support of the lepers, and will probably continue to give. Many we have visited the asylum have remarked on the efficient management and good care that the patients receive. Dr. Keskar deserves great credit the work he has done, without pay, in the asylum as well as in orphana and schools. His wife, who died about two years ago, was a great help him in all his work. Miss McAuley, who was for several years an inc able (!) in an American hospital, is well, strong and happy, working the women in this asylum. She is a member of the Alliance Mission America, and is generously lent for this work—that mission paying expenses.

Up to the present time the lepers in all the asylums in India have been forcibly confined, and some of them have formed the habit wandering and do not stay in the asylums all the time. They come and at will, though the managers try to discourage this. Government framed laws which they expect to put in force when it seems best, copelling all lepers to remain in asylums, or putting their relatives un bonds to prevent their wandering. Customs vary in different parts of Incand in some places lepers are allowed to live with others, but in maplaces they are driven off to live by themselves. If government should ap this leper act to all India they would probably become responsible for support of the lepers. Some think that if government should control asylums it would not be possible to do as much Christian work among the as is now done.

The untainted children of lepers in the asylum are not allowed to with their parents; but are supported by the Leper Mission in Dr. Kesk orphanage. Most doctors agree that leprosy is not hereditary, and t

children are not in much danger if separated from lepers before the disease attacks them. It thus seems possible to stamp out the disease in time. Mr. W. C. Bailey, Secretary of the Leper Mission, says that he hears of a "sure cure for leprosy" once in about two weeks! Regular habits, clean, wholesome living and good food help to keep the disease in check, and persons have been known to live forty years after contracting the disease.

MISSIONARY LETTERS

JAPAN

Miss Alice Pettee Adams, writing some time ago from Hanabatake, Japan, enclosed this picture, with the little account of the beggars' dinner:—

On Christmas we were able to give a dinner to thirty beggars-friends,



BEGGARS' DINNER, HANABATAKE, JAPAN

Japanese and Americans contributing. We prepared tickets, which we gave to the police, who distributed them to the most needy. It was a chilly day, but we had warm fires which they thoroughly enjoyed, and then they had enough food to satisfy their appetites, which is what they do not get

every day. We did not give them turkey or goose, but a good stew of beef and vegetables, with plenty of hot rice and pickles. Each was given a towel, bag of cakes, and six oranges to carry home. The towels were bought with money contributed by our school children, who are very poor themselves. The Christmas story was told them, and we gave them some phonograph music and took their photograph. Everyone was so grateful that it was one of the most satisfactory things I did for Christmas. Some were blind, and many were lame, but all had made an effort to be clean, though in many cases one might not have thought so. Most of them had on very ragged dresses.

CENTRAL TURKEY

Miss Elizabeth Trowbridge, so long connected with the Aintab Hospital, writes:—Some of the meetings with the women workers have been very good. Two of the good Bible women from a little training class or school which my sister has had this fall, have come to a number of the meetings, and have in turn led and told our women about the needs and work for women in their own villages. For several weeks those two, Güllü Badju, from Hassan Beyli, of whom I wrote you last year, and Sara Badju, of Adiaman, came to talk personally with the patients in the wards one or two afternoons a week; and one afternoon came to work for the clinic patients, and were very earnest and were so interested in the patients and the hospital workers. They promised faithfully to pray for the hospital when they went back to their work, and to do all they could to help us. Our own Bible woman, Osanna Badju, has kept on with her visits, both of ward and clinic patients, and others have helped occasionally.

Morning, or rather noon prayers, have seemed to be a real help to those of the workers who could come; sometimes there has been quite a little congregation, twenty or more, workers and patients and some dropping in from outside, gathered in the pleasant women's ward. Lately we have been using Miss Havergal's Morning Stars—talks on the names of Jesus, a simple but very helpful little book. I could not help noticing how much help seemed to come from something definite, and from a daily new thought about a continued subject—Jesus himself. It was beautiful to see how different ones would remember certain names that had been given and talked about. One poor Turkish woman, who was in great suffering, learned to repeat, "I am the bright and Morning Star." Our little "thankful box" is growing heavier. Last year we began collecting for Dr. Wilfred Grenfell's splendid work in Labrador, but we began late in the year and did not get much; so we are going on this year, and I hope we can send after two

or three months. The patients have had a talk about Dr. Grenfell and his work, and the women workers another, and I hope can hear more. They seemed much interested, and I believe some big blessings will come some day from the many small but thankfully given offerings that have been slipped into that little box.

I am sending a copy of a sort of program I made of our meetings and other religious work for this fall and winter as I have tried to plan it out. I thought you would be interested to see it. Of course unexpected changes have to be made sometimes—speakers cannot come or interruptions occur.

[Among the subjects mentioned on the enclosed program are "Stories of the China Inland Mission," "Mary Reed and the Lepers," "Mrs. Booth's Prison Work," "Dr. Paton's Life."—ED.]

EASTERN TURKEY

Mrs. Richard S. M. Emrich writes from Mardin of her work among the poor girls of that station—workers in her lace school:—

My lace workers have been doing some charity work this last week that you may be interested in hearing about, for even the poorest of them had a share in it. The girls decided that because they had health and strength and work they ought to help some one who could not work, some one who was sick or blind and needy. Each one pledged so much for the year. The best earners pledged twenty or thirty cents; those not so quick at the work, eight or ten cents, and the poorest of the girls, whose every penny was needed for food in the home, one or two cents. Altogether about 250 piasters (\$10) was raised, and then a committee was chosen to find needy cases, which needless to say was not difficult.

The girls first decided to give eighty cents to help support two or three children in the kindergarten. Then an appeal came to me to help a poor family in the city, and I turned the case over to the lace workers. The family needing help consisted of an old bedridden mother, a blind father, a foolish daughter of twenty-five years, and an aunt who was the sole earner. She is a spinner and earns four cents a day. The case was a pitiful one, and the committee after investigating decided to give the aunt half a lira, about \$2.25. You never saw a happier woman than the aunt, or a happier lot of girls than my lace makers. You could see the committee fairly swell with pride to think that they were relieving the distress in this home. It was pathetic, too, if you at home could have seen it all. All these workers are poor—ragged dresses, bare feet, wretched homes—and yet all were so happy to think they could give their mites.

The word, however, spread rapidly that help had been given by the girls in the lace school, and I was besieged by the lame, halt and blind for help.

They began to come about six thirty in the morning and there was a stream till noon. I told them the help came from the girls and they must await investigation by the committee. "Yes," they said, "but you are back of it. It is because you talk to the girls that they think of doing good. Mr. Emrich said he thought the committee had a greater problem on their hands in the distribution of their ten dollars than Mrs. Sage with all her millions. But it is all excellent training for the girls, and it is most encouraging to see the development of a spirit of helpfulness and the willingness to give of their little.

ITEMS OF MISSIONARY NEWS

CHINA'S thirst for knowledge is indicated by the business done at the Commercial Press of Shanghai. There are eleven branch houses of this press in different parts of China, and this year two more are to be opened. It carries seventy per cent of the book trade of China, that is, trade in modern books. Last year it did 450,000 taels' worth of business (\$300,000), not including 400,000 more transacted by branch houses.

THE Chinese Recorder thus speaks of the edict in the anti-opium crusade: "Let each family be exhorted to put away the obnoxious habit, and like a disease let it be plucked up by the roots. It shall be the duty of the Customs Service diligently to keep watch over the import of opium from abroad, while it is even more important to see that the Imperial regulations on the cultivation of the poppy within the Empire shall be obeyed, and the production reduced each year, so that the cultivation of the drug shall cease within the limit of time set for it by the said Imperial regulations."

The revival in Korea still continues its blessed progress. A missionary writes from the city of Pyeng-yang in the north of that land: "The gospel torch seems to be marching on through Korea with even more vigor than before. It is striking to note that many of the Korean Christians have been praying earnestly for a revival in Manchuria."—Ex.

DR. WILLIAM ELLIOT GRIFFIS, quoting from Prof. G. T. Ladd's trust—worthy book In Korea with Marquis Ito, says: "I consider this the most powerful passage in modern literature, showing the abominable 'true in—wardness' of ancestor worship,"—"A dirty, disreputable priest was assid—uously gathering up the coin, etc.," page 137. "No heavier cross is put upon woman; no subtler form of temptation to lust for man; no more burdensome restriction on society; and no more official check to a spiritual faith and a spiritual development exists among the civilized peoples of the

908]

vorld than this ancient superstition. Even devil-worship is scarcely less ruel and socially degrading." "A searching, just and comprehensive erdict," adds Dr. Griffis.

MANY wonderful things have come to pass in these first hours of God's lay for Africa. Exploration has done its principal work as to the main eatures of the continent, and now the details are being rapidly completed. Medical science is mastering the causes and remedies of malarial diseases. Every phase of industrial activity is advancing rapidly. International diplonacy has practically completed the blocking out of continental colonial mpires. The native blacks are being tested as linguists, teachers, men of usiness, laborers and Christians, and are proving that they have great capabilities for success when properly understood and assisted. Christian missions are everywhere being recognized as powerful, permanent and necessary actors in the uplift of the people. Marvelous results in so brief a time! Still, in the presence of what remains to be done, they are only the first rays n the eastern sky, heralding the coming day.—Bishop Hartzell.

THE University of Chicago is to send out Prof. E. D. Burton to make a rolonged study of the effect of Christian missions on the Eastern nations, specially China.

F. V. E.



THE TOUCH OF HUMAN HANDS

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the great Physician's eye
And touch him as he passed.

We have not in our hours of need
His seamless garment pressed.
Nor felt his tender human hand
On us in blessing rest;
Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good will to men.

Whenever man his brother man
Upholds in helpfulness,
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands,
And leading back a wandering race
By touch of human hands.

1. M. K.

LOOKING BACKWARD AND FORWARD

BY MRS. JOSEPH COOK

It was at the Ecumenical Conference, held in New York in 1900, that the idea of the United Study of Missions found expression. Since the London Conference in 1888, to which Miss Abbie B. Child was delegate, the thought of such a scheme had taken possession of her alert and resourceful mind. So wide reaching were her plans for the furtherance of Christ's kingdom on the earth that she well deserved the title given her of a "Missionary Stateswoman." Appointed at the London Conference chairman of a committee for the more effective prosecution of work for women in all lands, she naturally took a leading part in preparing for the Ecumenical Conference of 1900, and was there made chairman of the committee to provide plans for the United Study of Missions among the Christian women of the world.

No one in looking through the two-volumed Report of the Conference of 1900, and coming upon the brief paper on "Systematic Study of Missions," by Miss Child, would dream of the wide and abundant harvest resulting from that seed sowing.

In presenting her scheme before the Conference Miss Child acknowledges—her indebtedness for the idea to the International Sunday-School Lessons—Practically Miss Child's strategic plan has been followed to the letter, and she lived to see it in active and successful operation.

At the annual meeting of the Woman's Board of Missions, held in Washington in November, 1902, Miss Child told me, with beaming face, of the wonderful way the women of all denominations were taking up the United Study. She went from that meeting to her sudden and swift transition the larger service of the Life Beyond, but though she has vanished from our right the work she started still goes on to gladden her heart throughout the eternities and infinities.

It was endlessly important that the initial volume of this entirely new an a rather audacious scheme should be put in the hands of one who possessed the necessary intellectual equipment and the indispensable missionary zerol and knowledge. Such a rare combination was providentially found in Missionise Manning Hodgkins, whose fourteen years at the head of the English Department of Wellesley College, and her seven years' editorship of the Woman's Missionary Friend admirably fitted her for this task. Her experience as a teacher gave her the knowledge of how to make a book to be studied and not merely a book to be read or for reference.

In editor, title and publisher this first volume of the new venture was well

launched. Via Christi was the felicitous title Miss Hodgkins gave the book, and Macmillan Company, publishers of the first rank, brought it out. Via Christi received abundant commendation from the religious and secular press as well as from educators and missionary experts. It was the beginning of what is now known as the Christus series, and each of the books has had the Macmillan Company as publishers.

Shy at first about bringing out a book bearing on missions, the publishers have been agreeably surprised to discover that they were reaching an unexpectedly large constituency. Nineteen centuries of the progress of Christianity in the world was found too fascinating a study to give up at the close of one year, and there was a universal protest against hurrying through this period in order to take up the second topic in the seven years' course. While there were some belated conservatives who did not come into the ranks of United Study until the end of the first year, and others who insisted on giving two or more years to the first book, yet more and more emphasis has been laid on the idea of union, and all study classes have felt the importance of keeping in line with the general movement so that they might use the multitudinous helps that have been associated with the country under consideration.

The second text-book of the series was called Lux Christi, An Outline Study of India. The gifted author of this book, Caroline Atwater Mason, whose parents were members of the Society of Friends, was born in Providence, R. I. She was educated in the Friends' schools, and also studied in Germany. In 1877 she married Rev. John H. Mason, a Baptist clergyman, who has been settled in New Haven, Conn., and is now stationed in Rochester, N. Y.

When Mrs. Mason was asked to write the book on India she was already known as the author of several popular novels, one of which, A Lily of France, was translated by the prime minister of Holland, Dr. Abram Kuyper, into literal Dutch. "The book has attained an extraordinary popularity," so writes the daughter of the prime minister, "with statesmen, court ladies, Dutch, East India residents, and above all, with the peasant people."

The memory of the fanatical Boxer outbreak of 1900 was still fresh in the public mind when our systematic study of missions led us to the great Empire of China, and no one was better fitted to act as our leader than Arthur H. Smith, for more than thirty years a missionary of the American Board in China. Very brief time was allotted him for this task.

For years he had been the special correspondent of the *Outlook* on all matters pertaining to China and, with his regular work connected with the

mission and other literary engagements he naturally felt at first that he could not undertake the preparation of the book which he ultimately named Rex Christus.

With the promise of expert assistance at this end of the line Dr. Smith consented to prepare the third book of the United Study series. Miss Frances J. Dyer, at one time on the editorial staff of the Congregationalist, well versed in literary methods, a brilliant lecturer on current events and other club topics, prominent in church work of the institutional type and, at the same time, intensely and intelligently interested in missions, consented to edit the proof sheets, and supply supplementary material, especially that part referring to the work of Christian women for the Chinese women.

Following the year in China came the study of Japan at the psychological moment when the secular and religious press and illustrated monthlies were teeming with articles about the war between Japan and Russia.

The one man in America best fitted to be our guide was not only a specialist in all matters relating to the Sunrise Kingdom, but he was also sufficiently interested in missions to write a book thoroughly sympathetic along these lines.

William Elliot Griffis, D.D., born in Philadelphia of English ancestry, helped to lay the foundations of Japan's modern system of education while in government service in that Empire from 1870 to 1874. He was the first man called to this service among the 5,000 foreigners, 1,200 of them being Americans, invited to Japan to assist this enterprising people in getting the best possible from all nations. When Dr. Griffis arrived in feudal Japan in December, 1870, there did not exist one national school, soldier, dollar, telegraph pole, railway tie, hospital or dispensary. Thirty-five years later Japan lacks not one modern appliance for carrying on victorious war against her unwieldy foe, and she astonishes the world by her skill in surgery and use of the latest discoveries in medical science.

Miss Ellen C. Parsons, the author of the fifth text-book in the United Study of Missions series, was most fortunate in securing an introduction of fifty pages upon the Geography, Races and History of Africa from the eminent specialist, Sir Harry Hamilton Johnston, since 1899 the Commissioner, Commander-in-Chief and Consul-General for Uganda Protectorate and adjoining territories. Sir Harry began life as an artist, but for the last fifteen years he has been traveler, explorer, scientist and representative of the British Government in Africa, and has written a Life of Livingstone and various works pertaining to Africa, his last publication in 1899 being a history of the Colonization of Africa by Alien Races.

Under the Congregational Board of Missions Miss Parsons spent five

years in the Constantinople Home, now College, which, she herself says, "has counted in missionary enthusiasm and knowledge of missions." For twenty-three years she has been editor of the Presbyterian missionary monthly, Woman's Work for Woman. Besides her five years as a missionary in Turkey, her twenty-three years as editor of a missionary magazine, Miss Parsons added to her general missionary equipment by a tour of the world in 1901–1902, visiting missions of all denominations. As a further preparation for this book on Africa Miss Parsons has written the biography of A. C. Good, Ph.D., which she calls, A Life for Africa.

Perhaps no one of the seven text-books has received more general commendation than *Christus Redemptor*, an outline study of the island world of the Pacific, by Mrs. Helen Barrett Montgomery, who is in demand at all the summer schools where mission study classes have any place.

The last of the seven years' course called Gloria Christi, an outline study of missions and social progress is by Anna R. B. Lindsay, Ph.D. Dr. Dennis' monumental work in three volumes, Christian Missions and Social Progress has been the chief book of reference used by study classes and missionary auxiliaries. The Macmillan Company will issue a library edition of the foregoing seven volumes, giving the English titles alone.

The Central Committee beginning in 1900 an untried venture without money with a timid publisher and with practically no constituency, have now, as they begin a new series, a bank deposit, an enthusiastic publisher, and an ever-increasing constituency from all denominations in the states, in Canada, and even in Great Britain.

The names of the present committee are as follows: Mrs. Henry W. Peabody, Beverly, Mass.; Miss E. Harriet Stanwood, Congregational House, Boston; Mrs. Decatur M. Sawyer, Montclair, N. J.; Mrs. Charles N. Thorpe, Witherspoon Building, Philadelphia, Pa.; Miss Elizabeth C. Northup, Waltham, Mass; Mrs. A. V. Pohlman, 5,143 Race Street, Philadelphia, Pa.; Miss Olivia H. Lawrence, 25 East 22d Street, New York City; Miss Grace T. Colburn, secretary and treasurer, Newton Centre, Mass.

In July from the 21-28 will be held in Northfield the fifth session of the summer school for women's foreign missionary societies.

Committee: Congregational: Miss E. Harriet Stanwood, 704 Congregational House, Boston, Mass., Chairman. Dutch Reformed: Miss O. H. Lawrence, 25 E. 22d Street, New York City, Secretary and Treasurer. United Study: Mrs. Henry W. Peabody, Beverly, Mass. Baptist: Mrs. G. B. Germond, 87 Forest Street, New Britain, Conn. Presbyterian: Miss Margaret E. Hodge, 501 Witherspoon Building, Philadelphia, Pa. Metho-

dist Episcopal: Miss W. R. Lewis, 83 Washington Place, New York Lutheran: Mrs. J. P. Krechting, New Germantown, N. J. Prote Episcopal: Miss Mary T. Spalding, 28 Green Street, Newburyport, 1 Friends: Mrs. George C. Herbert, 17 Chatham Street, Lynn, Mass.

This committee acts under the auspices of the Interdenominational ference of Women's Foreign Mission Boards of the United States Canada.

Our Woman's Board will be well represented with our home secreta chairman of this interdenominational committee and Miss Helen B. C acting as chairman of a committee composed of young women.

The text-book for next year in the United Study Course is: The Ne and the Farther East: The Moslem World; Siam, Burma and K.

This book has double authorship: The Moslem World, four chap the first two of which may easily be united in one lesson, by Rev. Sa M. Zwemer, D.D., F.R.G.S., Missionary to Arabia, and a leading auth upon Mohammedanism.

The last three chapters treat successively of Siam, Burma and Korer Rev. Arthur J. Brown, D.D., Secretary of the Presbyterian Boar Foreign Missions, who has had large opportunity for personal observain these lands.

Daily lectures on the text-book will be given by Mrs. Helen Ba Montgomery.

A charming book for junior societies, following the general lines of senior text-book, has been prepared by Miss S. Alice Ranlett, of Auburn

The sub-titles, which catch the eye, the illustrations, the prefatory I lesson to be read responsively, the original and striking titles of the chapters, the review questions at the end of each chapter, and the attractitle page make this pamphlet, which is felicitously called *Springs*. Desert, one which will have a wide circulation among senior as we junior auxiliaries.

This beginning of the new series opens most auspiciously. As the Cer Committee say in their foreword: "The study offers greater variety than theretofore presented, while maps, charts, pictures and library will at much illustrative material.

It is well to talk about giving, to advocate it, and form the right the regarding it; but a single act of giving will teach you more about it the century of talk.

815



Ast month we looked at a picture of Northfield. This month we get a npse of Silver Bay. Neither of these pictures gives the atmosphere of the place; for it is the life there that gives to each spot its helpful uence. In this busy life of ours we have to learn as quickly as possible out first things first. To spend as short a time as possible in learning to give to our daily life the right proportions, is our task. Silver Bay Northfield help greatly in both these questions; but best of all they i teach us the most effective ways of helping others to solve these same olems. This after all is our aim in our work with God. Let us be sure we are doing all in our power to have the young people that ought to t these conferences there to get the help.



SILVER BAY

ne Memorial to Children is a new phase of work begun by the nan's Board. It is to take the form of gifts contributed to the kinderen building at Cesarea in memory of the little ones that the loving er has early called to himself. When this kindergarten building is pleted, the gifts are to go toward the care of the kindergarten teacher nat school. Mrs. Chauncy J. Hawkins, 34 Elm Street, Jamaica Plain, s., is to have charge of this work. These loving gifts from mothers have known the heartache of separation from the little lives so precious em, can be greatly blessed by God. The Secretary of Young People's k will be happy to give any further information upon this new work.

OUR DAILY PRAYER IN JULY

As we join in petition for our sister organization the words of St. Paul best speak our thought. Grace be unto you and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ.

Miss Hoppin and Miss Wilson, the latter a missionary of the Board of the Pacific, are devoted and successful teachers of the girls' school in Kusaie. Though longing to return, Miss Hoppin is detained in this country, and Miss Wilson, far from well, goes on with her work in most perplexing conditions.

Since Germany has acquired possession of the Caroline and Marshall Islands the Christians of that country feel, very properly, that the responsibility of carrying the gospel to the inhabitants rests upon them. The American Board has, therefore, arranged to transfer the work, gradually and as it can be done to the best advantage, to the Liebenzeller Mission, an organization in which the Christian Endeavor Union of Germany takes enthusiastic part. This process of transference and adjustment is critical and in some points perplexing, and we should offer special prayer that wisdom and grace adequate to the need be granted.

The school at Kusaie numbers about forty pupils, mostly gathered from the Marshall and Gilbert Islands, and Miss Olin shares with Miss Wilson the task of training them in the ways of decent Christian living.

After a furlough prolonged by invalidism Mrs. Channon has gladly returned to her work. Like Mrs. Rife she gives her first care to her own little children, always sparing time and sympathy for the women near who need her help.

Mrs. Black and Mrs. Case, each with a little son, are doing pioneer missionary work in teaching other little children. Mr. and Mrs. Price were not able to bear the climate of Guam, and have resigned their connection with the American Board. He is now a pastor in California.

Those girls from the low islands who go back from school life to live among heathen friends face great opportunities for service, and great temptations to relapse into evil ways. We must pray for them.

Most of our maps of Micronesia picture the islands as compact little groups, but if we realize the truth that the mission stations are scattered over a space extending two thousand five hundred miles from east to west and one thousand two hundred from north to south we shall see that to go from one to another must cost time and hardship, often peril. Communication

with each other and the home land, though improved in recent years, is still slow and uncertain and so the children away from parents should be doubly safeguarded by our prayer.

The girls' school at Truk enrolls about fifty pupils, and during the year previous to our latest report eight of these professed faith in Christ. The sisters, Misses Baldwin, in charge of the school, greatly need their furlough, long overdue, but they will not leave their post till two women come to take their place.

Mrs. Jagnow, whose husband died last October, has resigned. An article by Mrs. Stimson in LIFE AND LIGHT for June, 1907, shows something of the conditions of her life and work.

Mrs. Gray is at present at home on furlough and Miss Foss, much worn by arduous service, is also here. The girls' school at Ponape, after passing many trying times, is now in the care of two German women missionaries.

The Ceylon Mission has 18 churches, with nearly 2,000 members, 63 Sunday schools enrolling almost 3,500 pupils, and 132 schools of all grades, in which more than 10,000 young people are under Christian instruction. Miss Scott-Patten, an English woman, is a trained nurse in the hospital at Inuvil.

For some time past the school at Udupiddi has been combined with that at Uduvil, but in order to meet the local needs it now seems necessary to reopen it. Miss Howland and Miss Root, the latter now on furlough, share the care of the school for girls at Uduvil. Miss Green, born in Ceylon of missionary parents, helps in the school and in other ways, and finds ready access to the hearts of the people. Mrs. Brown, now in a sanitarium in this country, hopes to be able soon to rejoin her husband, already returned the field. Mrs. Dickson has been sent by the mission to take charge of the field. Mrs. Dickson has been sent by the mission to take charge of school at Udupiddi. Dr. Curr has charge of the McLeod Hospital at wil, an institution where a marked evangelistic spirit prevails. The board-school at Uduvil enrolled one hundred and sixty boarders in 1906-07.

We, who are older children of the kingdom, must pray, if we be truly ildren, more earnestly for the backward races that all may know the ather's heart of love. Mrs. Wilder does pioneer missionary work among ative women. She has now the joy of the companionship of her daugher, Miss Clio Strong Wilder, who tells of her work in the LIFE AND LIGHT or June, 1908. Mrs. Lawrence is with her husband in England. The group of missionary wives make Christian homes, teach in day and Sunday chool, and inspire and guide the native women to better living.

Miss Gilson has care of the Chimanimani school with twenty-five pupils. Miss Winter has become Mrs. Hatch and is no longer connected with our

work. We add to the names on the Calendar that of Miss Minnie Clarkers for some years associated with our work and recently appointed a missionary, who is just taking charge of our school at Mt. Silinda. A great opportunity with peculiar perplexities lies before the Rhodesian Branch of the South African Mission.

BOOK NOTICES

The Call of Korea. By Horace G. Underwood. Published by Revell Company. Pp. 204. Price, 75 cents.

During the twenty-three years that Mr. Underwood has been a missionary to the Koreans he has seen such progress of Christ's kingdom in that hermination that he can testify that he has himself witnessed the Church grow from nothing to a body of more than one hundred thousand believers.

We have been hearing during the past year of a continuous Pentecosta season in Korea, and Bishop Harris, speaking of the memorable revival o 1907, says: "The signs following have confirmed the genuineness and thorough going nature of this miracle of grace." Dr. Arthur T. Pierson writes the Introduction to this book and rehearses the wonderful history o this people. As late as 1882 the first treaty rights were secured with the United States; previously it was death to a foreigner to land on the shores

While twenty years ago there were only seven converts to Christianity now, in the Protestant denominations alone, there are one hundred and twenty thousand Christians in the thirteen million of Koreans.

Medical missions have been an entering wedge for the Gospel. From the outset missionary physicians had free entrée to the palace, and these mark of royal favor naturally had an effect upon the whole nation.

All throughout Asia smallpox is a scourge. There is no quarantine, bu those afflicted with this disease often lie by the roadside so the contagion is wide spread.

Vaccination has been widely introduced in Korea and has arrested the progress of smallpox.

While the Koreans have welcomed the Gospel since 1885 it is within the last twelve years that the largest results have been seen. J. R. Mott says "Give the laborers now, and Korea will be the first nation Christianized ir modern times."

Breaking Down Chinese Walls. By Elliott I. Osgood, A.M., M.D Published by Revell Company. Pp. 217. Price, \$1.00.

The Foreign Christian Missionary Society to which our author belongs is comparatively of recent origin, having been founded by the churches of the Disciples of Christ in Louisville, Ky., in 1875. Its headquarters are at Cincinnati, Ohio.

Methods in the foreign field are similar to those of all evangelical missionary organizations—evangelistic, educational, medical.

Dr. Osgood tells a most suggestive anecdote of ten high-class Chinese men who came into the mission school to get in touch with Western learning. They were not idolaters but atheists. They were students of Voltaire, Huxley and Darwin. After they had been in the school two years Dr. Osgood naturally wanted to ascertain if any change had been effected in the life and thought of these young men. One day he asked: "What do you think of the Scriptures?" The unhesitating though obscure Chinese answer was, "We find no fault or untruth in them."

Then followed the searching question, "Do you believe there is a God?"

And this was the reply: "We have not seen Him nor heard His voice.

But we know there must be a carpenter back of a table or chair. We should not show ourselves to have wisdom, if, in face of all the orderliness and harmony in this world, we did not believe that back of the tree, the surpmer and winter, the storm and the sunshine, the swinging of the worlds in space, there is a Creator, a Great Orderer."

The book is illustrated and replete with details of Dr. Osgood's medical work and the results of his acquaintance with the Chinese character. The closing chapter is on "The Fascination of the Mission Field," and he emphasizes the fact that, like the Divine Master, those of his disciples who carry the gospel to the ends of the earth do it—for the joy that was set before them.

Islam, A Challenge to Faith. By Samuel M. Zwemer, F.R.G.S. Published by Student Volunteer Movement. Pp. 295.

This is a book that will be largely in demand next year when the United Study Classes have as their leaders into Mohammedan countries the author of this book and Dr. Arthur J. Brown, Secretary of the Presbyterian Board. Those who attended the Haystack Centennial of the American Board at North Adams and Williamstown will recall the inspiring addresses made by Dr. Zwemer on that occasion.

This book is eminently adapted to study classes in that each chapter in the table of contents gives the sub-titles. There are half-tone illustrations, maps and charts scattered through the volume, and at the end we have not only the index, but most illuminating appendices with chronological tables, list of missionary societies, and select bibliography for reference and further study. Here we have a specialist working according to the most approved modern methods. Each of the twelve chapters is preceded by strategic

In view of the mental hospitality given to the ethnic faiths by modern Christendom, Joseph Parker's dictum that "There are comparative religions, but Christianity is not one of them," seems most timely.

Dr. Zwemer makes the following prefatory remark in regard to the book: "It has a message for those who believe the Gospel and believe that the Gospel is the power of God unto salvation to every one that believeth—to the Mohammedan no less than to the heathen." G. H. C.

SIDELIGHTS FROM PERIODICALS

UNITED STUDY FOR 1909 .- " The Missionary and the Turkish Empire,"

Missionary Review, June.
INDIA.—Two articles which admirably complement each India.—Two articles which admirably complement each other are "India's Coming Greatness from a Constructive Viewpoint" by Saint Nihal Sing in the April Arena, and "Christianity in India" by J. N. Farquhar in the May Contemporary Review. "A Straight Look at Missions in India" by Prof. Harlan P. Beach, Congregationalist, May 23. "English in India," Atlantic, June.

Africa.—"Pen Pictures of Missionary Life in Central Africa," and "Abyssinia and the Gospel," Missionary Review, June. The Fortnightly Review for May has a second paper on "South African Nations and their Problems."

CHINA.—" Chinese Art," Open Court, June.
THE EAST. "The Urgency of the Crisis in the Far East." John R.

Mott in Missionary Review, June.

Other articles of interest are "A Statesman's View of Christian Work Abroad" by Hon. W. H. Taft in *Spirit of Missions*, May: "Where East Meets West, a Visit to Picturesque Dalmatia, Montenegro and Herzegovina," and "Persia, the Awakening East," both in *National Geographical Maga*zine, May, and profusely illustrated. F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from April 18, to May 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

Bastern Maine Branch.—Mrs. J. S. Wheel-wright, Treas., Bangor House, Bangor. Bangor. Coll. for exps. Ann. Meeting, 4.50, Coll. at State Conference, 3.51, Central Ch., Aux., 50. Th. Off., 32.24, Jr. Aux., 12, S. S., 50, First Ch., Aux., 51.50, Forest Ave. Ch., Aux., 5, Hammond St. Ch. (25 of wh. to const I. M. Mrs. W. J. Moulton), 75; Bangor, East, 3; Boothbay Harbor, Aux., 39.05; Brewer, Aux., 22; Calais, Cov. Dau., 18; Castine, Aux., 13 75; Ellsworth, Aux., 37.80, For exps. Ann. Meet., 2.20; Garland, 50 cts.; Greenville, 4; Hampden, Aux., 40, C. R.,

2; Holden, 7.76; Houlton, Aux., 15; Island Falls, add'l, 1; Machias, Aux., 20; Machias, East, 20; Medway, 25 cts., Orono, 3; Princeton, 8; Rockland, Woman's Assoc., 46.32, "Pagoda Anchorage." 25, Union Aux., 5. Less expenses, 8.70, 95; Holman Albany, Mrs. A. C. Banter, Western Madne Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Albany, Mrs. A. C. Bean, 2; Alfred, Miss'y Union, 10, Fortnighty Club, 5; Auburn, High St. Ch., Aux., 14; Bath, Cent. Ch., Aux., 21, Winter Hall Ch. Aux., 12; Berwick, South, Aux., 259; Bridgton, Aux., 19, C. E. Soc., 2.50; Bridg-

1,560 89 Total.

254 80

42 00

MEW HAMPSHIRE

Here Hampshire Branch.—Miss Elizabeth
A. Brickett, Treas., 69 No. Spring St.,
Concord. Amherst, Aux., 16, Bennington., C. E. Soc., 5; Concord, South Ch.,
Evening Miss'y Soc., 10; Exeter, Aux.,
67; Manchester, First Ch., Aux. (Len.
O. M., 26.56) 71.50, Wallace M. C., 10;
Meredith, Aux., 8; Nashus, Aux., 70.56,
Pilgrim Ch., Y. L. M. S., 10. Less exPenses, 3.25,

LEGACY.

Morth Hampton.—Mary French Haines, through Treas. New Hamphire Branch, 57 16

Franch—Miss May E. Manley, Treas., Box B, Pittaford. Barton, 8.20; Bethel, 6; Bellows Falls, 35; Brattleboro, 30; Burlington, College St. Ch., 19.26, First Ch., 22; Coventry, 5; East Berkshire, 5; East Braintree and West Brookfield, 1; Fairfax, 2; Grafton, 75 cts.; Jeffersoville, 5; McIndoe Falls, 3; Middlebury, 25; Newbury, 1; Newport, 12.75, C. R., 10.19; Post Mills, 11; St. Johnsbury, North Ch., 27.33, South Ch., 16; St. Johnsbury, East, 23.67; West Brattleboro, 39.80; Westminster West, 3.80. Less expenses, 11.63,

MASSACHUSETTS.

A Friend, 18, A Friend, 32,
Adosor and Wobsen Branch,—Mrs. Marparet E. Richardson, Treas., 22 Herkley St., Reading. Audover, Sunbeam
M. C., 7; Bedford, United Workers' Soc.
(25 of wh. to const. L. M. Mrs. William
C. Plastridge), 33; Lexington, Aux.,
80; Lowell, Off. at Semi-ann. Meet.,
10.63, Ellot Ch., For. Miss. Soc., 16, Kirk
St. Ch., Woman's Assoc. (prev. contri.

const. L. M's Mrs. Louisa J. Calef, Mrs. Nathan G. Lamson, Mrs. Elisabeth A. Mansur), Friend in Vancouver, 15, Mrs. G. E. Martin, 10; Medford, Mystic Ch., Jr. C. E. Soc., 2, 250, Union Ch., Jr. C. E. Soc., 5; North Cheimsford, Aux., 11.53; Woburn, Jr. C. E. Soc., 10, larnstable Co. Branch.—Miss Ellen H. Underwood, Treas., South Dennis. Lastham, Miss Clara P. Higgins, 10; Harwich, Aux., 10; North Falmouth, Aux., Len. Off., 134; Sandwich, Aux., 13.70; South Dennis, Aux., Len. Off., 6; Yarmouth, Coll. at Aun. Meet., 14.15, Aux., 5. 135 96

Harwich, Aux., 10; North Falmouth, Aux., Len. Off., 14.44; Sandwich, Aux., 13.70; South Dennis, Aux., Len. Off., 6; Yarmouth, Coll. at Ann. Meet., 14.15, Aux., 5.

Berkshire Branch.—Mrs. Edward Tolman. Treas., 47 Reed St., Pittsfield. Dalton. Two Friends in Berkshire, 250, Y. L. M. S., 12; Hinsdale, Aux., 18; Housatonic, Aux., 24.42; Lee, Cong. S. S., Infant Cl., 5; Monterey, Aux., 18; North Adama, Haystack M. B., 25. Less expenses, 3.87, 345 55

Boston.—Dudley St. Baptist Ch., Guests, Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 121 Main St., Bradford. Haverhill, West Cong. Ch., Aux., Essex North Branch.—Miss Barah R. Safford, Treas., Hamilton. Beverly, Dane St. Ch., Aux., Len. Off., 27; Danvers, First Ch., Aux. (Len. Off., 8), 9; Hamilton, Aux., 6.50; Lynn, Central Ch., Aux., 8.68, Jf. C. E. Soc., 4; Marhlehead, Aux., Len. Off., 11; Salem. Cromble St., Ch., Aux., Len. Off., 16.45, Prankin Co. Branch.—Miss. John P. Logan, Treas., 3 Grinnell St., Greenfield, Abfield, Aux., 2915; Bernardston, Len. Off., 240; Buckland, Aux., 37.55, Prim. S. S., 214; Deerfield, Aux., 15; Krviug, Cong. S. S., 1; Greenfield, Aux., 15; Krviug, Cong. S. S., 1; Greenfield, Aux., 52.77, C. E. Soc., 5; Northfield, Aux., 17, Prim. S. S., 9; Montague, Aux., 61.49; Shelburne Falls, Aux., 42.76; South Deerfield, Aux., 250; Orange, Aux., 45.27, Light Bearers, 3.66; Shelburne, Aux., 61.49; Shelburne Falls, Aux., 42.76; South Deerfield, Aux., 290; Whately, Aux., 20, Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux. (50 of wh. to const. L. M's Mrs. Margaret A. Grover, Mrs. Katharine Guernsey Taylor), 185, Twenteeth Century Club, 55, First Ch., Prim. S. S., 10; Amherst, North, Aux., 16; Amherst, South, Aux., 26; 50; Belchertown, Aux., 27; 60; Florence, Aux., 64.81; Granby. Aux., 26 of wh. to const. L. M's Mrs. Endernsey Taylor, 185, Twenteeth Century Club, 55, First Ch., Aux., 97,93, Aloha Guild, 45, First Ch., Aux., 97,93, Aloha Guild, 46, First Ch., Aux., 97,93, Aloha Guild, 46, First Ch

Braintree, South, Aux., 10; Bridgewater, Aux., add'l Len. Off., 5; Campello, Aux., Len. Off., 11.10; Cohasser, Aux. (Th. Off., 11.25, Len. Off., 5.42) (25 of wh. to const. L. M. Miss Sarah N. Stoddard), 36.81; Duxbury, C. E. Soc. add'l 30 cts.; Hanover, Aux. (add'l Th. Off., 1, Len. Off., 6.20; Hingham, Aux. (Len. Off., 18), 23; Holbrook, Aux., Len. Off., 19; Kingston, Aux. (Len. Off., 19, Kingston, Aux. (Len. Off., 2.30; Milton, East, Aux., Len. Off., 2. Plymouth, Aux., Len. Off., 2, Plymouth, Aux., Len. Off., 4; Plympton, Aux. (Len. Off., 9), 11; Quinev, Bethany Ch., Aux., Len. Off., 7, Tr. C. E. Soc., 20; Rockland, Aux. (Len. Off., 9.50), 13.50; Stoughton Aux., Len. Off., 7.28; Weymouth and Braintree, Aux., Len. Off., 58.96), 66.96, Little Lights M. B., 10, Off., 42.11; Wollaston, Aux. (Len. Off., 58.96), 66.96, Little Lights M. B., 10, Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Assonet, Aux., 25; Attleboro Falls, Central Ch., 30; Berkley, C. E. Soc., 1; Edgartown, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5. Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall River, L. F. M. S., 45.45; New Bedford, Mission Guild, 40; Rochester, Aux., 5; Fall R

Guild, 40; Rochester, Aux., 5.76, Spencer.—Mrs. C. N. Prouty, Children's Memorial, in memory of Elton Rice Prouty, Springfield Branch.—Mrs. Mary H.Mitchell.Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 6; Mitteneague, C. R., 5; Monson, C. E. Soc., 10; Springfield, May Raily Coll., 20.21, First Ch., Opportunity Seekers, 75, The Gleaners, 25, Jr. C. E. Soc., 3; Wilbraham, Aux., 16, Department, C. E. Soc., 2, Stripfolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Aux., 151.42, C. R., 16; Auburndale, Aux., 24; Boston, Mrs. Mary Clement Leavitt, 5, Guest, May Festival, 2, Mt. Vernon Ch., Aux. (Len. Off., 31), 162, Shawmut Ch., Aux. (Len. Off., 31), 162, Shawmut Ch., Shawmut Helpers, 50; Boston, South, Phillips Ch., Jr. C. E. Soc., 10; Brook-line, Harvard Ch., Aux., 150, Leyden, Ch., For. Dept., Woman's Union, 11.70; Cambridge, First Ch., Aux., 16, Captains of Ten, 10, Margaret Shepard Soc., 10, Pilgrim Ch., Aux. (10, Const. L. M. Miss Hattie E. Dow), 25, Prospect St. Ch., 6; Dedham, Allin Evan. S. S., 5; Jr. C. E. Soc., 10; Dorchester, Central Ch., S. S., 10; Harvard Ch., For. Dept., 25, Pilgrim Ch., Aux., 20, Village Ch., Aux. (Len. Off., 21.76), 36.50; Franklin, First Ch., Jr. C. E. Soc., 25.6; Hyde Park, Aux., 14.88, S. S., 7.08; Jamaica Plain, Boylston Ch., Aux. (Len. Off., 7), 25.25, Jr. C. E. Soc., 3, Central Ch., Helping Hands Band, 8; Medfield, Aux. (Len. Off., 16.25), 21.25; Newton, Eliot Ch., For. Dept., 50.68, Y. C. E. Soc., 10; Roxbury, Highland Ch., Jr. C. E. Soc., 10; Roxbury, Highland Ch., Jr. C. E. Soc., 10, Helping

Hands Soc., 5, S. S., 5, Prim. Dept. S. S., 5; Roxbury, West, Sunshine, Aux., 257; Somerville, Broadway Ch., Aux. (Len. Off., 24.52), 32 80, Day St. Ch., Aux., 20, First Cong. Ch. (prev. contri. const. L. M. Miss Mary F. Hathaway), Prospect Hill Ch., 5; Wellesley Hills, Aux., 126, Winter Hill Ch., 5; Wellesley Hills, Aux., 126. Off., 32.13, 1,463; Worcester.—A Friend, Worcester.—A Friend, Mye, Treas., 15 Berkshire St., Worcester. Grafton, Y. L. M. S. C., 8; Leominster, Aux. (25. of wh. to const. L. M. Mrs. Charles E. Porter), 38.36; Millbury, First Ch., Aux., 3; South Boyalton, A Friend, 2; Webster, First Cong. Ch., Aux., 12.25; Whitinsville, Aux., 87.21, Extra-Cent-a-Day Band, 12.87; Worcester, Old Sonth Ch., Aux., 175, Park Ch., Aux., 308, Plymouth Ch., Aux. (to const. L. M. Mrs. F. E. Adams), 25, Union Ch., Aux., 246; Total.

Total. 4.761

LEGACY.

Dorchester.—Miss Mary W. Robinson, by Samuel N. Ufford, Extr.,

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Hayside Gleaners, 60; Central Falls, Prim. Dept., 8. 8., 8; Providence, Beneficent Ch., Aux., 290, Beneficent Dau., Easter Mem. Off. for Marion A. Puffer, 50, Central Ch., Aux., 605.80, Elmwood, Temple, Prim. S. 8., 10, Highland Chapel, The Sunbeams, 10, Plymouth Ch., Morning Stars, 50, 1 Woonsocket.—Miss Alice H. Bushee,

1.106 Total.

CONNECTIOUT.

CONNECTIGUT.

Fastern Cons. Branch.—Miss Anna C.
Learned, Treas., 255 Hempstead St.,
New London. Ashford, Aux., 15; Brooklyn, Prim. S. S. Cl., Easter Off., 78 cts.,
Colchester, Aux. (Easter Off., 5.85), 36,56;
Danielson, Prim. S. S. Cl., Easter Off., 2.30;
Goshen, Aux. (Easter Off., 8.85), 16.67;
Goshen, Aux. (So of wh. to const. L. M's
Mrs. Charles B. Allyn, Mrs. Christopher
L. Avery), 55,35; Hauover, Aux., 28;
Jewett City, Aux., Easter Off., 4.15;
Lebanon, Aux. (Easter Off., 8.78), 17.75;
Ledyard, Aux., "Newell Soc.," 15;
Mystic. Aux., (25 of wh. to const. L. M.
Mrs. Charles E. Wheeler), 41; New London, First Ch., C. E. Soc., 3.29, Mission
Study Cl., 3.50, Second Ch., Aux., 158.81;
Norwich, Broadway Ch., Aux. (Easter
Off., 1012.75), 1,442.75, First Ch., Aux.,
"Lathrop Memorial" (Easter Off., 17),
75, Greenville Ch., Prim. S. S. Cl.,
Easter Off., 2, Park Ch., Aux. (Easter
Off., 23.25), 26,35; Pomfret, Aux. (Easter
Off., 22.35), 26,35; Pomfret, Aux. Easter
Off., 14; Putnam, Prim. S. S. Cl., Easter
Off., 12; Scotland, Aux., 11; Voluntown
and Sterling, Aux., 11; Willimantic,
Aux. (Easter Off., 5), 30; Windham,

Second Ch., Aux., 77; Watertown, Aux. (50 of wh. to coust. L. M's Miss Estella Beach, Mrs. George M. Fox), 60, 3.036 79

Total. 5.716 70

NEW YORK.

East Bloomfield.—Mrs. Eliza B. Goodwin, Groton City.—Mrs. E. B. Bliss,
New York.—Through Mr. Walter P. Long,
Irustee, New York City, Hon. Smith
Ely. 250; Richmond Hill, Cong. Ch., L.
F. M., 80c., 25. C. E. Soc., 60, Cluss No. 3,
Girls' Club, 5; N. J., Montelair. ForMiss'y Soc., 50; Conn., Stratford, Mission League, 10,
New York State Branch.—Mrs. F. M.
Turner, Treas., 646 St. Mark's Ave.,
Brooklyn. Wood Memorial Fund, 50;
Albany, Aux., 63, King's Dau., 15, Prim.
Dept., S. S., 2. C. R., 4.50; Antwerp,
Aux., 27, C. E. Soc., 5; Aqueboque,
Aux., 10, C. R., 1.27; Arcade, Aux., 5;
Baiting Hollow, Aux., 18.19, C. E. Soc.,
12.50, Jr. C. E. Soc., 5; Berkshire, Aux.,
30; Binghamton, First Ch., Aux., 17.50,
Plymouth Ch., Aux., 5; Blooming Grove,
Kyle Miss'y Soc., 105; Briarcliff Manor,
Aux., 20; Bridgewater, Aux., 450, Dalsy
Circle, 4; Brooklyn, Atlantic Ave.
Chapel Aix., 6, A Friend, 7, Bethesda
Ch., Aux., 15; Brooklyn Hills Ch., Aux.,
10, C. R., 13, Bushwich Ave Ch., Aux.,
5, Central Ch., Aux., 377.68, Zenama
Band, 40, Jr., Aux., 10, C. R., 8.50, Clinton
Ave. Ch., Aux., 78, Flatbush Ch., Aux.,
81.90, Willing Workers, 5, Immanuel
Ch., U. B., 6, Second Group, 2, Mizpah
Circle, 28, Earnest Workers' Band,
73.04, Alpha Kappa Circle, 5, Nazarene
Ch., Aux., 5, Park Ch., Aux., 10, Park
Ave. Br. Aux., 20, Young People's
Miss'y Soc., 7, Jr. C. E. Soc., 6, Three
Classes of Boys, 6, C. R., 5, Parkville
Ch., Aux., 12, 7, T. C. E. Soc., 6, Plymouth, Ch., Aux., 10, Mrs., T. R. D., 250,
United Ch., Aux., 10, Wrs., T. R. D., 250,
United Ch., Aux., 10, Nrs., T. R. D., 250,
United Ch., Aux., 10, Ch., Aux., 110, Annie
E. Abell Cir., 5, Bancroft, Aux., 10,
Canamdaigua, Aux., 60, The Misses Rice
Band, 5, The Alne Band, 5; Candor,
Aux., 23; S. S., 6, C. E. Soc., 6,
Nigara Sq. Ch., C. E. Soc., 16,
Nigara Sq. Ch., C. E. Soc., 16,
Niagara Sq. Ch., Chembander, Aux., 10;
Canamdaigua, Aux., 6, The Misses Rice
Band, 5, The Alne Band, 5; Candor,
Aux

Gasport, Aux., 15; Greene, Aux., 6.24, C. E. Soc., 5; Gloveraville, Aux., 115, Groton, Aux., 10; Hamilton, Aux., 120, 180, S. S., 5; Henrietta, Aux., 10; Homer, Aux., 200; Honeoye, Aux., 17, Hourns Cl., 11, C. E. Soc., 3.25; Ithac, Aux., 30; Jamesport, Aux., 8; Jamestown, Aux., 50.88, C. E. Soc., 5; Java, Aux., 6, Kiantone, Young People, 4; Lake View, C. E. Soc., 1.60; LeRaysville, Pa., Aux., 6, M. C., 5; Lockport, East Ave. Ch., King's Guild, 5, Prinn. Dept., S. S., 5, First Ch., Aux., 66,92; Lysander. Aux., 12; Madison, Miss Jennie Rice, 10; Madrid, Aux., 24, S. S., 18, C. R., 2; Massena, Ladies' Aid Soc., 10; Middletown, First Ch., Mrs. Allies' Bible Cl., 4; Millers Place, Aux., 13,50; Millyille, Aux., 3; Morristown, Aux., 19,96; Morrisville, Aux., 23, C. E. Soc., 5, Munnsville, Aux., 10; Neath, Pa., Aux., 10; Neison, Aux., 12; Newark Valley, Aux., 25, C. Carry-the-News Cir., 5; Newburg, Aux., 35, Kinder. Dept., 2.50; New Haven, Aux., 31.75; New York, Bedford Park Ch., Aux., 5 C. R., 16.21, Broadway Tabernacle, Aux. (275 of wht. const. L. M's Mrs. Charles E. Whittemore, Mrs. J. Edward Giles. Mrs. William R. Rath, Mrs. Gaylord M. Worstell, Mrs. Mary E. Boyce, Mrs. Dulbois H. Loux, Mrs. William C. McKee, Mrs. William B. Humphrey, Mrs. Frank B. Jillson, Miss Fannie R. Smith, Miss Anna G. Carhart), 313, Young Women's Club, 50, C. E. Soc., 55, S. S., 25, Light Beaters, 7,50, C. R. (to const. L. M. North Pelham Ch., Aux., 5 (R., 12, Prim. Dept., S. S., 15, Trinity Ch. Aux., 14, North Pelham Ch., Aux., 30, Oriskany Falls, 8; Owego, Aux., 30, Oriskany Falls, 8; Ones, Aux., 30, Oriskany Falls, 8; Ones, Aux., 30, Oriskany Falls, 8; Ones, Aux., 30, Oriskany Falls, 8

Smyrna, C. E. Soc., 3; South H
Jr. Soc., 3 50; Summer Hill, A
Syracuse, Danforth Ch., Young
25, Prim. Dept., 1, S. S., 4, Ged
S. S., 3.40, Willing Workers, 6,14,
C. Gere, 20, Goodwill Ch., Aux.,
Soc., 20, Prim. Dept., S. S., 5, Self
Band, 5, Pilgrim Ch., Aux., 5, Pl
Ch., Aux., 84.65, C. E. Soc., 10, 1
Mission Raily, 10.56, South A
Aux., 5; Taliman, Miss'y Soc., 1;
deroga, Aux., 31.35; Troy, Aux.,
Soc., 5; Utica, Betheada Ch. A
Plymouth Ch., Aux., 10; King's
E, Walton, Aux., 97; Watertow
26; Wellaville, Aux, 63.46; West
field, C. E. Soc., 5; West Grotor
20; Western Assoc. Meeting.
Wentmoreland, Aux., 32; Wes
field, Aux. (25 of wh. to const
Mrs. Carrie Stebbins), 27.51, J.
Soc., 10, C. R., 2; White Plains
5. Less expenses, 320.89,

PHILADELPHIA BRANC

PHILADELPHIA BRANC
Philadelphia Branch.—Miss Emr
vell, Treas., 312 Van Houten St.
son, N. J. Fla., Jacksonville
25; Daytona, C. E. Soc., 19.40; N.
sey City, Happy Workers for
15; Plainfield, Aux., Len. Off.
Upper Montclair, Howard Bliss
25; Westfield, Aux., 50; Pa.. Fc
Springs, Rays of Light, 1; Kan
Soc., 2; Meadville, Aux., 50; Pt
phia, Central Ch., Aux., 20,
Flakes, 9.11, Snyder Ave. Ch.
Soc., 2; Seranton. Plymouth (
C. E. Soc., 3; Williamsport (pre
tri. const. L. M. Mrs. Lee McVe

IOWA

Iowa City.—S. S. Class of Girls,

ENGLAND.

London.-Miss S. Louisa Ropes,

GIFTS RECEIVED THROUGH F
COMMITTEE.

Massachusetts.—Malden, Mrs. J. 1 tin, 13; Newton, Eliot Ch., W. Assoc., 25; Taunton, Mrs. Cha Rhodes, 5, Rhode Island.—A Friend, 500; F 2.50; Providence, Mrs. Lydia A bury, 5, Central Ch., Ladies, 222 Connecticut.—Norwich, Mrs. Leti dan Bacou.

dan Bacon,

Donations, Buildings, Specials, Legacies,

Tot

Т

TOTAL FROM OCT. 18, 1907 TO M Donations, Buildings, Specials, Legacies,

Tota



Fresident.

Miss LAURA M. RICHARDS,

Saratoga, Cal.

Gresurer.

Miss MARY McCLEES, Adams Street, Oakland, Cal. Foreign Secretary.

MRS. E. R. WAGNER,

San Jose, Cal.

Editor Parific Bepartment in Tife and Tight.

MRS. J. K. McLEAN.

LETTER FROM ARUPPUKOTTAI, SOUTHERN INDIA

BY REV. JAMES C. PERKINS

THE news that the Pacific Board had increased their donation from \$400 to \$500 came to me in January when I was too ill to do more than thank God that the burdens that had drawn me down were to be lightened by so much. Will you express my heartfelt thanks to the officers of the Board for their kindness?

It seems very strange after twenty years in India, with only an occasional slight illness, that I should be now stricken down with rheumatic fever, and confined to my room for eight weeks.

I have always thought that we ought to leave the Catholics alone, but when they came to us, and wanted to be received into our church, we could hardly refuse. We have had a number join us recently in a village by the sea. Three hundred years or more ago Francis Xavier came here and converted many from the fisher caste. Upon their request I went out there. I was amazed to find how little they knew about Christ. The beautiful stories of his life were like fairy stories to them—new and exciting. They knew about the Virgin Mary and the early fathers.

They have had a curious custom of always giving to the church the best fish of all the nets at the daily haul. As there are eighty nets, it amounts to quite a sum. Also, on one day in the year, they give all the fish from all the nets to the church. The priests have certainly taught them how to give. But the priests have overdone it, and taxed the people so heavily that they are rebelling.

The Catholics here accommodate themselves to the customs of the country, as caste, religious observances, etc., so that it is difficult to tell the difference between them and the heathen. For example, if you were in Madura

and saw a Hindu procession and a Catholic procession, you could not tell which was Hindu and which was Christian. In the Hindu procession you would see five or six fantastically decorated cars in which sat the gods and goddesses of heathendom, all richly and grotesquely apparelled. In the Christian procession you see the same kind of cars, in which sat Joseph, the Virgin Mary, Peter, Paul, etc., similarly apparelled.

In another part of the station we have had an addition of fifty people from a very good caste, who are likely to bring many more of their relatives into Christianity. We are very anxious to ground them well in Christ and the Bible. We are especially desirous of getting their women instructed, for often they draw back their men if they are not taken in hand at the beginning. However, we have placed a Bible woman there, who will do all she can to bring the women forward. She had been there but a week, when she was stricken down with cholera. I am glad to say that she has now recovered and is at work. The children are attending the really fine school we have there. Thus our work goes on in answer to prayer and effort.

LINTSINGCHOW

SHANTUNG

Some weeks ago to the southwest of here the Yellow River went out its banks in the neighborhood of Ts'aochoufu. The governor of this proince, accompanied by a taotai, went to the place of danger. As report it, a great green frog came up out of the water. It was taken that this water embodiment of the spirit which was responsible for the overflow. the officials prostrated themselves before the frog, and besought it stop the flooding of the region.

Some seven hundred soldiers have recently arrived from the capital this province to assist the local official in suppressing the highway robb who have terrified the region to the southwest of this place. The two-th is failure of crops has made many turn away from the honest ways to the dishonest ways of getting their daily bread.

The number of boats that winter here are fully as large as usual. Of thundred that are now here waiting for the resuming of traffic in the spring goodly number are being overhauled, and it is most interesting to see the principle of "change of work" as it applies to the boatmen here. The exchange of labor is necessary to the moving of the boats, and to the prividing for their repairing. At this place, not only the craft known as the

"Lintsing boat" winter, but some of the lighter craft which originally belonged to Tsiningchou also make this their home as the stoppage of through traffic on the canal makes it possible for them to return to their old headquarters.

Standing as memorials of the glory of the past of this city are some four hundred temples, many now in a state of decay. These vary in size from the great temple for the defense of the city to the small wavside shrine, and in grandeur from the fine Confucian Temple to the pile of ruins from which protrudes the heads of two gods. And a few months more and these heads are stolen for fuel by some irreligious person. These temples are used more or less at the New Year's and on special occasions, but for the most part the capital invested is tied up. One often wonders when people are desperately poor that they tear down their own houses to obtain food, why they do not by some public act confiscate some of these hundreds of But for the most part the dead hand of the past holds back the **Progressive element.** The use of temples for schools is an encouraging sign. The soldiers who pass through the city are usually quartered in temples. In this land of few public charities the temple becomes the almshouse and Poor farm in many cases. And not infrequently the temple becomes the residence of some poor family.

Sometimes the temple is transformed into a mart of trade, as it is now here in this great distributing center. The Ta Sau (great temple) is the center of the retail trade of the business suburb. The various courts are used as permanent shops for the various merchants. The barbers occupy the raised platform in front of the main temple, and the sellers of pictures compete with the fortune tellers for the use of the sacred (?) precinct surrounding the great image of Buddha. The associates of Buddha are covered with the wares of the merchants who now have their display of scrolls and chromos for sale. This is the last month of the Chinese year, and these things are finding a fair sale.

The collection of debts goes merrily on with occasional fights. We are glad for the new police, who end these quarrels much quicker than the old Chinese method of waiting for the soldiers stationed at a distance to reach the scene of disturbance.

Yesterday this town put on its gala dress to welcome the *taotai*. But to day the color comes down, as he has passed on his way. It seems hard recognize the main street as the same street that it was yesterday.

The official has ordered the abolition of small coin. It has wrought nuch good, but still leaves much to be accomplished.

The number of opium shops here has decreased from over one hundred

to thirty, because of the official exaction. Whether the "reform" has any permanent advantage or not time alone will tell, but we hope for better things. Many shops are selling pills for the cure of the opium habit, but these for the most part are said to contain opium. Our native physician said he had cured a great many people, but unfortunately they did not stay cured. Alas!

A YEAR AT LINTSING, CHINA

Lintsingchow via Tsingtao, China, February 1, 1908.

DEAR FRIENDS :-

As to what was accomplished in this year of seed sowing only the Lord of the harvest knows. Here in Lintsing were the two small day schools enrolling eighteen pupils. An attempt was made to give the helpers something new and interesting in a station class held for a month in the summer. Dr. Arthur H. Smith was with them for the last week, giving them new views of the world in general and the grand part the church plays in it in particular. Another station class was held for leading church members. At other times Pastor Kung has held station classes at several of the outstations. Seventy have studied in the classes for men. But only four of our seventeen out-stations could have this opportunity for Christian instruction. One station class for women was held by Mrs. Ellis, with twenty of the Lintsing women enrolled. We could calculate how many sermons have been preached by the twelve preachers, and make a fair estimate of the number of fairs and markets where preaching has been done, but neither you nor we would be much wiser. Who is it that says, "There are three kinds of lies, black lies, white lies and statistics"? We are glad to record that fifty-eight entered the church during the year, and we ask your prayers that they may prove themselves faithful.

The strongest illustration of the attitude of outsiders toward us that comes to mind, occurred when the ladies were out on their trip. They stopped at a little village where it is very likely a foreigner had never been before. Word that a doctor was there brought a crowd, among them a young mother with her baby. She sent the baby in by the hostess. After examination the doctor decided that she must use her knife. Dr. Tallmon had the mother called to see if she had any objection. She saw the bright, sharp little knife in the foreign doctor's hand, but she had no word of protest. She could not stand it to watch the operation through, but there seemed to be no thought of hindering,



Firstbut.

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ADANA AND ADANA SEMINARY, TURKEY

BY MISS LUCY H. MORLEY

OME stand with me on the balcony of Adana Seminary this glorious morning and take a look around you. Every forty minutes you will see the classes passing from one class room to another or to the study rooms, and you will notice several classes seated in the courtyard, for you know that the class rooms are few and the classes many, so that those classes for which blackboards are not essential take a corner in the yard or in the dining room. The yard has this advantage, that when the sun is shining it is to-day, the children shiver less than in the cold dining room and under the balconies, while on rainy mornings the situation is reversed. How much we do need a new building! But it is not very cold this rorning, and the classes in the yard are happy and attentive.

Now let us leave the courtyard in charge of the teachers, and give a little attention to the immediate surroundings of Adana Seminary. The ugly brick and mud wall which projects right into the schoolyard is the first and measurest house. You wish it were not there, as we have wished so long, and shall continue so to wish until it is bought and torn down. The woman who lives there has her washing on the roof of the house, and you wonder at the queer-shaped garments drying in the bright sunshine.

Stretching off in front of us you see roof upon roof, low roofs and high roofs, some small, some broad and spacious, all flat and covered with earth packed close and hard, and people going up and coming down on ladders.

They are improving the opportunity the fine day offers for drying clot cleaning and sunning carpets, making bosturma (dried beef), of which t are so fond, and preparing various queer kinds of food. Many of the rhave bedsteads upon them and platforms which are used instead of I steads. "Do the people sleep on their roofs?" you ask. Not in this wi season, but in the summer the whole population of the city use their r for sleeping apartments. As soon as the blazing sun has set, the air on roofs is so very pleasant that you do not blame the people for staying out night. It is so much better and healthier than sleeping in the hot, stiff rooms below. Many of the bedsteads and platforms are left out all wing "Not a single pretty building or pretty sight in the entire city" you way; and how true it is you will know better after a few weeks' stay, and glad to get up to the high balconies of the school away from the sights odors below.

But leave the city and look beyond its limits to its border of vineya with their fruit and shade trees forming a circular setting, a beaut emerald frame for a city of ugliness. Just now this border is brown color and not particularly inviting, though more so than the city. But a month or so these vineyards will burst into life, a luxuriant, wonderfirich and verdant life. In May and June the population, a good part of moves out of the hot city into the free, happy, healthful life of the vineya: But as you look this morning at the leafless trees, you must draw upon y imagination to picture the landscape three months in the future.

One more look before we leave the balcony, and a long, long look it be; look off and let your soul feast upon the beauty and grandeur of everlasting hills. Follow the long Taurus range, as it stretches away p upon peak, as far as the eve can reach off into the west. This morning mountains are dazzling in their snowy majesty, for a fresh fall of si came in the recent storm and the snow is lower down toward the base t usual or than it will be a few hours later, for the sunshine is bright and rays strike with an everyday increasing intensity. "I will lift up n eyes unto the hills from whence cometh my help," and " As the mount are round about Jerusalem, so the Lord is round about his people from time forth and even forevermore," and other verses of a similar chara come to your mind and take on new meaning as you gaze; and as your comes back to the ugly city teeming with its degraded humanity to school and yard, the happiness and purity of the school life seem in s harmony with the grandeur and peace of the distant mountains, tha seems like a reflection. May God hasten the time when all this lost, graded humanity shall come into harmony with himself; when peace

purity, strength and grandeur, order and beauty shall reign, even in Adana. But you wish to know more of the inner life of the school. The teachers are the same neatly dressed, hard-working, loyal band of Christian workers as last year with two additions, although we were obliged to give up one of our best.

Before school opened our pastor came to call on Miss Mary and myself, and we at once saw that he had more important business on hand than usual. One of the young men in the church wanted our permission to allow Oriot Verkina to give up her position as he wanted to marry her, and though we felt very badly to have to give up one of our best teachers, especially as it is only a humble home to which she was to go and we knew it would be hard for her, we could only give our reluctant consent when the pastor, the family of Verkina and all in whom we had confidence seemed to approve, and as far as we could ascertain Verkina herself desired it. The young man is a sincere Christian, and is a tailor by trade. But at the opening of the school and for the first few weeks we much missed Verkina. We can only pray that she may be useful in the new life. Later on she took a rhetorical class, and so comes to the school every week, and is in touch with the school life which has known her so many years, and which is so very dear to her.

The new teachers are Aroosiac, who has been studying in Miss Farnham's school at Adabazar for two years, and returns to teach Armenian; and Veronica, who studied one year at Smyrna, taking Miss Pohl's training class. Of these two Aroosiac will be the stronger teacher. Both are earnest in their Christian lives.

But I have not mentioned the joy we all had in welcoming Miss Webb back from her furlough in America. The girls talked much of her expected coming, and her name was scarcely ever omitted as the teachers led us in our daily devotional exercises. Miss Borel taught a pretty song of welcome, and the girls stood by classes on the balconies and in the courtyard, each one with her handkerchief in hand, and there was no mistaking the joy and enthusiasm which was shown by the Chautauqua salute as she entered the street gate from the carriage. Everyone had just one thought, "How good it is to see her, and have her loved presence with us again."

The Saturday following Miss Webb's arrival a party was given in the large school parlor on the third floor. "How appropriate," you think, "to have a party in her honor," but this was something most unusual in purport, and had not occurred in Adana Seminary before. Only the teachers in the seminary, a few close friends, and the ladies of the missionary circle were invited. After the tea and cakes had been enjoyed, I told the teachers

I had taken this opportunity of letting them know that I expected soon leave Adana for a visit at home, and that when I returned to Turkey would not be to Adana but to Marsovan. As soon as they began to understand, the pleasant party was fast turning to a general weeping, very ha to bear, but Mrs. Chambers rescued the whole situation in a few we chosen, kind, loving words of advice as to just the right way for the teacher to take the news; and from that time on until the time of my leaving, to teachers manifested only love and interest in the matter, without tears as without any gossip, accepting it as from God's hand.

The week following, one of our dear girls, Armenoohe Lusararyan, w taken from our midst to the home in heaven. It is the first time in ninete years that a death has occurred in the school. Armenoohe had been ill f a week, perhaps a month before, and had apparently completely recovere The day of Miss Webb's arrival she was taken ill, and the doctor advise her immediate removal to Miss Wallis' sick room directly across the stree Miss Wallis is the dear English nurse whom we all love, who is doing most interesting work among the sick, poor and blind of Adana. all so glad to feel that Armenoohe was safe, having everything done for h that could be, and when all was in vain and she slipped away, we kne she was safe with the Saviour whom she had most truly learned to lov We tried to keep the girls in control, and I am sure there was remarkab self-control shown, considering the way the people do in their homes such times, exhausting themselves with incessant hysterical weeping ar abstaining from food. At least we tried our best to show them a propexample, and to direct their thoughts into proper, wholesome channels, ar we leave all the rest with the Father who knows and understands his ow plans and our weak human efforts of love.

WORK OF THE BIBLE WOMEN IN ARUPPUKOTTAI, MADURA DISTRICT, SOUTH INDIA

BY MISS C. S. QUICKENDEN

I'm sure you will understand how many things there are to do just after return from furlough, and I've found these three months very full, pickin up dropped work, and getting in personal touch again with each natiworker. I spent half of last month in the villages where Bible womer work is being done, or in villages where they are asking for a Bible woma

We have thirteen Bible women actually at work, and one starting worthis month. At present I've no women to put in two villages where the

Work of the Bible Women in Aruppukottai

are begging us for a woman to teach them, but I'm glad to say that we have five earnest women being trained in Miss Swift's school for the work, three of whom are converts from the Bible women's work in this station, and I'm eagerly looking forward to the time when these five will be ready for work here. One of the latter is Sunthosheim, the young widow whom I wrote about before. Yes, she is developing into a useful Christian woman, I believe. Miss Swift seems very well satisfied with her progress, and so am I as far as I've seen yet, but her course there in Madura does not finish until June of '00, so I cannot count on her help this year.

Two other converts, one a widow, and one a young wife, are asking to be allowed to go there also for training. The former was baptized here some time ago, and has bravely stood persecution in her home since, but I should like her to be more active in her Christian life here-more regular at church, etc., before we send her for training. The latter needs much prayer. She is a true Christian, I think, though at present only a secret disciple, and has not confessed Christ openly by uniting with the church. Poor thing! I sometimes wonder what we would do in her circumstances. If she is baptized it means being turned out entirely from home and friends, or worse. They have threatened to poison her once, I believe. At present they are trying to force her to rub sacred ashes on her face, and in other ways conform to their heathen rites; and our Bible woman saw her one day this week with the ashes smeared on her forehead. Poor child! she is only twenty years old, and I fear not quite strong enough to stand the persecution that would follow baptism.

Shall I tell you something of our last itinerary? It was February 11th-21st. Dr. Harriet Parker, of Madura, took the trip with me. I am always so delighted to have her help, and am hoping to get her to make an itinerary at least twice a year in this station. She brought two of her trained workers with her, and plenty of medicine. I took three of our best Bible women along to help in my part of the work among the women, and preaching to the crowds who came for medicine, so we were a fairly strong party.

Our first camp was Toperdapetti, about twenty-six miles from Aruppukottai. The people are mostly farmers and farm laborers, I think. As one of our Bible women remarked, while there, "Only two or three years ago the people in this village used to tell me to go away, they wanted no Preaching in their village; now see how eager they are to learn." It is true; there is a nice, bright band of Christians there, and a church of the usual kind, mud and thatch, has been put up about four months. I can't tell more about them as the work began there while I was on furlough, but Mr. Perkins placed a Bible woman there last year, and she is doing good work.

Our second camp was at Mookoor on the seashore, forty-eight miles from Aruppukottai. I think it is our most distant village in the Aruppukottailistation. Here a number of Roman Catholics have recently come over to Christianity, and we think it was due to the overwork and strain of the work in that village that Mr. Perkins owes his recent illness, for he sper to much time and strength there in 1907. We are glad he is nearly well again, and were very glad to be able to visit this place in his absence. There people are fisher-folk; a strong, bright people, willing to be taught, but on his origination is not catholicism mixed with heatherism, and no knowledge of the Truth; very few even of the men could read.

We spent three or four days with them, and feel that some good we done by preaching, quiet talks, house-to-house visitation and the medical work, and a week after our return to Aruppukottai they brought five litter girls and eight boys to the boarding school, and we feel that those childre properly trained here will do more than work in the village to build u — Christianity there. Still we hope soon to have a proper teacher and will and Bible woman at work there, also. Alas, that both workers and functions are scarce, and we are so handicapped by the lack.

I must not make my letter longer by telling of the other three villages where we had camps, but as we look back and remember the gospel positions placed in the hands of those who could read, the number of suffering ones relieved, the faithful preaching, the quiet talks, and last, but not least the twenty-six little girls gathered out of villages we visited, and placed the boarding school, by which their whole lives will be changed, and lives of others through them, we rejoice in the privilege of working among the people, and feel that our tour was not in vain.

Please remember the Bible women's work in these distant villages, and pray that they may be kept faithful, for they have many temptations, and little outside help; also that the seed sown may bear fruit, much fruit.

LETTER FROM UNION WOMAN'S COLLEGE, PEKING, CHINA

BY MISS MAY CORBETT

To-day we have been reminded afresh of what a strange old country we are living in, for three of us ladies had planned to run down to Tung-cho on the afternoon train for a few days' rest during the New Year's holidays. Just as we were starting a 'phone message came from the station that the Emperor must needs pay his annual trip of the season to the Temple of the next twenty-four hours. Instead of settling down to work, we three sedate missionaries proceeded upstairs and made fudge over our lamps just as we used to do in college, and the delectable results have in some measure made up for our disappointment in being left trainless.

I have almost decided to dub our Peking Conservatory the "Cave of Adullam," for its present feeble equipment embraces every ill that organization

flesh is heir to. Since my last letter a year ago, we have received one waluable addition, although it is quite a mooted point whether the honored instrument would not more fittingly adorn a museum than a conservatory. Shortly after the Boxer trouble Mrs. Stelle, who was then in charge of the music, was offered a most astonishing bargain in organs. The organ in question had been buried in the earth all during the siege, and now for the munificent sum of \$7 would be resurrected and delivered at the break of day upon the one condition that not a single question as to its pedigree would be asked. The transaction was consummated and the organ put into daily use, but after a few years it became such a chronic sufferer that it was cast aside until this fall, when another practice organ became a burning necessity.

Enlisting the kind and skillful services of Miss Reed, who poses as a history teacher, but really is a master mechanic, and dear Miss Miner, we proceeded to give the patient allopathic treatment. With shame and confusion I must confess that after extracting every screw in its make-up my services were at an end, but my kind friends continued their labors. After several hours' work they were successful in dislodging the Peking dust of ages—which is a very special brand—and in evolving a practice organ of very sweet tone, although the pedal action is more than slightly rheumatic, and thereby causes many a so-called "growing-pain," which is ludicrously decribed by the poor victims. Surely no conservatory the world over boasts as unique a possession, and we are quite proud of its sepulchral history.

The girls have done splendid work in their music the past year, and their singing has charmed many a distinguished visitor. One more class has been graduated and one more farewell dirge, in spite of my most vehement Protestations, has been intoned. I found that the memory of their Commencement Day would be forever dimmed if this rare pleasure were denied them, so finally yielded the point on condition that there should be no attempt to sing either tenor or bass as the young maidens were most eager to do.

In addition to daily lessons in the girls' school I have given two lessons week in the boys' preparatory school, which I would fain call the "School the Prophets." The boys number about sixty, and are unusually interesting, but most of them come from poor families, and during the cold eather are weird-looking little apparitions indeed. A number of those bear the names of patriarchs and apostles, and one's cherished ideals of such rthy characters are most rudely dissipated as their respective namesakes Lise to make their manners. Alas for my risibles, for Moses has such large and limpid eyes, and his gentle expression is so absolutely the opposite the conception Sargent has made popular, that the contrast is a conant source of merriment. The brothers, Peter and Paul, have thus far Proved rather ne'er-do-weels, and have caused their teachers many an nxious thought, but we trust the years will bring them the apostolic graces which are now so conspicuous by their absence. One day our singing lesson had gone unusually well, so I called for a favorite hymn to close the hour, fully expecting, "Onward Christian Soldiers," or some similar martial strain. I confess it was with shaking fingers and quivering lips I joined in singing, "Sinners turn, why will ye die?" A half pathetic incident occurred the other day to show the extre which the petty merchant will ape the foreigners in order to proc salable commodity. The senior Bible woman not long since came o show Miss Russell a set of jewelry that had just been sent her very attidaughter. It was supposed to be the very latest novelty, and consis four slender bars of dainty blue enamel. The long horizontal bar be familiar letters of the English alphabet from K-U, and the three s ones, the mystic symbols, V, W, X, Y and Z. The old lady thought letters must surely set forth some beautiful sentiment, but finding th not the case said eagerly, "but they do spell something, do they Fancy an American beauty adorning her glossy braids with the fragments of the Hebrew alphabet.

About two months ago we teachers were rather surprised to notice Sunday service that all the girls in the second-year academy class wearing pink hairstrings of identically the same shade. The next S we were further mystified at seeing all the first-year academy girls i pink hairstrings of identically the same shade and quality. It wa divulged that the week previous one of the second-year girls had betrothed and her classmates had made her stand treat as to their hairs. The next week one of the first-year girls had gone through a similar

and been obliged to pay a like penalty.

How I wish you might have heard the Christmas Carols which awa us at 3 A. M. Christmas morning. In spite of the hour the girls' were so sweet that we listened eagerly to every note. In the Chr service my blessed boys, whose habit it is to make the welkin ring, a whom singing in whispers has alone produced music, became thore stage-struck, and from my seat on the organ bench I could catch n sound. Such dear, eternal surprises as they are. I was woefully pointed, but played the accompaniment through twice, trusting th audience would duly appreciate our unique performance.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER RECEIPTS FROM APRIL 10 TO MAY 10, 1908

COLOBADO							\$221 10	Previously acknowledged	
ILLINOIS .							1.023 56	•	
INDIANA .			•				145 35	Total since October, 1907	
IOWA .			•				430 85	•	
KANBAS .		-					317 56	FOR BUILDING FUND.	
MICHIGAN		•	•			·	375 84	FOR BUILDING FUND.	
MISSOURI	÷		÷			•	23 80		
NEBRASKA	•	•				•	202 85	Receipts for the mouth	
ORIO .	•	٠		•		•	483 07	Previously acknowledged	
OKLAHOMA	•		•			•	11 92		
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SOUTH DAK	OTA	•	•	-		•	76 43	·	
WISCONSIN	•	•	•	-	•	•	882 78		
NORTH CAR	OLINA	١.	•	•	•	•	5 00	ADDITIONAL DONATIONS FOR SPECIAL (
CHINA .				•			8 75		
TURKEY .			•				29 37	Receipts for the month	
MISCELLANI	OUS						20 00	Previously acknowledged	
Receipts for the month			ıbla	•			\$4,249 23	Total since October, 1907	
								MISS FLORA STARE, ASS't TI	

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A GOPURAM, MADURA. (See page 344)



/dl XXXVIII AUGUST, 1908 No. 8

Miss Fanny E. Burrage, W. B. M., and Miss Stella N. Loughridge, W. B. M. I., both of Cesarea, in the Western Turkey Mission, arrived in Missionary Boston for furlough on June 23d. Miss Sarah Closson, for PERSONALS. more than thirty years a member of the same mission, who has exently been living with a brother in Crete, Neb., is to be at the missionary home in Auburndale, Mass., for the present. Miss Sarah Stimpson, of Kamundongo, West Central Africa, who spent the winter of 1907-08 in Lisbon studying Portuguese, writes of her pleasant voyage thence to coanda, where she arrived in May. She adds, "I am truly glad and bankful to set foot again on African soil."

As four months of the study of next year will be given to Mohammetnism we are issuing in leaflet form helpful articles from recent numbers NEW of LIFE AND LIGHT. The list is: "Work for Moslem Women," by Miss Ellen M. Stone; "The Great Menace Cristianity in Africa," by Mrs. Alice G. West; "A Turkish Wedding," Susan W. Orvis; "One Missionary's Fad," by Mrs. Mary C. Also, "The Land of the Sphinx," by E. R. A.; "Touring in Also, "The Land of the Sphinx," by E. R. A.; "Touring in Grisell M. McLaren; "Old Castles and New Work," by Miss abella M. Blake; "Work and Difficulties in Eastern Turkey," by Mrs. Tourge C. Raynolds; each of these for two cents.

dur readers, doubtless, know that we have no work distinctively among tems, and that we must be very careful not to print details of any direct apon them. All these leaflets, however, cast light on Moslem completes, and the needs of their women and children, and show the work missionaries in those lands. We also reissue, at one cent, the the, "The Far Look," by Mrs. George H. Ide.

The Committee on Young People's Work has prepared several helps for study of Springs in the Desert, the children's book in the United

Mission Study Course for next year. There is a story by Mrs. Olive L_Crawford, of Trebizond, entitled "The Story of Aghavintza." A leafles has also been compiled from the articles that have appeared from time to time in the Dayspring. This bears the name "Child-life in Turkey." For invitations to be used in the fall, we have a set of six postal cards upor which are different scenes portraying the life of children in Turkey. The postal cards are to be sold for ten cents a set, and each of the leaflets for five cents.

Our friends who are in London this summer have a rare opportunity to learn much of missionary life in the East without the expense and fatigue THE ORIENT IN of real travel. A great missionary exposition is held Boston. there, representing by tableaux, lectures, curios, pageants the life of the peoples in missionary fields and methods of work among them. The missionary societies whose headquarters are in Boston are planning a similar undertaking to be carried out in November, 1909, hoping to awaken the general public to the immense possibilities awaiting Christian workers all over the world to-day." The labor involved will be immense but our whole community greatly needs the education which such a display will give, and the interest which ought to follow.

We are glad to announce that this institute will be held in Bostom about October 1st. It will be planned specially to aid those who are to Interdenominational lead mission study either in auxiliaries or in classess and the committee hope to reproduce some of the good things of the Northfield school. Drs. S. M. Zwemer and A. J. Brown, authors of *The Nearer and Farther East*, the book for next year study, have promised to be present.

Many missionaries on furlough enjoyed the hospitality of the Cliftor Springs Sanatarium in the twenty-fifth annual meeting of the International International Missionary Union, during the week beginning Jun sionary Union. 3d. The exercises were of a somewhat reminiscement character, and the backward look over a quarter of a century proved how remarkable have been the developments in all phases and fields of missionary activity. Several features were of unusual interest. The missionaries from Korea gave testimony to the marvelous power of God as shown is the transformation of the religious life of the Hermit Nation. Eye witnesses of the revivals which have swept over India during the past three year related many incidents connected with that work. Miss Clara Swaim M.D., the first American woman to open medical work in India, gave most interesting account of the beginnings of her work fifty years ago. The

new educational movements in America were discussed, and the cheering news came from the Laymen's movement, of more than \$1,000,000 additional to usual gifts already pledged by the men of twenty-five cities. The devotional side of the meeting was very helpful, Mr. J. Campbell White, in the daily Quiet Hour. and Bishop Warne, in several sessions, giving messages which brought real blessing. This annual gathering is one of the great privileges of the missionary's year at home.

H. I. R.

Needed, in the fiscal year ending October 18, 1908, to carry on our present work \$120,000; received, in contributions from the Branches in Our the eight months ending June 18th, \$70,797.22 excluding TREASURY. specials, an average of less than \$9,000 monthly. To complete the needed amount we need \$49,203, an average of over \$12,000 for the four remaining months.

Older workers who are sometimes tempted to despair because young leaders are so few, would have taken fresh courage from a walk over the College Women Silver Bay campus during the student conference of Young AND MISSIONS. Women's Christian Associations, June 20-30. They would have seen about four hundred women, picked representatives from our Eastern schools and colleges, gathering for two hours each morning for Bible and mission study, gaining information and inspiration for the classes which many of them expect to lead next year in their own colleges. Thirty Student Volunteers met each day to receive practical suggestions as to the best preparation for their life work, and to unite in prayer for the missionary work of the conference. More than one hundred and twenty-five young women attended the open volunteer meetings, and heard a definite statement of what it means to volunteer for foreign missionary service.

Few delegates went away from Silver Bay who did not carry with them a new and deeper conception of the responsibility of every Christian to extend the kingdom of God in the world, and in the years to come, in lonely stations in far-away lands and in difficult positions of leadership in the home church, young women who heard the call at Silver Bay will be found sowing the seed beside all waters.

An important feature of the conference was the meeting together of representatives of the Young Women's Christian Association, the Student Volunteer Movement and the various Mission Boards to discuss the most helpful ways of utilizing the opportunities of the conference, the proper relation of the Y. W. C. A. and the Volunteer Movement to the Mission Boards, and the best missionary policy for future conferences. This conference furnishes a splendid opportunity for a Board representative to estab-

lish a sympathetic personal relationship with some of the future leaders at home and abroad, who, during the ten days at Silver Bay, have caught a new vision of Christ which they wish to translate at once into action, and who are, therefore, ready to hear of the work which is waiting for them in their own churches.

H. B. C.

A DEVOTED MISSIONARY

BY MRS. THOMAS KING, MT. SILINDA

[Miss Julia F. Winter went to East Africa in the autumn of 1904 as missionary of the W. B. M. Later, at the request of the W. B. M. P., she was transferred to their care, but we have always retained her in interest and affection, and we grieve deeply for the great loss to her friends and to the mission.—ED.]



MRS. HATCH

"But I hold not my life of any account as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."

Many of the readers of LIFE AND LIGHT will share in the sorrow that has come to us in the death of Mrs. John Edgar Hatch, whom they knew as Miss Julia Flora Winter. We were rejoicing in the news of the birth of her little son when we learned that fever had set in; but it was not until a messenger came for Dr. Thompson, on the twenty-second of April, that we were thoroughly alarmed. Our hearts were very heavy, but we prayed on, longing to hear. Thursday, Friday and Saturday we waited, wondering if the fact

that no news came should encourage us. On Sunday afternoon one of the girls hurried in with the news that Dr. Thompson had arrived. One lookinto his face took away all hope. He had reached Melsetter Thursday evening as the friends were gathering for the funeral, and learned that she had passed away just about the time he had left us on Wednesday.

We would not pay any higher tribute now that she is gone than wa = given many times while she was still with us. The year she spent in ou. 1 home we learned how full her life was of rare Christian graces. She was = so consistent, so charitable, so patient—had such wonderful self-contro . Like the great apostle missionary she counted not her life dear unto hersel f, and her heart never seemed to lose its first burning zeal to win these poor people to the Lord Jesus. They will never know how truly she lived and

died for them, entering into their lives with such love and sympathy that the tears would quickly fill her eyes as she would tell of some trouble that had come to this or that one, or how hard it seemed for them to do what was right. Her ability as a teacher was thoroughly appreciated by her co-workers, all recognizing that in this work she was especially gifted.

Before her marriage, having become quite efficient in the Zulu language, she threw all her energies into the study of the Chindan, and was the greatest help and inspiration to the others undertaking to learn this unwritten language. Up to the last few weeks of her life she was of great assistance to her husband in the translation work, and together they labored most arduously upon the Gospels, which are now nearly ready for publication. Since she and Mr. Hatch left us in December for their work at Rusitu, we have missed her sorely, but they were near, and their work closely connected with ours, so that we could still feel that she was one of us. Mr. Hatch has returned to his lonely station, where he sees no white face for many weeks at a time. The little one is to be with us here at Silinda, where so many will love him for his dear mother's sake. We are wondering when another with such devotion to her Master, such zeal in his work, and such love for these lost ones, will come to us. Pray that each one of us may do better our part.

THE MADURA TEMPLE IN SOUTH INDIA

BY REV. JOHN S. CHANDLER, OF MADURA

[If we are inclined to think that our missionaries in India are working among a degraded and stupid people, this article and its illustrations may change our minds.—ED.]

THE Madura temple is famous as containing the two shrines of the "Beautiful God" (Sundarar) and the "Fish-eyed Goddess" (Minakshi). These two shrines are very old,—as old as the Christian era at least,—but the rest of the temple is not more than three or four hundred years old, and the finest group of statuary in it is quite modern, having been erected about 1870.

There were older buildings; and before the fourteenth century it had an outer wall, with fourteen towers. But these were all razed to the ground in 1310, when the Mohammedans made their first invasion into the Madura country and sacked the city. It is now surrounded by a wall thirty feet high, that encloses nearly fourteen acres; and at the middle of each side the wall is surmounted by a gopuram, or tower, built of carved stone-work in the first story, and brick and stucco work in the upper stories.

The first view is that of the southern tower. Outside of the wall a neat railing encloses a garden filled with jessamine and oleander bushes, and cocoanut and other trees.



THE SOUTHERN GOPURAM, MADURA

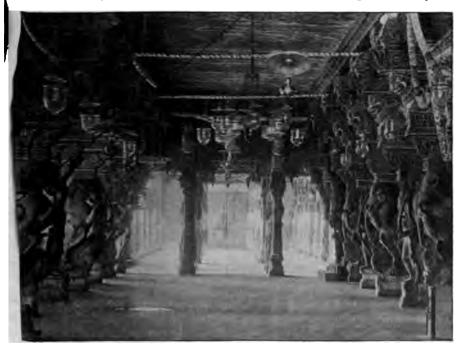
The second view shows the Parrot Porch, into which one

comes from the southern tower. We have entered it through a long colonnade of stone pillars, which we face as we turn about and look southward. The Parrot Porch is so called because at the left of the view there are hung cages with parrots of many hues, and cockatoos. The pillars are monoliths, elaborately carved, representing fabulous creatures and alsothe five Pandava heroes of the Mahabharata epic. At the extreme right are two watchmen. in stone, guarding either side of the entrance to the shrine of Minakshi. On the left of the colonnade, in the background, is the "Golden Lily Tank," a large reservoir water that for its greenness is i not attractive to foreigners, buse is sacred to the Hindus, ansupposed to be very efficacious. for washing away sin. On high-caste Hindus may bath in it, or enter the shrine.

We may walk around th four sides of the "Golden Li Tank," and as we turn into the

eastern corridor, facing northwards, we see the colonnade in the third view-The men and boys standing there are worshipers, of whom some havbathed and rubbed sacred ashes on their foreheads and arms. The ma on the right and the last man of that row have sacred beads on their necks which may mean that they are religious, or it may mean that they are lazy beggars making gain of godliness.

Passing through a labyrinth of cloisters, corridors and porches, we come to the northern portion of the temple, in front of the shrine of Sundarar. The fourth view presents the great group of modern statuary. The statues represent Sundarar, as Siva, in various dances, and overcoming enemies by the



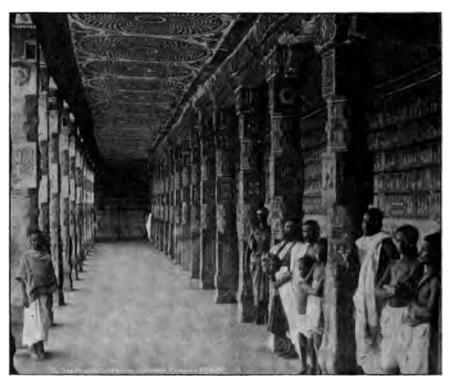
PARROT PORCH, GREAT TEMPLE, MADURA

tread of his toe, etc. On the extreme right is the gold-plated conventional flagstaff.

The fifth view shows the roof of the shrine of Sundarar. To the right rises the great western tower. The small tower with golden cupola, at the right center, covers Sundarar's idol in his shrine. A small rectangular tower toward the left is that of the great bell of the temple, the finest in Madura. It is a French bell, cast in Pondicherry, and is rung every night for the gods to go to bed. Sundarar and Minakshi are each represented by an immovable stone image, and also a smaller portable idol made of an amalgam of eight metals. These metallic idols are carried in procession in all the chief

festivals. In the middle distance is the unfinished tower of the English church, in which are conducted the services of the Church of England for the benefit of the few English families resident in Madura and a community of Eurasians.

The frontispiece shows well the elaborate detail of stucco work on these towers. The religious architecture of South India is all in rectangular



THE PAINTED CORRIDOR, MINAKSHI TEMPLE

figures, and quite distinct from the civil architecture, which is based upon the arch.

Madura was once a walled city, with four fortified gates, one on each side, and seventy-two bastions under the protection of as many lords of the country. And the great temple in the center has always dominated the city geographically, socially and religiously. Now the gates and bastions have all disappeared, and in their place have arisen four Christian churches; so



STONE CARVINGS, MINAKSHI TEMPLE



GENERAL VIEW OF MADURA TEMPLE

that the avenues that lead from the four points of the compass bring very many under Christian influence even as they travel to their temple.

So, while the heart of India is toward India's interpretation of God as the impersonal All, surrounded by three hundred and thirty million of lesser divinities, multitudes of India's people are moving through avenues of Christian influence, and God is revealing himself as the loving Father in heaven.

PICTURES FROM MEXICO

THE STORY OF ALDAMA

BY MRS. GERTRUDE C. EATON, CHIHUAHUA

Abour twenty miles from the city of Chihuahua lies the little town of Aldama, noted chiefly for its great fruit gardens that supply the Chihauhau market with apricots, figs, peaches, apples, quinces and grapes. It is a sleepy, picturesque, little place, surrounded by mountains, and watered by great irrigating ditches that look enticingly cool during the warm months, and which supply the gardens with an abundance of life-giving water. But as yet its inhabitants know little of the Water of Life, and have not learned what it is to hunger and thirst after righteousness.

It is over twenty-four years since the first missionary to the state (who was for a long time his own colporteur) took a load of Bibles and portions of the Scriptures to this town. He found a ready sale for the attractive looking books offered at so moderate a price, and returned home rejoicing at the thought of the harvest which the sowing of so much precious seed might yield. To his great disappointment, however, he learned soon after, that, at the mandate of the priest, on the following Sunday, a pile of Bibles was burned in front of the parish church. And to-day the last state of that parish is worse than the first, for even their church edifices are falling into ruin, and the citizens seem to be indifferent to all religion.

A few of our Protestant families have taken up their residence there in these last years, and communication now being easy by the railroad, the missionary's wife has gone repeatedly to spend a day, and hold a Bible reading with one or more of the families. Regular meetings were not established until last November, when the little company of about fifteen souls promised to meet regularly on Sunday and Tuesday afternoons. Sunday-school helps have been sent them, and at least the children of these evangelical families, who were growing up in ignorance of their own Scriptures, are being taught. It was a touching sight, after but a month of this effort, to find a family of four little boys, the eldest not more than ten years of age,

gathered amid most comfortless surroundings to meet me, and to sing many of the good old hymns that they had learned.

There is singing school now in Aldama in several homes every night, and it is wonderful to note the progress made in learning these hymns by heart. One dear little boy, who on that day recited his verse and then broke into sobs, has since been taken home to Jesus. They told me to-day of his beautiful faith, his desire to go and live with the angels, and to shine as the stars, as the children's hymn says. Had it not been for the little Sunday school, how different might have been his parting with mother, father and brothers.

These earnest Christians are now banded together to pray and work for the conversion of the people of the town, for as yet not a single one of the inhabitants has shown any sign of a spiritual awakening. There were two young women of the place in our meeting to-day, and we believe the true light is beginning to shine in this charming valley, where "every prospect pleases, and only man is vile."

A CHANGED LIFE

BY MRS. HORACE S. WAGNER, HERMOSILLO

Six years ago a poor breadseller, a member of our church, on his daily rounds called at the home of the N.'s. On this occasion not only the little children greeted him, but also the father, who was spending the day with his family. The breadseller, who always carries a portion of the Bible with him, soon introduced the subject most dear to his heart, and in a short time the two men were searching the Scriptures together. Near by sat the wife and mother of the five children. She is paralyzed, and has not walked since the birth of her second little girl. Her life has been very sad; married at fifteen, stricken with paralysis three years later.

The husband is a bright, intelligent man, and kind to his family when not under the influence of drink. As Doña Maria witnessed the prolonged conversation between her husband and the breadseller, she little realized what it would bring both of joy and sorrow to herself. The husband began attending the services at the church, always sitting beside the old breadseller, and finding the hymns for him. Many of our church people visited the home, reading the Scriptures and praying with the family. Doña Maria was bitterly opposed to it all, and often wished she could run away, but little by little the light began to break on her sad heart, and she finally accepted Christ as her only Saviour. As the family have wealthy and influential relatives, these at once sought to turn them away from the

despised "Protestantes." But God is good, and does not allow his children to be tempted above that which they are able to bear.

At this very time a friend who had lately lost her mother was visiting at the N.'s, and became interested in the gospel, and soon received it in all its fullness. It was a truly wonderful conversion, and a love sprang up between the two women which I can only compare to the love between David and Jonathan. Doña Maria's mother and sisters became embittered against her, but she said, "Teresa is as dear to me as my mother or sisters, and I love her as my own children."

Teresa took up at once the care of the home, watching over the little children and caring for the helpless baby with the tenderness of a mother, and all for the Master's sake and the love which she bore for those who needed her.

Still there was one thing lacking. The one who should have protected his helpless family, often under the influence of drink, endangered their



INDIANS LISTENING TO THE GOSPEL

lives. He knew it was wrong, and wanted to serve Christ, but surrounded on every hand by temptations he feared to become a member of the church, and so the struggle between good and evil went on for six years. However, the right finally triumphed. He has given up the drink and thrown away his cigars, bringing new people to the services and taking part in prayer and testimony. As he is a good lawyer he occupies a position where he can do much for the cause of Christ.

A short time ago an Indian chief (Pima), with seven representatives of his tribe, walked for five days to reach this city and consult Mr. N. in regard to some lands which had been taken away from them unjustly. Our brother took them into his home and supplied them with food (making seventeen with his own family), brought them to church, and there sitting

beside his dusky companions, prayed that God would make those in authority treat them with justice. Brother N. then laid their cause before the governor, who treated them with the greatest consideration. The poor Indians were so overcome with joy and gratitude that they said Brother N. should have the first place in the tribe.

During their stay in the city they listened to the gospel nearly every day, and eagerly read the tracts and books which were given them. They invited Brother N. and the missionary to visit their tribe, saying they would send an escort for them, and have a house ready where they could hold services. They were especially delighted with the hymns, and we trust their hearts may have been touched, and that the whole tribe of some three thousand may come to know their Lord.

A FLIGHT THROUGH JAPAN

BY MRS. J. H. PETTEE, MISSIONARY IN OKAYAMA

Personally conducted tour, select private party. Thorough inspection of W. B. M. Philanthropic work in the Land of the Rising Sun. Latest invention of the age, wister than steam or electricity, a fully equipped car attached to the wings of thought, reserved for the exclusive use of readers of LIFE AND LIGHT:—

ERE we are, ladies, at the night school in Matsuyama, on the island of Shikoku. Founded in 1891, by Miss Judson, with twenty-five dirty little street brats, it has grown steadily till now one hundred and thirty boys and girls are nightly taught in the regular course of study in the common schools, happy in the opportunity to learn from books, even after a long day at the loom or in the busy shops and kitchens of the city. Several of the Sirls having finished the curriculum of the night school, and saved a little money by continuing to live in this cheap dormitory, are able to enter as day pupils the girls' school, also under Miss Judson's fostering care.

Do you see that bright-faced young teacher over there? She is most emphatically the inspiration of the pupils, for only a short time ago she was one of them, and her father is still the school janitor. This fine specimen of Japanese Christian young womanhood is just back from two years at Kobe College, where she has done special work in music and English. She is making a success of her life here.

The rough boys of the city streets make it impossible for girls from distant homes to attend the evening school, so a class has been opened for them in the late afternoon. The good work is only limited by the scanty accommodations—more room, more room, is the cry.

Next, "Paradise," as an Osaka reporter fitly called Miss Parmelee's Home for Factory Girls. It is a model of its kind, and under the efficient management of its Christian superintendent, Mr. O., is revolutionizing the lives and even the faces of its inmates. These girls, from thirteen to twenty years old, love the Home, are loyal to its atmosphere and traditions, and are acknowledged to be the best and most faithful workers at their respective looms. Girls unable to read, or write their own names, have in a year's time-learned in the Home school to write a good letter. Unmanageable



FACTORY GIRLS' HOME, MATSUYAMA
MISS PARMELEE AND JAPANESE ASSOCIATES

girls from other boarding houses are often sent here by factory superintendents. One girl could not remember when she first tasted sake, but at ten years of age was often drunk. The Home has saved her.

The close, heated air of the cotton spinning mills is most injurious to the health of these country-bred girls, and many of them return home after a year or so of this exhausting labor. Through letters and papers Mr. O. keeps in touch with his girls, and recently a bad little one, expelled from a non-Christian boarding house for her continued naughtiness, seeing one of

these papers sent to a friend, exclaimed, "If there had been any one to give me even a bit of white paper when I was working in the factory, perhaps I would not have been so bad."

This one room with the looms in it has been the salvation of seven girls already—girls expelled from the factories for misconduct or ill health, who would have gone to the bad but for this. One of them, broken in health, might return home with her new wardrobe and her one hundred yen saved from her wages, but a drunken father would soon make way with it all, so she stays on, doing what she can.

The clean, tidy rooms and the tiny garden are full night and day with the thirty-four happy workers, for Japanese looms run night and day, and the workers shift twice a month. Just a few more rooms, and the numbers helped might be quadrupled at once.

Presto, change! And here we are in Okayama, at Miss Adams' Hanabatake Settlement in the gambler-thief-beggar quarter of the city. From the dirty, forlorn street, through an open gate in the high fence, and you are in another world—flowers, trees, bright-faced children in the kindergarten, which has to be in the chapel, the two schoolrooms, Miss Adams' own tiny, tunny home, which shelters the schoolmaster, the office and the cook, as well as herself.

It is a busy hive of workers. Besides the day school for the children of the very poor, there are a night school for factory operatives, sewing classes, Bible classes for students, a Sunday school of one hundred and sixty children, preaching services two nights in the week, daily morning prayers, etc. Through the gate into the next compound we go for a look at the dispensity, where three afternoons a week some of the city doctors prescribe for the sick poor of the neighborhood; a druggist compounds the medicines, a trained nurse gives daily treatment to the out-patients, and cares for the few in-patients who, if not taken in here, would die of neglect and starvation. There are only two rooms in the tiny hospital, but there are always from one to four occupants. One unique feature of this place is the annual Christmas dinner to beggars, the invitations being sent through the police; and they come—the halt, the maimed and the blind—in all their dirt and rags, receive a free bath, a plentiful dinner, the story of the Christ-Child. Do you think they can ever forget it?

few other places, manned by Kumiai (Congregational) Christians, and affiliated more or less with the work of the A. B. C. F. M.:—

The first in age and size is the Okayama Orphanage. A half hour's walk it is to get a glimpse of it—the school campus, with its four small, crowded

buildings, the center playground being the only "chapel," the only meeting place that can accommodate the 450 children here (the rest of the 726 are on the Hyuga farm, or in the Osaka printing office, or, the wee ones, gain-



OKAYAMA ORPHANAGE, GIRLS' COMPOUND

ing flesh and muscle in the neighboring farm villages); the boys' and girls' compounds with their 41 white plastered cottages, each with its own nest kitchen and tiny flower garden; the office; the commissary department, whence are distributed the daily supplies of rice, vegetables, wood, oil,



SCHOOL CAMPUS AND ONE BUILDING OF ORPHANAGE, OKAYAMA

charcoal, etc.; the dispensary and tiny hospital, though the little white-gowned patients are few; Mr. Ishii's own home where, alas, he is lying ill with an incurable disease; while the hard times in Japan and America have only added to the debt incurred for the famine relief work. But loving thoughts and prayers cluster around his Chamber of Peace, and we wait and hope and pray, and rejoice to see the children growing daily in strength and wisdom.



SUPPER IN ONE OF THE COTTAGES, OKAYAMA ORPHANAGE

On the way to Kobe you must make a quick detour for one look at the miners' camp near Yamaguchi, where Mr. Homma, by his remarkable personality, has led more than a thousand souls to Christ.

Arrived at Kobe you must stop long enough to get a glimpse, at least, of Mr. Muramatsu's Home for ex-convicts, where these society outcasts are welcomed and loved into a higher, better life than they have known before, Mr. Muramatsu himself knowing whereof he speaks. See the happy face of that man over there, as he tells of his growing delight in daily, honest toil, and knowledge of the Bible given him in prison.

In Kobe, too, is an orphanage under the care of a Congregational church

member, whose 100 children are gathered in a Sunday school, taught be students from our own Kobe College for Girls. Also, in Kobe is Mx Sakonjo's School for the Blind. Himself sightless, he and his devoted wife have gathered around them blind boys and young men, whom they are teaching to read the raised letters, to become self-supporting masseurs, and at the same time, loyal followers of the Lord Jesus.

On to Maebashi, near the boyhood home of the sainted Neesima, where is the Jōmō Orphanage of 63 children, under the fatherly care of Mr Kaneko, a man strong in faith and well-balanced character.

One more quick flight to Tokyo to hear Mr. Hara tell of his ten years experience in successful work for ex-convicts; seven tenths of his 866 mer and women have turned out well, though one woman has been imprisoned more than one hundred times.

Still another man of God is Kosuke Tomeoka, whose years of study and investigation in Europe, America and Hokkaido have made him an acknowledged authority in all questions concerning the criminal classes. His ownhome school, where he is transforming 34 boys from vagrants or worse, thousest and honorable citizens, is an object lesson and model to the eleven comore similar institutions in different parts of the empire.

The trip is over, ladies. Tickets, please—a share in one or more of these oases in the desert world of sin and woe.

SPECIMEN FRUIT

BY MRS. GEORGE F. WASHBURN

(Mrs. Washburn was for many years a missionary in Madura.)

SEEING in the May number of LIFE AND LIGHT an article by DI Harriet Parker, of Madura, India, and among the pictures illustratin it a portrait of Miss Arulamani Pichamuttu, her assistant, it occurred to me that it might be of interest to mention a few things that show growth and development in educational and medical work for and by women, thing that could not have been anticipated by the most hopeful of our mission aries forty and more years ago.

In 1860, when Mr. Washburn and I were stationed in Battalagundu, onl two women there could read. There was no desire for education, and was with great difficulty that the children, even of Christian families, coul be kept in school for any length of time.

When permission was given to reopen station boarding schools, one wa begun in Battalagundu, and a few boys and girls were induced to come to it. The first girl received was Esther Rasanayagam, a daughter of one of our catechists, whose mother was educated in Madura, and was one of the two women above mentioned. Esther remained in the Battalagundu school several years, and then went to the girls' school in Madura, afterwards becoming a teacher in it. She left this service to enter the Madras Medical College, and after completing her course there, was employed in a hospital of our neighbor mission of Arcot. Subsequently she married a native Christian doctor, still continuing her medical work. Esther had a very winning disposition, was efficient in hospital service, conscientiously faithful to duty, and consecrated to the service of the Master she loved.

On the same day that Esther entered the station boarding school came a boy, the son of a village Christian farmer, to study in the newly opened school. His name was V. Picha:nuttu. He remained in the school till he was prepared to enter the Theological Seminary in Pasumalai. In 1884 he was ordained a pastor of the mission, and in 1886 he became the pastor of the Battalagundu church, scarcely more than a stone's throw from where he entered the station school an ordinary village boy. He married a Christian girl, and his oldest daughter is the Arulamani Pichamuttu pictured in LIFE AND LIGHT.

When Arulamani had completed her high school studies she was employed by Dr. Parker, and in due time was sent by her to the Madras Medical College. After three or four years' study there she returned to the Women's Hospital, Madura, to render still more efficient service.

These simple instances illustrate the far-reaching influence of these little station boarding schools of half a century ago, reopened with much hesitation after ten years' suspension. How much of service to the Master's cause they may still render, who can tell?

PROGRESS IN CHINA

BY MISS BERTHA P. REED, OF NORTH CHINA UNION COLLEGE

Y work has been going on very steadily, without anything new or startling to write a story of. Most missionary work really resolves itself into steady work every day over many details, but the sum of them does count in the end. We have had eighty-five girls here so far, and the number will be still larger in the new term. We still advance toward a college, and our highest class now is in the junior year. The lower classes, those of the academy, have come to be much larger than ever before, and there is every prospect that our numbers will continue to grow steadily.

This is now the highest in grade of the schools for girls in North China, a we are likely to have girls from quite a distance coming to us.

My work continues to be chiefly the teaching of the Bible and of histo-I have a class this year in church history, which is most interesting, thou it has been one of the things that has kept me most busy. The Bible clasare always much to be enjoyed, and we rejoice in their opportunity thorough Bible study for all. We would not fear to compare our girls we American girls in that particular.

The girls enjoy fully all their play times, and make the most of the f holidays that come when they are together. They have, in common w most Chinese, a remarkable skill in acting, and on the holidays sometim entertain us with little plays which they have thought out entirely by the selves. Sometimes they represent people of different countries; sometimes they show a burlesque on the old-fashioned Confucian teacher, or play joke on each other, as when the younger girls solemnly presented to t college girls a paper figure with a huge head intended to represent the " ! head" which they get as their learning increases. Their ability to pl these things and carry them out is a constant source of wonder to us. one of the Chinese talents to which we of the West do not attain. college boys in Tung-chou this year quite distinguished themselves by givi a representation of the Peace Conference at The Hague, in which every p was carried out wonderfully well, and which they had planned quite alou All these things help us to realize the great talents and ingenuity of t people among whom we work.

Parts of my work take me outside the school, and help me to gain a wide acquaintance in the city. The children whom I meet in the little school the North Chapel come from outside families in many cases, and are studing with us because of this modern zeal for education. We are trying get acquainted with their families, and have invited the children to britheir mothers and grandmothers and sisters to a tea meeting next Saturcafternoon, so that we may visit with them.

I have been promising to give some exercises in physical culture to thildren, and they surprised me the other day by announcing that they be used a certain small gift of money to purchase dumb-bells, and were hopfor instruction in their use. So one of my immediate duties in the future somehow to acquire knowledge in that line, for the teaching is inevitable. I have one book that will be of some assistance, but I am sure I could us whole library on the subject, if I only had it. In another place, also, I againing fame as a teacher of physical culture, though I am afraid teachers the subject at home would not own me. Once a week I give half an he

of work to an outside school kept by a Chinese lady of great learning in Confucian lines. These little maidens are expected to keep in perfect order along the stiff old lines, and their stiffness hardly accords with modern exercises, so between that and the mummifying effect of their voluminous winter clothing I am rather in despair over them. But we keep working away the best we can, and in the meantime the friendship between the teacher and our ladies here continues and grows.

I have added another kind of activity this year, in Sunday trips to outside villages, with the plan of teaching women there. There are two villages where we have had work, both near enough to visit in a day's trip, and I have been going to them two Sundays in a month. So far, most of the women I have seen are entirely new to the Truth we teach, and I have only begun with the very foundation, so I cannot as yet tell you any results. As I go, it seems to me that I have such wonderful news to tell them, of the great spiritual power, the Divine, around and above our lives, blessing them and lifting them up, and yet they, with their poor, pitiful lives, can comprehend it so slowly and so poorly. Results must indeed be slow, but I pray that they may come.

A meeting in the city one day showed one result of work. The women who have been coming regularly to the newspaper readings were invited to come to a special meeting to hear a talk on Japan and to visit a while afterwards. And there they assembled, over a hundred women, all from well-to-do homes, many with some education, and all so eager to hear something new, and so happy over this bright spot in their quiet lives. Two years as such a gathering would have been utterly impossible, but its occurrence now holds hope for the future. For a number of these the enlightenment has already spread from things temporal to things spiritual, and they have entered the church, while others are still hesitating, thinking of these truths.

Miss Russell's plan of lectures is most helpful. At one there were representatives from seven schools in the city, all outside schools. Another most helpful one on the kindergarten was greatly appreciated, and is to be repeated. Some Chinese have this year established a large kindergarten in the city with very good teachers and methods, and such schools are sure to spread.

Our progressive pastor at the North Chapel has planned a remarkable meeting for the coming week. He has invited representatives of every church in Peking, including the English Episcopal, the Roman Catholic and the Greek church, to meet and express to each other their New Year wishes. The last two churches have of course been quite separate from us, but they have consented at last to join in this meeting. There were diffi-

culties to be overcome, as that those of the Greek church could not rec the benediction from anyone else, but that was overcome by asking the to pronounce it. This willingness to unite even in a small degree is of the hopeful signs of our time.

You doubtless read much of the modern progress in China. Lately thave not been many remarkable edicts, as there were a while ago, but changes are coming. In the fall we heard much of the activity of the relutionists, but lately not much has been said about them. The government was much alarmed, and has been trying to pacify the Chinese who opposed to the Manchu power, but it remains to be seen whether the pacificatory edicts can be followed out.

We do not hear now of distress in the district where the famine was evere last year, but in a smaller district near to us there is very great suing from floods of last summer. Money has been obtained from foreig in business in China, and aid is being given out now. One feels so help before such times of suffering here, for there are always so many who su and it seems impossible to reach them all. Yet a large part will be relicably this aid.

Is God's kingdom growing here? Yes; even in this transition st with all its discouragements, and God himself is guarding the result of that is done, so we work with hope.

WOMAN'S WORK IN THE DIONG-LOH FIELD

BY MISS HARRIET L. OSBORNE

(Principal of the Abbie B. Child Memorial School at Diong-loh)

UR Bible women and station-class teachers have come together that may talk over the work we have done and the work we mean to for mutual benefit, instruction and encouragement. The place is Woman's Training School at Yang-seng, and the women have been con all day, on foot over the hills, by boat on the tiny streams tributary to great Min, and by sedan chairs from towns across the plains. All at their best Sunday clothes, clean and stiff, with dangling hair ornaments bright flowers in place of hats. Many of the small, embroidered shower feet that are swollen and aching, for without exception these feet I in former years been released from the cruel bindings of fashion, and to have wearily traversed unaccustomed miles to the big meeting.

All together, with the women from the Training School, who are hostesses, make a goodly company of more than thirty.

Good work has been done this year, and we listen with pleasure to the thrilling tales of seed sowing and reaping. Sometimes a large share of the personal element creeps into the recital, but all reveals a picture of the daily life of our women, their joys and their burdens, which elicits our lively sympathy. We can trace the plan of a Master's hand working in them and out through them to others.

On the front bench sits Mrs. Pi-chung (Pee-choong), of Uo-siong. is always at the head of the van, a natural born leader, she! This year internal affairs in her own family have combined with her class work to tax her ability as a manager. Years ago she took as a boarder, a young man whose business was the herding of ducks. As he sat from sunrise to sunset on the edge of the rice paddies and watched the great flocks of ducks wading and feeding in the fields about him, his mind soared away to the time when the board money he was paying each new moon should be sufficient to buy for him, as his wife, Moon-flower, the pretty daughter of Mrs. Pi-chung. But Moon-flower's thoughts flew not after the herder of ducks. She read Chinese character in her mother's class, then at the Diong-loh Girls' School, and later at the Training School at Yang-seng, and thought not of the boarder. So when the young man pressed his suit there was great trouble, and it seemed for a time that Mrs. Pi-chung's house would be destroyed by the herder and his companions, and Moon-flower carried forcibly away. But Mrs. Pi-chung's good management saved the day and the girl. honest Christian man at Kong-cheng, who wanted a wife, was found advanced a generous sum for the girl, part of which was used to comfort the heart of the disappointed herder, and Moon-flower was happily married.

In all this anxiety, Mrs. Pi-chung was comforted by the loyal women of her class, five in number, who came regularly every afternoon to learn to read the Romanized Bible and hymn book. With them came two dear girls, one of them the brightest girl in any class in the district. In two months she learned to read the Bible fluently, and to the slower women made the newspaper glow with meaning. The other, a beautiful, sweet-tempered girl of sixteen, suddenly became insane, and in a few months was married to a man in a near-by village. He had never seen her face and was Probably ignorant of her unfortunate condition.

All this wore upon the tender sympathies of Mrs. Pi-chung, but her work was not neglected. A class of lively boys came to her at night for something to do, and to these she taught hymns and texts so that on Sunday, under her direction, they took enthusiastic part in the Christian Endeavor service. Almost without exception they were from heathen homes. Who knows what seed they carried away with them!

Next to Mrs. Pi-chung sits little Mrs. Cu-mi (Jē-mē). Her dainty feet do not touch the floor, but her fame reaches to heaven, and the record of her patient, loving work is writ above the stars. Long years ago, an earnest word from one of God's messengers reached her heart and led her to serve him, and that service is being loyally given in one of the hardest places in our field. Ciong-geng (Jōng-gerng) is beautiful for situation on the border of the great Pacific, but the music of the waves mingles with roars of anger and strife, as the burly, brawny sailor men meet in fierce fights the clans from neighboring villages. Awful times these are, when little Cu-mi crouches out of sight in her long, narrow bedroom, the one board-shuttered window closed, the door barred to prevent the stealing of the piles of bedding, nets, boxes of clothing, and newly woven pieces of cloth, which the women of the class have brought and stacked in her room for safe-keeping.

But some day the door is again open; the window admits the gentle sea______breezes and the sounds of the sailing of fleets; the class comes again to read. But a great white-washed coffin standing close beside Cu-mi's door_____ (Cu-mi's room is but one in a large house holding several families____. "Standing room" was rented for this coffin near her door of entrance in an unfinished room) keeps memory fresh and fills her heart with dread and foreboding, for she knows that such scenes will surely be repeated until the men of Ciong-geng fight under the banner of the Cross.

"My house people say that I must the reading stop, because he was hurt—t. They say it shows what fullness of bad luck the Jesus doctrine brings!"

So said one woman whose husband was lying at home badly injured—d, because he would take no part in the fighting. But she did come, and though it seemed for a time that the class would be broken up, it is now the most enthusiastic in the district. Not one woman could be induced to gego to the Bible Training School for more advanced study, for to them the journey of fifteen miles out of sight of their own roof-dragons is a more stupendous undertaking than a European trip is to most American women. But they voluntarily expressed their desire to read the entire four year—ars' course, if assured a diploma at the completion of the work. Their enterprise delighted us and rebuked our little faith.

Mrs. Sie-sing is older and frailer, but with a strong purpose. The two rooms at Li-lang, in which she lives and moves, and has her woman's school, are but a fraction of a big heathen house, scarcely as large as modern doll house. But they are spick and span, and every inch well-planned. A class of two women, two prospective brides, and several bright ten-year olds sit close about the table in the kitchen corner of the pocket

mbination, embracing schoolroom, dining room and kitchen, and Mrs. ie-sing presides with dignity. To-day her face is saddened by a grief in er heart. Sweet little Odor-of-the-Olive, who had read two terms at the bbie B. Child Memorial School, is lost! She could not this term get the soney for her entrance fee (only \$1.25 gold), and her mother married er—literally, sold her—to a man of twenty-seven, and she "just turned freen."

Mrs. Duai-niong (Dwi-neong) is a woman of much executive ability, and uss a splendid school of six women, who read by day, and a larger class of shildren who read by tea-oil lamplight. From villages across the plain, too ar away for them to return daily, several of these women come, so a room is hired under the same roof as the school, and for three months twice a year they do co-operative housekeeping at their own expense, that they may have the privilege of reading. Mrs. Duai-niong is very popular with her class and with the women of her neighborhood, and in that rough pirate town of Kong-cheng many an open door bids her and her message welcome.

Other good workers tell of successful work, and now a young kinder-gartner from Miss Jean Brown's Training School opens the eyes and hearts of the women to a new science—that of bringing up children. Never before has anyone spoken to them of the holy responsibilities of motherhood; only dimly have they recognized the baby girl as a gift of God to be cherished equally with the baby son; slowly is it dawning upon them that the child should be trained, not the parent; that the mother does not forfeit the child's love by claiming its obedience. A new and fertile realm of thought this, and so reasonable that the wise, brave words of the speaker make a strong appeal, and all the stronger because coming from one of their own people.

The session is dismissed for supper, and as they sit quietly and thoughtully waiting for the tubs of rice to be brought in, Mrs. Seng-seng tells them of the children she knows at Nang-iong, where she now teaches. Nang-ong is perched high on a steep mountain "down the Kong-cheng way." It is a hard two hours' climb from the nearest neighbor, and never had the gospel message been proclaimed there; but a young man of the clan heard the Good News at Sung-a-by-the-sea, and begged for a teacher to go to his home. Mrs. Seng-seng was sent, and has had a great year. Nine women came to read, and twice as many children came after them. It was such fun to hear their mothers drawling, "L-i li, l-o lo," that they danced around the table chanting in chorus, and before long demanded books of their own. So the children read in the morning and the women in the afternoon with great success.

SHARING BLESSINGS

BY MRS HILTON PEDLEY, OF MAEBASHI

THE city of Maebashi is the center of one of the great silk raising district of Japan. The silk industry employs great numbers of women an girls, it seeming peculiarly adapted to women from the feeding and care of the worms through their different stages until the cocoons are spun. The work occupies the summer months, but the reeling of the silk from the cocoons goes on the year around. It is estimated that in our city alone three thousand women and girls spend all their time reeling silk—some in the homes, but many young girls in factories of thirty or forty each. Most of these, though not all, come from untrained ignorant homes, with little or its education.

The Christian women, especially the W. C. T. U., have for some time had their eyes open to the needs of these girls and have wanted to help them. They would like to open a night school where girls can be taught to read write and sew, with some diversions, especially in the way of songs, for many of the songs sung by these girls at their work are foul.

But the lack of money has prevented their doing anything permaners. Finally the Young Woman's Society of some twenty members, includir the Christian girls in the school and in the town, decided to make a beginning by inviting the girls from the factories in our neighborhood to centertainment in the hall of the girls' school. This was the most convenient place possible. The day was Sunday and a legal holiday, too, so the would be no work in the factories on that day. Invitations were sent to two hundred girls—a large number of whom came with their overseers on the day appointed.

The young women acted as hostesses, serving their guests with tea an cakes. There were several short addresses by both men and women upo practical themes of conduct and life. The young women furnished music tableaux and dialogues, the two latter largely historical.

At the close, the hostesses begged the privilege of showing their guest through the missionary's house. This was, of course, granted, and the girls came up with their one hundred and seventy-five guests and we showe them the study, the parlor, the dining room, one bedroom, and the bath room—most wonderful of all!

This incident in itself is, perhaps, of small consequence, but it is indicativ of the way in which Japanese women who have received much in Christia education and experience are anxious to help and share and lend a hand t those less favored.

MISSIONARY LETTERS

SOUTH AFRICA

After telling of her welcome at Umzumbe on her return from nearly two years' furlough, and of her joy in taking up her work again, Miss Caroline Frost goes on to tell us:—

There is a new wood and iron house divided into two rooms, one of which is used for tools, the joy and pride of our bandy man, Mkwane, who can be trusted to keep a place for everything and everything in its place. The other room is fitted up for a night school for the men who work about. the place, and serves for a guest room for the friends who occasionally find their way to this out-of-the-way corner. The flower garden has a greatly improved appearance, owing to the dying out of some unsatisfactory plants, and the fostering of certain tough ones that are better suited to this dry hillside. Near the road is the word Umzumbe done in a pretty, variegated foliage plant used for garden borders. The old cracked church bell that formerly hung on a branch in our yard has ceased its jangle in these parts, and is doing duty at Odeke. It has been replaced by a bell that hangs in ^a Pretty substantial tower the other side of the church in a tidy little grass plot adorned with flowers and ornamental shrubs. These are only a few of the many improvements I have noticed. I could go on and on to describe them—the new road to the river, the new pig sty, enlarged banana grove, etc. I must, however, refer to the greatly improved English spoken by the girls, the geography charts, the little back class room always rather dismal, but now fitted attractively as a library. All the classes had already been Provided for, so this term my work is chiefly to fill in the chinks, but as there are so many of them constantly appearing, I shall soon have my hands Quite full.

As it is so near Easter we are having special meetings, and are looking forward to having with us soon one of the native pastors to still further deepen the spiritual life among the girls. Later on we anticipate a visit from Mr. Carlyle, pastor of one of the Congregational churches in Durban. After all this is the main object of our being here at all. Care of the ground, planting of gardens and lessons in the schoolroom are only a means toward leading the girls who come to us into the Way of Life. Two years ago my whole being cried out for rest, but now that I am once again able to work, I am glad that I was permitted to return to Umzumbe and be among the Zulu girls. God grant me grace and strength to do my duty cheerfully and well.

Since the burning of the teachers' home at Umzumbe in September, 1906, the teachers have lived in a most crowded, uncomfortable way. A contract for brick-making last year was, perforce, given up, and now Miss Laura Smith, head of the school, writes:—

We have just made a brave start on the bricks. Last year we let the contract to a couple of white men. This year I am going to be brick-maker myself—in other words, I am just hiring the natives about at day work, and overseeing the job. To be sure, I don't know anything about making bricks, but what has that to do with the matter, pray tell. If I can't make better bricks without knowing anything than the white men did a year ago, I'll resign. A good many of the natives have had experience, and I think that if we all work hand in hand and heart in heart, we shall succeed. I hope we shall eat our Christmas dinner in the new house. Won't you come to the banquet?

EASTERN TURKEY

Mrs. E. F. Carey, who, as Miss Miriam Platt, has done much for kindergartens in this mission, tells of a recent visit to Hooeloo:—

It was a most interesting sight to me to see those children play some of the games, which I had seen played in Boston, there in that village amid such an audience. The entertainment was held in what they use for a church, really a courtyard roofed over. Rough beams show in the ceiling, and all walls and floor are mud. At the back was a great pile of logs ready for the new church. When the bell rang to tell the people it was time, for few have clocks or watches, I wish you could have seen them crowd inmen, women, children and babies in arms. They, of course, were all dressed in native costume—the women with mouths tied up and men with fezes. A square space in the center was reserved for the children, but the rest of the floor space, and even the pile of logs, was completely filled. There were, I should think, three hundred in all as audience to watch the thirty-two little children. These children looked very clean and neat, with red aprons and red hair ribbons, and neatly combed hair. I was much pleased to see how quiet and attentive the people were, and what pride they seemed to take in the children. It was all very simple. Bible verses and hymns, and then some of the everyday songs and games. The charm, however, was that the children seemed to be perfectly unconscious of the visitors, and laughed and played so merrily. Our Harpoot children made an Easter card for each one, which I gave to them. They said thank you, and made the salutation, touching chin and forehead, very gravely. This seemed to impress the people very much. After it was all over so many thanked me for helping to make it possible to have the school. It certainly is a bright

365

spot in that village, and I do long to have the work spread to other places 'like it.

MADURA

Miss Helen Chandler, of the girls' high and training school, tells us a little what it means to look out for the health of two hundred girls:—

In the school there has been much sickness, but just now there is an epidemic of chicken pox which is uncomfortable but not dangerous. There was one case of mumps, and some of the girls have a curious trouble with their eyes. They can see all right in the daytime, but as soon as daylight goes they can see very little, and have to be led around. Some are able to study, but cannot seem to walk around. I wish I could say there had been no "itch," "itches" as the girls say. This we have to fight all the time. I think if we had the city water in the school it would be easier, for it is so much softer than the hard well water which must be used under present conditions for bathing purposes. All the drinking water for the school and the bungalow has to be brought in a cart, but we are glad to have the water at all, and with as little difficulty as we get it now. The water on the premises is all right for the garden; this has certainly flourished since I went to America, and the grounds look much more attractive than before.



HELPS FOR LEADERS

A WORD ABOUT MATERIAL FOR NEXT YEAR'S WORK

BY MISS L. C. WITHERBY

LOOKING forward to the work of the new year, it might be well for us to know just what material we can have to depend upon.

The book for study is Springs in the Desert. Five of the ten lessons in this book are on Moslem lands. This will mean that during the time that we are using the outlines of these chapters, we can give to the children, in the most attractive form, pictures of our extensive work in Turkey. To help leaders in this task, there will be the pamphlets and cards which have been spoken of earlier in this issue. There will also be an outline each month in the front of the Dayspring, as a guide for the meeting of that month. The material in The Nearer and Farther East, which is the book for study in the older societies, will be a most valuable

help. In connection with this book for senior auxiliary work, there is a set of very fine pictures, which can be obtained for twenty-five cents.

For the two lessons on Burma and Korea we shall have to turn for material to the Baptist Board, Ashburton Place, Boston, Mass., the Methodist Board, 36 Bromfield Street, Boston, Mass., and the Presbyterian Board, Witherspoon Building, Philadelphia, Penn. In their Orient Picture Series, the Baptist Board can furnish a number of pictures on Burma, at one cent each. They also have a short sketch of Judson and his work in Burma, which will be very useful in working up biographical sketches. The work in Burma has been accompanied by many striking instances which can be used most helpfully.

The Methodist and Presbyterian Boards can furnish good material on Korea. Among the Methodist publications are, A Woman Doctor in the Land of Morning Calm, The Little Missionary in Korea, and A Day with a Missionary Doctor.

Turning from the general work of last year to the more particular work of the coming months is going to be difficult in many ways. General statements about the fields are not going to make these countries alive for the boys and girls. We do need, however, a general background upon which to hang facts as we learn them, in order to be able to make for the children a complete whole after we have finished the study. With Tommy Tompkins in Korca, by L. F. Underwood, Our Moslem Sisters, and Topsy Turvy Land, both by Annie Van Sommer and Samuel M. Zwemer, are good books from which to gain an atmosphere and background for our work.

Unless we have studied the maps lately, we cannot help being appalled as we note the rapid spread of Mohammedanism. God is calling us to-day, as never before, to come up to his help against this organized force of evil. We must answer this summons, not only for ourselves, but we must help our boys and girls to respond also.



ARE YOU ONE OF THEM?

DR. MALTBIE D. BABCOCK uttered a truth of vast significance when he said, "Dependable people! their price is above rubies." None appreciate this so fully as those who direct a work which, above all, needs a persistent,

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vigorous determination to pursue the object, demanding all this to bring plans to fruition.

A missionary meeting is announced, for which careful preparation has

been made. The day proves stormy, and as the audience of the present time is largely atmospheric, disappointment settles on the leaders and speakers. But one remembers those dear "dependable people," whose undaunted enthusiasm leads them to brave every obstacle, to catch an inspiration for "patient continuance." How contagious is their very devoted personality, and how one realizes that. "Systematic goodwill is a power in everything, especially in what leads to the evangelization of the world. It is systematic goodwill which brings God's good cheer into human lives.

Continuance has been called a grace, and in the light of the failures which are so constant in the life race, it is no misnomer. Alas! the most of us "plan extensively and abound in generous impulses, but when it comes to dull drudgery, and hard toil necessary to permanent success, we are not equal to the strain. Most can make a good start, but few will run a good race despite all the overwhelming odds that may be brought to bear against

Goodwill is the supreme spiritual fact in the universe."

A fine illustration may be gathered from a visit paid to an artist's studio. "A friend told me that he would show me the most glorious dreamer in France. I found the low ceiling covered with penciled sketches, every inch of the walls and the very floor, plastered over with outlines. Every morning found the artist at his canvas. In one ceaseless procession the visions passed before him—angels, sunsets, castles, scarred cliffs, golden clouds, palace, hut, peasant, prince, ten thousand sketches, not one of them complete. A thousand dreams and faces in the air, but no power to pin them down to a canvas, and fix them there forever. No artist had more glorious visions of beauty, but men with one tenth the imaginative power, Painted ten times the number of pictures, and had a hundred times the

deeds of helpfulness, but do practically almost nothing.

The world is full of those who, like this famous dreamer, intend to bring things to pass, but make a miserable failure because they are wanting in the persistence necessary for success. Oh, for the grace to find our place, and then keep in it despite all the pressure which the world may bring to the contrary. The blessed Master warns us against these unfinished towers along life's journey. We plead for a clear vision of duty, an unswerving devotion to it, a steady march ever onward and upward, ever

income. The artist who indulged in his dreams, lived on his reveries, was like multitudes who dream their dreams of ideal perfection, plan noble

mounting higher and higher toward the realization of life's noblest dreams and ideals."

John R. Mott said at the recent Young People's Convention: "Christ wants the entire personality, in all its relationship, through all time. God grant that none of us may sink down into a life of mediocrity when it is possible for us to rise in newness of life, and henceforth to show forth His excellencies and to manifest his power. May our loving Lord actually conquer us, actually subject us. May the constraining memories of his cross, and the love wherewith he hath loved each one of us, lead us to give ourselves to Christ wholly, irrevocably and gladly, henceforth to do his will and not our own."—The Missionary Link.

OUR DAILY PRAYER IN AUGUST

WE are utterly unable to know what the figures mean when we read that the continent of India has 300,000,000 inhabitants. We cannot grasp the idea of a million, hardly that of a tenth of a million. Still less do we realize that all these men and women are like us—hoping, fearing, loving, suffering; like us in being children of the Father in heaven, precious to his heart.

The Madura Mission numbers 36 American missionaries, and has 36 churches; 16 of them self-supporting, enrolling more than 6,000 members. Mrs. Banninga, with her husband, is now in this country, seeking restoration of his health. Mrs. Chandler is just returning from her furlough to take up her work among women and girls.

The four boarding schools on our hearts to-day are training nearly 200 girls. Miss Swift's main work is the care of the Lucy Perry Noble Training School for Bible women, which last year had 19 students. (See page 382.) She also superintends the Bible women who work in the city, and herself visits zenanas.

The mission employs 84 Bible women. Their wages are very small, and their work is most important, as they prepare the way for the missionary and reinforce his teaching. Miss Root looks after those who work in the villages. Miss Quickenden directs the 15 Bible women, and the school for Hindu girls in a town of about 25,000 people. The woman's hospital has received during the past year 571 patients, and the dispensary 14,216. The native helpers in the Madura Mission—pastors, catechists and evangelisms. Bible women, teachers and medical workers—number 643, an unusual large number in proportion to the American force. The boarding school at Aruppukottai has more than 100 pupils, and, like the others, is training girls to be Christian workers in various spheres.

s Chandler, with Miss Mary Noyes, has charge of the girls' high and an school, housed in Capron Hall. Miss Bessie Noyes went to her din November last. We add to these names that of Miss Gertrude andler, daughter of Rev. J. S. Chandler, and sister of Miss Helen ller. She goes out in the early autumn.

re than 6,500 boys and girls gathered last year in the village schools oversight of the missionaries.

Elwood shares with her husband the work in Dindigul, joined to 1 Palani, her special care being schools and Bible women. Mrs. 1 is now in this country with her family. The girls' high and training has more than 200 pupils, nearly 30 being in the high school. Mrs. 1 is directs the girls' boarding school. Mrs. Tracy superintends village and Bible women. Mrs. Wallace, with five little children, is in puntry. Mr. and Mrs. Holton are now at Melur, a great field with llages, and Christians in only 27 of them. Mrs. Vaughan teaches in arding school, and works for women, caring for important industrial

. Jones does much for the wives of the theological students, her husbeing head of the seminary; and adds to this much literary work. Miller cares for the boarding department of the boys' high and normal, her husband being principal. It is a great task to provide supplies boys, and to mother them, sick and well.

Parker has charge of the hospital for women and children, and is ssisted by Mlle. Cronier.

. Hazen, never strong, directs the Bible women, and oversees two ng schools. Her home is in Tirumangalam. Mrs. Van Allen, whose id has charge of the men's hospital, is now with him in America. Herrick has charge of the four "gate schools" for Hindu girls.

South China Mission is one of the smaller ones, numbering only six naries and three churches with 4,000 communicants. It has one girls' ng school, and 33 other schools. It employs 86 native helpers. (See 170.

. Hager does much for women and children. Mrs. Nelson has given time to the Ruth Nelson School, where 44 girls, many of them from y homes, are studying. The sisters, Misses Edna and Vida Lowrey, ast year to teach in this school, and as the W. B. M. I. sent them out, nool has been transferred to the care of that Board.

ning to India, we find Mrs. Hunsberger in charge of Bowker Hall, 28 pupils, and the School of Arts and Crafts, where more than 100 n and girls are trained. Miss Viles is still giving most of her time to 12ge study. Mrs. Hume, bereft a few months ago of her husband, Edward S. Hume, is still in this country.

ANNUAL MEETING OF THE WOMAN'S BOARD OF **MISSIONS**

THE Forty-first Annual Meeting of the Woman's Board of Missions be held in the Asylum Hill Church, Asylum Avenue, Hartford, Co. Wednesday and Thursday, November 11 and 12, 1908, with a delega meeting on Tuesday, November 10th.

The ladies of Hartford will be happy to entertain delegates appointed the Branches, and women who have ever been under appointment as 1 sionaries by the Woman's Board or the American Board. All such desir entertainment are requested to send their names to the chairman of hospitality committee, Mrs. Sidney Williams Clark, 40 Willard Str Hartford, before October 13th.

WOMAN'S BOARD OF MISSIONS

Receipts from May 18, to June 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Albany, Ladles' Cir., 2, C. E. Soc., 1; Alfred, S. S., 10; Auburn, High St. Ch., Aux., 1.50; Mission Band, 20; Augusta, Off. at Ann. Meeting, 10.92, Proceeds of Dinner at Ann. Meeting, 7.25, Aux., 50.25; Bath, Central Ch., add'l, 9; Brunswick, Aux., 46; Cornish, Aux., 5; Falmouth, West, Aux., 8; Freeport, Sr. Aux., 21; Gardiner, Sr. C. E. Soc., 2. Jr. C. E. Soc., 22; Hallowell, C. E. Soc., 2. Jr. C. E. Soc., 2; Hallowell, C. E. Soc., 2. Jr. C. E. Soc., 5, State St. Ch., Aux., 5, S. S., Prim. and Inter. Depts., 21.35, St. Lawrence Ch., Aux., 17, S. S., Prim. and Inter. Depts., 32, Williston Ch., Gleaners, 15, Woodfords Ch., Aux., 30 cts., Young Woman's Aid, 10; Saco, Aux., 30; Westbrook. Cov. Dau., 25; Yarmouth, Aux., 75 cts., In memory of friends, 25,

NEW HAMPSHIRE.

Bristol.—Cong. Ch., S. S.,

New Hampshire Branch.—Miss Elizabeth
A. Brickett, Treas., 69 No. Spring St.,
Concord. Friends, 100; Brookline,
Aux., 8.15; Concord, Aux., 20; East
Jaffrey (to const. L. M. Mrs. W. J.
Mower), 25; Farmington, Aux., 25; Hanover, Aux., 33; Jaffrey, Monadnock
liees, 5. C. E. Soc., 6; Mason, Miss Mary
E. Childs, in memory of her sister, Miss 14 00 Abbie J. Childs, 25; Newport, Newport Workers, 10,

Total,

VERMONT.

Vermont Branch—Miss May E. Manley, Treas., Box B, Pittsford. Barre, Aux. (with prev. contri. to const. L. M's Mrs. Alferetta Reed, Mrs. Will Lane), 30.75, C. E. Soc., 20; Herkshire, East, Jr. C. E. Soc., 160; Burlington, College St. Ch., 14.50; Fairfield, 3: Ludlow, 12; Middlebury, 55.46; St. Albans, 33.25; St. Johnsbury, North Ch., 62.70, S. S., 5; Waitsville, 5; West Rutland, S. S., 3.71,

LEGACY.

Fairles.—Mrs. A. S. Kibbey, by Mr. G. L. Winship, Extr.,

MASSACHUSETTS.

L. R. D.,

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Herkley St., Reading. Andover, Abbot Academy, 11.80, South Ch., S. S., Home Dept., 30; Ballardvale, Union Ch., Jr. C. E. Soc., 5; Medford, Mystic Ch., Aux., 50; Melrose, Mins Louisa S. Munroe, 30, Aux., Len. Off., 30; West Medford, Woman's Christian League (50 of wh. const. L. M's Mrs. Fannie G. Peckham, Mrs. George H. Remele), 65; Winchester, Second Cong. Ch., Woman's Miss. Soc., 15.73; Woburn, Mission Study Class., 10,

Receipts

Runnels, Treas. 166 Highland Ave., Fall River. West Wareham, Mrs. Julia R. Morse.

South Framingham.—Off. at Semi-ann. Meeting,

Springfield Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 5.80; Holyoke, First Ch., Aux., 69.50; Ludlow, Aux., 11; Mittineague, Ladies' Benev. Soc. (to const. L. M., Mrs. Charles E. Crosier), 25; Monson, Jr. C. E. Soc., 1; Springfield, Emmanuel Ch., Aux., 10, First Ch., Aux., 25, Hope Ch., Jr. M. B., 2, Olivet Ch., Aux., 31, South Ch., Aux., (to const. L. M's Miss Ann E. Groom, Miss Grace P. Meekins), 50, Miss Carrie Lyon King (to const. L. M. Miss Mary W. Newell), 25; Wilbraham, North, Aux. (25 of wh. to const. L. M. Mrs. H. W. Cutler), 25,

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Jr. C. E. Soc., 25; Boston, Mrt. Vernon Ch., Aux. (Len. Off., 15.8), 42.58, Old South Ch., Aux., Len. Off., 15.8, 42.58, Old South Ch., Aux., Len. Off., 17.35, Shawmut Ch., Aux., 26.40, Union Ch., Aux., 36; Boston, South, Phillips Ch., Aux., 36; Boston, South, Phillips Ch., Aux., 36; Roston, South, Phillips Ch., Aux., 36; Roston, South, Phillips Ch., Aux., 37; Brighton, Jr. C. E. Soc., 10; Brookline, Leyden Ch., Beacon Lights, 13; Cambridge, First Ch., Aux., 11.47, C. R., 822; Dedham, Aux., 43.72, M. C., 25; Dorchester, Central Ch., Aux., Len. Off., 12.38, Pigrim Ch., Aux., Len. Off., 12.38, Pigrim Ch., Aux., Len. Off., 40.40, 69.40, Jr. C. E. Soc., 25, Romsey Ch., Aux., 9.8ceond Ch., Aux., Len. Off., 40.40, 69.40, Jr. C. E. Soc., 26; Romsey Ch., Aux., 9.8ceond Ch., Aux., Len. Off., 41.8de, Vay., Village Ch., Ladles' Ren. Soc., 10; Newton Highlands, Aux., 10.55; Newton Highlands, Aux., 10.50; Newton Highlands, Aux., 10.50; Newton Highlands, Aux., 10.50; Newton Highlands, Aux., 10.50; Newton Highlands

kshire Branch.—Mrs. Edward Tolman, reas., 47 Reed St., Pittsfield. Refunded 1 expense acct., 27.42; Canaan, Aux., Feina Cir. and Jr. C. E. Soc., 5; Dalmi, Aux., 146.57; Great Barrington, in, Elizabeth S. Beckwith, 1; Housame, C. R., 13.75; Interlaken, Aux., hl5; Lee, S. S., Jr. Classes, 10; Lenox, ax., 17; Pittsfield, Off. at Ann. Meet., L25, First Ch., Aux., 195.43, Memorial cc., 65, South Ch., 46.81, Foreign Herlis, 7.70, Pilgrim Dau., 10; Richmond, ux., 16; South Egremont, 15; West tockbridge, 23; Williamstown, 10. 28 expenses, 31.02, 20n.—A Friend, 10; a Friend, 4, abridge.—Friends through Mrs. E. C. oore. 677 06

ess expenses, 31.02,

6m.—A Friend, 10; a Friend, 4,

8bridge.—Friends through Mrs. E. C.

60re,

2 North Branch.—Mrs. Wallace L.

10ball, Treas. 121 Main St., Bradford.

10eabury, Main St. Ch., Aux., 45, River
10 Ch., Aux., 16; Bradford, Aux., 63.35,

adford Academy, Christian Union;

10 Boxford, Aux., 50; Ryfield, Aux.,

50; Georgetown, First Ch., Aux., 30;

7veland, Aux., 80; Haverhill, Centre

Aux., 60; North Ch., Aux., 35, River
Mem. Aux., 2, Union Ch., 10; Ip
Ch., Aux., 18; Newburyport, Aux.,

17 Owell, M. C., 25, Belleville, Ch.,

11 Ind the World M. B., 28, Belleville

12 Rese, 25, North Ch., Dau. of Cov. 15;

13 Pley, Anx., 14.25; West Newbury,

14 Ch., Aux., 23.85,

15 South Branch.—Miss Sarah R. Saf
15 Treas., Hamilton. Beverly, Dane

16 J., Willing Workers M. C., 20; Clifton
17, C. R. 13, Prim. Dept. S. S., 5; Dan
18, First Ch., Brauma M. B., 3.70,

19 South Branch, M. C., 14.57; Salem,

11, Ch., 10.80; Lynn, Central Ch.,

12, 22, Mission Study Cl., 5, First Ch.,

13, Len. Off., 30, Jr. C. E. Soc., 2;

16 Len. Off., 30, Jr. C. E. Soc., 2;

16 Ch., 10; Peabody, South Ch., Aux.,

18 Sunshine Band M. C., 14.57; Salem,

18 Ch., Aux., Len. Off., 13,83, Light

18 Len. Off., 23,07, First Ch., S.,

19 Rince Co., Branch.—Mrs., John P. Lo.,

17 Treas., 3 Grinnell St., Greenfield.

18 Treas., 3 Grinnell St., Greenfield. 677 95

634 27 klin Co. Branch.—Mrs. John P. Lo., Treas., 3 Grinnell St., Greenfield. kland, Aux., 2.09; Greenfield, Off. Ann. Meet., 8, Aux., 10; Northd, Jr. Aux., 2.50; Orange, Orient b, 1.30; Shelburne Falls, Prim. 18 Ann. d, Jr. b, 1.

3,5, 5, pshire Co. Branch.—Miss Harriet kneeland, Treas., 8 Paradise Road, thampton. Amherst. First Ch., m. S. S., 10, Second Ch., Aux., 10; theste field, k., 17; Easthampton, Aux., 48; Hay-ville, Aux., 16, Girls' Club, 5; Northpton, Smith College, Miss'y Soc., 45, tica Plain.—Central Ch., Chih Jen ong Club, Children's Mem., Issex Branch.—Mrs. Frederick L. fin, Treas., 15 Park St., Marlboro. 161 00

314 22

75 25

16 31

39 60

20 00

Wellesley .- Wellesley College, Y. W. C. Wellosley.—Wellesley College, Y. W. C. A.,
Waroester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Gilbertville, 75 cts.; Grafton, W. M. B., 7, Children's Band, F. N. Pierce, 68 cts.; Holden, 24; Lancaster, 9; Rockdale, 56.50; Shrewsbury, C. E. Soc., 10; Spencer, Aux., 14.50, Y. W. M. C., 14.75; Sturbridge, Aux., 23.30; Upton. Aux., 10; Warren, 7.75; West Brookfield, M. S. C., 10; Winchendon, S. S., Home Dept., 5, C. R., 2; Worcester, Central Ch., 1; Greendale People's Ch., 5, Hope Ch., Aux., 11, Old South Ch., Aux. (25 of wh. to const. L. M. Mrs. Walter S. Pratty, 28.25, Jr. C. E. Soc., 5, Plymouth Ch., Aux. (25 of wh. to const. L. M. Mrs. Robert E. Bigelow) 34, a Friend, 1, Worthington.—Mrs. W. F. Markwick, 280 46 7 80

4 479 05 Total

LEGACIES.

Peabody.—Susanna Mills, by Benj. N. Moore, Extr.,
Wellesley.—Mrs. Lydia W. Gould, by Mr. George Gould, Extr., 50 CO

261 99 Total.

RHODE ISLAND.

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Bristol, Aux., 90, Inf. Dept. S. S., 13; Central Falls, C. E. Club, 15.45. Woman's Social Club, 100; Chepachet, Aux., 20,50; Kingston, Aux., Len. Off., 19,30; Pawtucket, Park Place Ch., Pro Christo Miss. Soc., 10; Peace Dale, Prim. Cl. S. S., 43 cts.; Providence, Beneficent Ch., Beneficent Dau. (75 of wh. to const. L. M's Miss Bertha S. Bailey, Miss C. Amey Kingman, Miss Ruth E. Slade), 138, Elmwood Temple, Willing Band, 30, Free Evan. Ch., Aux., 30, Pilgrim Ch., Aux., 18.85, C. R., 8.27, Plymouth Ch., Dau. of Cov. (Len. Off., 792), 55.92; Saylesville, Memerial Ch., Aux. (to const. L. M's Mgs. E. L. Adams. Mrs. A. M. Chase, Mrs. Ralph Julian), 75; Seekonk and East Providence, Aux., Len. Off., 13.60; Woonsocket, Globe Ch., I adies' Union, 45, Rhode

CONNECTICUT.

CONNECTICUT.

Rastern Conn. Branch. Miss Anna C.
Learned, Treas., 255 Hempstead St.,
New London. Bozrah, C. E. Soc., 2;
Brooklyn, Aux., 20.10; Chaplin, Aux., (to
const. I. M. Mrs. W. B., Gallup), 25; Colchester, Aux., 1, Boys' M. B., 6, C. E.
Soc., 5, C. R., 2, Wide Awake M. C., 11.49;
Dannelson, Aux., 9.19; East Woodstock,
Aux., Th. Off., 25; Franklin, Nott Mem.,
Aux., 10, C. E. Soc., 1; Greeneville, Aux.,
31.60; Groton, Prim. S. S. Class, 1.10;
Hanover, Willing Workers M. C., 13.43;
Jewett City, Aux., 10; Ledyard, Aux., 5;
New London, First Ch., Aux., 42.20. C.
R., 1.50, Dau. of Cov., 1.65, Second Ch.,
Aux., 25.75, C. R., 5.72, Dau. of Cov., 5.16,
C. E. Soc., 5; Norwich, Broadway Ch.,
Pansy M. C., 5, Park Ch., C. R., 7.39,

Prim. S. S. Cl., 2.22, Second Ch., Aux., 28,13, C. R., 4,10, Thistledown M. C., 1.17, C. E. Soc., 5; Preston City, Aux., 12.80, C. E. Soc., 5; Putnau, C. R., 17,12; Stonington, First Ch., Aux., 8.36; Taftville, 7.25, Second Ch., Aux., 9.36; Taftville, Aux., 35; C. E. Soc., 10; Wauregan, Aux., 15; Woodstock, North, Aux., 12.75, Hartford Branch.—Mirs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Columbia, C. E. Soc., 2.50; Hartford, First Ch., Aux., 18.40, C. R., 2; Plainville, Aux., 37,

Total.

59 50.3

PHILADELPHIA BRANCH.

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux., 140, Jr. C. E. Soc., 5, Mt. Pleasant Ch., Aux. (Len. Off., 10.50) (50 of wh. to const. L. M's Mrs. Carrie Spring Clark, Mrs. Sarah Nourse Pratt), 60; Md., Baltimore, Associate Ch., C. E. Soc., 37.50; N. J., Jersey City, First Ch., Aux., 20; Montclair, Monday Miss. Soc., 125; Passaic, Aux., 12; Plainfield, Aux., 25; Upper Montclair, Aux.. Easter Off. 50; Pa., Arnot, C. E. Soc., 2; Philadelphia, Snyder Ave. Ch., C. E. Soc., 1; Scranton, Plymouth Ch., Aux., 27,

CALIFORNIA.

San Diego.-Miss Susan E. Thatcher,

CANADA.

anada.—Cong. W. B. M., Mis⁻ Emily Thompson, Treas., Toronto,

INDIA.

Ahmednagar.-Miss Elizabeth II. Viles,

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

l'ermont.-West Brattleboro, Miss Susan

E. Clark,

Massachusetts.—Newton, Miss E. F. Wil-100

Massachuseus.—Arenada,
der,
Connecticut.—Glastonbury, Mrs. D. W.
Williams, 100: Hartford, Miss Lucy M.
Green, 50; Manchester, Mrs. Dwight
Spencer, 100; Meriden, Mrs. J. D. Eggleston, 10, Mr. J. F. Wheeler, 5, Mrs. G.
H. Wilcox, 10; Naugatuck, Mrs. Howard
R. Tuttle, 100; Talcottville, Mrs. C. D.
Talcott, 100, 475

Total, 625 7,697 635 197 Donations, Buildings, specials Legacies, Total, 9.127

TOTAL FROM OCT. 18, 1907 TO JUNE 18, 1908. Donations, Buildings, Specials, 70,797 9,479 Specials, Legacies, 3,220

Total, \$86,143



Brenibent.

Miss LAURA M. RICHARDS, Saratoga, Cal.

Treasurer.

Miss MARY McCLEES, Adams Street, Oakland, Cal. Foreign Serretary, Mrs. E. R. WAGNER, San Jose, Cal.

Editor Pacific Department in Life and Light, Mrs. J. K. McLEAN,

PICTURES FROM LINTSING

Extracts from letters of Mr. E. Ellis, Lintsingchow, written in December, 1907 (16 and 19, respectively):—

THE things that most impress me as I go out on my daily walks are the number of carts engaged in transporting various merchandise from this great distributing center, and the many, many temples with so little of religious use. It is said that this city has four hundred, large and small. These are more or less used on the special occasions, as the New Years, but for the most part the land, brick and mortar, wood and stone, stands as so much capital tied up. When people are so desperately poor, and tear down houses for money to buy food, it seems that in some way they would secure control of some temples, and use the resources contained in them. But like so many things in this empire the dead hand of the past holds them fast, and but little is done. The use of temples for dwellings, for schools and for soldiers' barracks is, however, not uncommon. And in this land of few public charities the temple becomes the almshouse and Poor farm in many cases. Sometimes it is transformed into the mart of trade, as is true here. The ta ssu (great temple) is the center of the busi ness district here. The very courts and steps are used by the dealers in various goods; the barbers occupy the raised platform of earth at the entrance, and within the fortune tellers share the space with Buddha and his associates.

I think of the Chinese story of the man, who said when things seemed to be going wrong, "Well, perchance it's happiness." When his son broke his leg, he said, "Perchance it's happiness." And so it proved, for robbers desired to impress his son into their band. When he was unable to find lodgment in an inn, he said, "Perchance it's happiness." And so it proved, for the inn was plundered that night. Well, perchance the talk of giving up Lintsing may be eventually its happiness.

LETTERS FROM DR. TALLMON

LINTSINGCHOW, SHANTUNG, CHINA.

Though this is February the Chinese New Year is being celebrated, and Shu Chi is at home for vacation. Mrs. Ellis and I went to her home a few days ago to look at her clothes, and to decide what new ones she ought to have for the next term. You may he surprised to know that all she needed was a string of cash, equal to thirty cents. With this her mother bought cloth for the covering and cotton for the wadding of a new lower garment. They were very thankful for this help, little as it seems to us, but the scale of wages is very low here, and her father works four days for that amount. This thirty cents was taken from the six dollars that Miss Hills' class gave me when I was in San José, and still there is a little left. It might all have been spent for Shu Chi many times over during these two years, but one of the things we have to learn is to give presents in such a way as to be really a help to people, and not to give so as to make it harder for them to care for themselves.

During the summer vacation Shu Chi was at home here in Lintsing, while we foreigners stayed for the hottest part of the summer at Pang-Chuang. We were shocked when we got back to learn that Shu Chi's brother had died during the time we were away. He was the pride of his parents, and his death was a deep sorrow to them. At morning prayers we miss his shrili child's voice, keeping ahead of all the rest, as we repeat the Lord's Prayer. His mother told us with tears of his brief illness said, "Of course we couldn't have a coffin for him, but he had on clean clothes, and we wrapped him in a new mat to bury him." It is very seldom that coffins are bought for children under fifteen by these people who are so poor. At the time of our Thanksgiving prayer meeting for the women Mrs. Ellis said: "When we remember the great loss that Mrs. Wang 112 had this year we know that it may be hard for her to tell us the things for which she is thankful." Mrs. Wang replied: "It sometimes is hard, to even in the death of our little boy there are those things which make glad. We think of all the suffering of the world which he will not need know, and we thank the Heavenly Father whose grace it was to take h to heaven."

When the two schoolgirls from this city go up to Pang-Chuang to boaring school they will go in a covered cart drawn by two mules, and it was take two days to reach Pang-Chuang. A woman will be going along companion for them, and I expect to be one of the party, too.

What would you think if you could look into my room this minute?

is a very pleasant room, by the way. The tiny, brown-eyed baby, son of Mrs. Chiao, is asleep on my couch. The newly lighted native stove in his mother's room made so much gas that I dare not leave him there. Mr. Wen's youngest boy is playing around with bare brown arms. I left this letter to vaccinate him. His brother and he have been enjoying one of your scrapbooks. About six of the dispensary patients who have come early are looking into my windows. I do not much mind.

Just see how my typewriter has eaten up this sheet of paper, and I have said very little of what I wanted to say. But there is only one other thing that is of much importance, and that is, to ask you to remember to pray for Shu Chi and for our other boys and girls; and please do not forget Mr. and Mrs. Ellis, and me. With much love.

Dr. Tallmon to her family, March, 1908:-

What would you think if you could look into my little gate-house dispenmry, where Mrs. Chiao and I treated sixty-six patients a few days ago? What justice can be done to such a number in one afternoon, especially by a person who understands hardly more than half the patients say. Fortunately most of those who come are not seriously ill, though some are. More than twenty of the number mentioned were children suffering from trichomacosis or some other scalp disease. Such speak very eloquently in a language I can understand, and no elaborate history need be taken, nor elaborate records kept. Often the scarcity of some drug or its utter absence from my cupboard prevents me from giving the treatment I should prefer, but wonders can be worked with carbolized vaseline when its application is preceded by the vigorous use of soap and water, and even when it is not so assisted. Some of the cases that come are pitiful in the extreme. Usually Mrs. Chiao and I do not have to do the work alone. My personal teacher is willing to help with the records, and the teeth of his gift-horse were examined too carefully to please the giver. For the most of this week sickness has kept both of them at home. We have just instituted the plan of issuing bamboo tickets and seeing patients in turn; first the women, then the children, and then the men, of whom there are always more than there are of women. The teacher who has been called in from one of the out-stations to preach to the patients as they wait is starting out well. After two weeks he will return to his field, and another helper come in for an equal length of time. At least a hundred and fifty sat quietly in the chapel and listened while Mr. Wang preached. It is not the every-day work in the discounter that ware me out most come dispensary or that adding to my studying that wears me out most completely. It is the opium suicide cases, of whom I have now had four, one of them since this letter was begun; and like one of the others, he died The time has now come for me to ask my Board for money for a hos-

Probably be only a few rooms of semi-construction, but that will be far, far

better than trying to work as we are doing now. Sunday we had than seventy-five patients, and not a place that we could prepare fo the sickest to stay over night. The dispensary work certainly does people friendly, but it is from the daily teaching in the hospital that w for the spiritual fruit of our work. I have so longed for a place to some of those who have come to the dispensary, especially the little dren. There was one little girl of twelve or thirteen who was be daily for two weeks or so to have a tubercular leg dressed. They her in a large flat basket. I could not operate and send her hom there was no place to keep her here. They have now taken her be her village, several miles away. Her uncle is a church membe seemed very kind to her. I hope they will let me know from time how she is and get medicine for her, but there can be but one outcom that not so very far off.

Aside from the letter of the Prudential Committee that I mention most important event of the weeks since my last letter went to you, varrival of Shu Jung's little boy. Shu Jung is Mrs. Chiao, the woman whom I am training to help me in the medical work. proving herself very bright and willing, and I have become very f her. Her husband is our trusted Ching Yuan, of whom I have before. It goes without saying that I am fond of the boy, and he is fect a specimen of babyhood as one could ask to see. I think his 1 are hardly prouder of him than I am, and that is saying a good des course I wanted to show Mrs. Chiao exactly how a young baby a mother should be cared for, and the task did not prove an easy one. baths had to be given in my room, his mother's being much too cold submitted to her own sponge baths, and I think even enjoyed them. certainly had the attraction of novelty. But results seemed to quite my measures. People ask, "How many months old is this baby?" mother, bristling with pride, says, "Not yet forty days." I have called twice lately to see the daughter-in-law of the official at the across the street. She has a little son six days younger than our bal he is not nearly so large. Even her ladyship, the grandmother, wh called the other day, said their baby looked very small compared wi one, and she added that little Lien's bigness and beauty must be due at least to the fact that he spends so much of the time in my room. right too. How these wee babies can contend with the cold and g the same time I do not see. When Shu Jung is working, making a sary supplies or sewing as she does usually forenoons in my beababy lies in his basket and sleeps. He takes the admiration of a matter of course, and he seems to have no aversion to me because I to another race.

The days since this page was begun have been days of much sadiour church and to us as individuals. Our dear Bible woman, Mrs. died last Tuesday morning after an illness that seemed serious only t day. It makes the step between life and death seem a very short or you are all so far away. May the dear Father keep you each one, every moment you may be his and he yours.



Fresident.
MRS. LYMAN BAIRD,
No. 9, The Walton, Chicago, Ill.

Recording Secretary.

And M. D. WINGATE,

J. 40 Dearborn Street, Chicago, Ill.

Gressurer. Mrs. S. E. HURLBUT, 1454 Asbury Avenue, Evanston, Ill.

Assistant Treasurer. MISS FLORA STARR.

Editor of "Mission Studies." MISS SARAH POLLOCK, Room 528, 40 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light." Mrs. G. S. F. SAVAGE, 628 Washington B'd, Chicago, Ill.

A JOURNEY ROUND THE WORLD

BY FREDERICK B. BRIDGMAN

Durban, Natal, South Africa.

Some weeks have passed since the glad day when we set foot once more on African soil. Of the many changes we find I shall not speak now, for I must tell you something of our rare experience in returning to Natal by way of Japan and India, thus completing a Journey around the World.

Does not such an extravagance strike you as scandalous for a missionary? But most of you know that my wife hails from Japan, and that her parents, married sister and brother are all there as missionaries. So the dream of a visit to her native land was surely natural enough, and to our surprise when the end of our furlough drew near circumstances made a realization of the dream most feasible. As it turned out the ticket cost of the Japan route Proved to be just over one hundred dollars apiece more than the usual London route. The Board heartily approved of the project, and the insistent generosity of friends removed any remaining doubt. Now what would you have thought of us had we refused such a chance of a lifetime?

We appreciated the opportunity of seeing so much of our beloved America. By the time we reached the Pacific Coast we were conscious of a new sense of the vastness and the variety of charm of our country. We greatly enjoyed a day each in Denver and Salt Lake City, and four days in San Francisco and vicinity. At each of these points we renewed acquaintance with either relatives or school-day friends. In San Francisco personal observation, supplemented by the stories of eye witnesses, gave us a thrilling conception of the catastrophe of six months before.

Life and Light

August

HAWAII.

The eighteen days' voyage to Yokohama was most agreeably broken by a twenty-four hour call at Hawaii. I suppose everyone is charmed with Honolulu. The vegetation and the general aspect of the city reminded us forcibly of Durban. We were so cordially entertained by the Gulicks and Scudders, and met so many college friends, we would have gladlingered. It was an aggravation not to be able to see more of the progressive, diversified Christian work amongst Hawaiians, Chinese, Japanese, an now Portuguese, who are coming to the islands.

JAPAN.

You are so well informed about this unique land that I hesitate to say word about it. Moreover, the observations of a "swallow visitor" mushazard sharp criticism. Kyoto with its palaces, temples and ancient an industries; Osaka, the commercial center; Kobe, the great foreign port; am Kyushu the southernmost island, where for two weeks we saw something village and country life. All this, not to mention the memorable family reunion with its jolly times and sacred fellowship, I pass by and content masself with summarizing a few outstanding impressions.

Struggle for existence. Everybody was hard at work, and such long hours from early dawn until late at night and seven days in the week. In Japs men seem often to be cheaper than beasts of burden. For example, car and drays, heavily loaded, are more frequently drawn by man, woman & child than by horse or ox. The tremendous industry of the Japanes appealed especially to me coming from Africa, where only after years instruction the natives are coming to realize the necessity and benefits of to

Intellectual life. The visitor needs not to search for signs of it. Wheth a in city or distant hamlet the sight of children going to and from school was never wanting. And what a nation of readers! In waiting rooms, c trains and steamboats most travelers were absorbed with papers, magazin or books.

Relative to the progress of the kingdom some salient points seemed to be (1) The self-reliant, independent spirit long characteristic of the Kumi (Congregational) body is pervading the churches of other denomination. The Japanese are themselves now assuming the direction of Christian effohitherto accorded foreign societies. If native Christians are equal to the responsibility, as it is thought that they are, then no higher complime could be paid the missionaries who have prepared the way for this notabstep. (2) The special evangelistic movement recently inaugurated by the Kumiai churches. This scheme, in charge of a central committee authorize

378

to raise funds and perfect all arrangements, provides for revival meetings at strategic points selected each year. These efforts, conducted by various pastors as evangelists, are resulting in great blessing. (3) The important position of mission schools. Whether it be the kindergartens or such institutions as the Doshisha or Kobe College, the far-reaching influence and opportunity of Christian education, with its emphasis on character, was striking. Notwithstanding her elaborate educational system Japan cannot afford to be without such schools. (4) Not before had I seen the Y. M. C. A. as a factor in foreign missions. With its splendid secretaries and ever-improving material equipment it is a potent force in the East. No organization has such vantage ground at many points. Just now its unique opportunity in Japan is the work for the fifteen thousand Chinese students in Tokyo.

GLIMPSES OF CHINA

Neither time nor pocketbook permitted us to see anything of China except as our steamer called at several of its ports, among which should be included Singapore and Penang, whose populations are mostly Chinese.

A memorable experience was a visit in Shanghai to the Chinese quarter, the old walled city. The rough, narrow streets with filth, which even the snow could not cover, the tumble-down houses, all served to give some idea of the conditions of life for this great section of the race. And what a wonderful center of Christian enterprise is Shanghai. We saw only a little, but that little was great! To visit St. John's College (American Episcopalian) we had to go out five miles in terrific weather, but it was worth it. This institution, with preparatory collegiate, medical and theological departments, better deserves the name "university" than some American schools bearing that designation. The building and equipment of St. John's are the finest I have ever seen on the mission field.

At Hongkong the first thing we did on landing was to locate the American Board Mission carried on so effectively by Dr. and Mrs. Hager. In the midst of crowded streets we found a four-story brick structure, toward which the native Christians gave \$7,000, or nearly one half the cost. The building has a chapel for street preaching, a large schoolroom, church auditorium seating five hundred, besides accommodation for the families of the missionary, Chinese pastor and school teacher. This is but the center of a larger work, embracing forty out-stations. In this field last year over five hundred persons were baptized.

CEYLON AND SOUTH INDIA

Steamer connections at Colombo for Durban permitted only five days here. We did not tarry in Ceylon, but took a night boat across to Tuti-

corin. Thence four hours by train, over vast plains and through mudwalled, grass-roofed villages, brought us to Madura, the very center of Hinduism! In the midst of the city stands the shrine of Meenachi, a huge pile covering thirteen acres and costing fabulous sums. Its architecture is fantastic yet imposing. Without, great towers lift their heads, each stone fashioned after the form of some deity, and thus from base to summit rows of hideous idols rise tier on tier. Within the long colonnades, arched doors, vaulted ceilings and splendid monolith pillars, elaborately carved, command attention.

But it is the weird, ceaseless throng of worshipers-men, women, children-with troubled, weary faces, their foreheads daubed with paint or ashes, the prayers, offerings, prostrations and ablutions for washing away of sin in the sacred pool—it is this that fascinates and moves to pity and These restless spirits, this yearning for light, and yet withal such error and darkness, this hopeless hope leading to the worship of gods whose awful immoralities are pictured on the temple walls, how could we endure it did we not know the Christ who satisfies the longing for light and peace, who lifts the fallen and reclaims the outcast. Yes, and right here in Madura Christ is doing just this to-day! Through the devoted lives of a noble band of his followers, through the churches and their loyal membership, through the men's and women's hospitals ministering to some forty thousand sufferers each year, by the quiet endeavor of Bible women in numerous homes, by the schools of every grade, including collegiate and theological, by the press with its output of three million pages last year, by such blessed means the Father is answering the cry of his children.

Madura and its suburb, Pasumalai, seemed to us a notable example of mission work, with every department represented and splendidly developed, an a yet with such co-ordination of units as to make the most efficient organization. Then, too, the fact that all these phases of activity are to be found within the limits of one station and under the auspices of a single society added mucle to the impression.

ASIA AND AFRICA-SIMILARITIES AND CONTRASTS

The vast populations of the East and the way people crowd into cities and villages is striking to one from a land where there are no native towns, but where the population is scattered, each family building his kraal at some distance from his neighbor. In this matter of accessibility I appreciate as never before the peculiar disadvantage under which the missionary labors here as compared with lands visited. Accentuating the above difficulty in South Africa is the lack of facilities for travel and transport. Cattle, horses

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and mules are swept off by disease. Thus, aside from railways, means of travel are either wanting or excessively expensive. In Japan I traveled one day forty-five miles by stage at a cost of fifty-six cents. In Natal the same distance by similar conveyance costs \$7.50.

Am I satisfied to be back in Africa? After contact with the wonderful peoples of the East do I not wish that my lot was cast with one of them? Yes, it would be a great privilege to labor for Christ amongst any one of these peoples. But after all I love the Zulu best, and having but one life to give I am more content than ever to invest it for Africa.

The association with many missionaries has given the time-honored phrase, "communion of saints," a new wealth of meaning. The unstinted hospitality accorded, often by those who scarcely knew us even by name, and the warm fellowship enjoyed with these men and women of God, and the makers of what is best in the New Orient, will henceforth be one of our choicest memories.

What an inspiration is the wider vision of the coming kingdom of God! How faith in its universality has been quickened and the conception of its growth enlarged. Henceforth, interest in cable dispatches will be more cosmopolitan, missionary magazine articles on any land will receive closer perusal, and, I trust, prayer for every part of the world vineyard will be more sympathetic and earnest.

A SOCIAL EVENT IN HADJIN

A letter from Mariam Hagopian to Mrs. Coffing:-

I want to write you about a very interesting meeting that we had last evening. The members of the Y. W. C. A. planned it. The main purpose was to interest the people in the kindergarten which we have started this year, and it worked out for the purpose much better than anybody hoped for. There were papers read and songs. Then they gave tea and cookies and we thought it was ended. But as Miss Vaughn was talking with several of the men about the thanksgiving boxes they suggested they should have some of them. Then Miss Savaidon started to take down the names of all those who wanted boxes. After writing a few names it was suggested that it should be announced if anyone wanted to give something for the kindergarten it would be received gladly, or if they wanted to take boxes they could do so. By this time they were all stirred up. Several promised a lira (\$4.40) each. About forty took boxes. All this time the members of the society were very happy and were clapping their hands.

The best part of all this was that this was not started by the women. They had not intended to have a collection that evening. It was all voluntarily done by the men.

Well, I almost forgot to tell you what a crowd there was. After bringing the benches from the schoolroom we used all the chairs and stools in the house we could possibly find. With very few exceptions all the members were present with their husbands besides the teachers and the girls.

I think everybody enjoyed the evening.

THE LUCY PERRY NOBLE BIBLE SCHOOL, MADURA, SOUTH INDIA

AFTER mentioning a woman who had taken refuge from persecution in the school, she says: "The Lucy Perry Noble Bible School is thus serving several purposes—all much needed. It is a refuge and home for converted women, as well as a training school for Bible women. Some of the most interesting of our work is in connection with the convert women. It is a center of evangelistic influence.

On the 19th of March we held our closing meeting for the year. From June to March is one year of study. Four women are going out to work. I have just sent five women to different places for work. The year opening in June, we have a less interrupted time for study, ending with the hot season at the close. The last thing is ten to fourteen days in tent, preaching the gospel in the villages. Two years ago the students visited a village famous for wickedness and immorality. But, strange to say, there are n idols in the place. Just now we have a special request to come there for special effort, because there is unusual interest among the women.

We have a convert here from that village now. Thus we are combining gevangelistic effort and work of many kinds with the study in the school; were think it worth while. I am always anxious about the incoming class. We lyou remember us in prayer, and ask that the worthy laborers may be shown us.

A NEW SCHOOL IN LINTSINGCHOW, CHINA

BY MRS. MINNIE CASE ELLIS

ONLY an hour to tell you all that has happened in the starting of the little girls' school this last week. We had struggled along with a day school, but it was not very satisfactory, because of no good place in which to hold it, and because of the few pupils. Money came for a new building,

and a larger appropriation for the school, both from the Board of the Interior, and we immediately began to plan for bigger things. They did not want us to build this year, so we simply remodeled a little yard that the Chinese could make good use of even if we were to leave for good next summer, which we earnestly hope we shall not have to do. It is such a little doubt! One goes in at the "big gate," and on the left is the entrance to the gatekeeper's tiny yard and tinier house. To the right is the door that leads into the school yard. There are buildings on three sides; the schoolroom and the teachers' room on the north, the sleeping rooms on the east, and the kitchen on the south. There are six rooms altogether, and all of them except the schoolroom are so small. Even the schoolroom is not so large as it ought to be for the eleven boarders, and four or five day pupils that come. The six women who form the training class or station class, study in one of the sleeping rooms, which is also the place where they all eat their meals.

The rooms had absolutely nothing in them a few weeks ago, and maybe you think that I haven't had to do some tall thinking to know what ought to be prepared for them. Much of it went unprepared until this week, and as a consequence added to the confusion. The matron decided that the When I saw how smoky the walls stove must be torn down and remade. of the kitchen were after just a short time of use, I agreed with her. Dishes and brooms and wash pans and mirrors and combs and brushes and towels and tables and benches and clothesline and books and food and many other things had to be bought. Some of them I thought of myself, but most of them were either mentioned by the teacher or the matron or else the need for them reminded us. Of course one of the hard things about it is that I don't always know whether they really need what they say they do. At the end of the first week, though, I feel that nearly everything is The school desks and the microscopic platform and the "baby prepared. organ" are in place. Supplies of food have been arranged for. scholars have all come now, at least I fervently hope they have, for we really have no room for more than eight on a six by ten brick bed. They have been divided into four sets, one to get the meals, one to wash the dishes, one to clean up the rooms, and one to clean up the yard. Some of them have not taken very kindly to this last part of the program. have told them that the church could not furnish them their food and people to do the work for them, too, and they begin to understand.

The first pupil to come was a little girl from the west, whose father brought her. Then Monday came Mrs. Maa, with her adopted daughter and a granddaughter. Tuesday morning brought a little girl, who, with her father, had walked forty miles, and mind you, this is still winter! The family are very poor, and one of the native helpers has promised to furnish the child's clothes if we will keep her in school. I have noticed several little things about her that please me very much. Of course in the plans that we made we had decided how many children and how many women we could care for in the small quarters we have, and we had sent out our invitations accordingly. But Wednesday, from a place where we had invited two, three came, and on Thursday, instead of two, five came.

You would think that the only sensible thing to do was to have sent them home, but you don't live in China, and you don't have such large fears of "losing face" as the friends do here. Send them home? Why the whole church in that region would become cold and disaffected. Besides, they were willing to crowd a little, and the teachers said one or two more made no difference to them, so they are still here. Friday brought a different sort of proposition. Two little city girls from homes, one of wealth and the other of comfort, while most of the others are poor country people. The teachers themselves offered to let them come in their room, and to look after them, and so that was settled. The little girl from the rich home has very pretty manners, and I think it will be good for her and for the other girls, too, that they can be together. I really felt sorry for her the first day. The others had all come, and had gotten acquainted, so when she came they all lined up around her and looked at her. She made her manners, and answered their questions. They admired her pretty clothes, and kept on looking at her, and in a little while she began to cry.

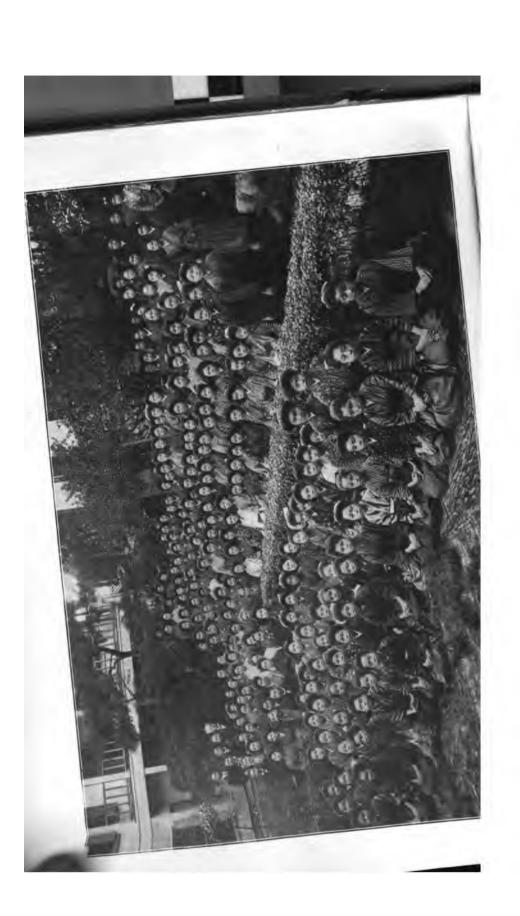
I haven't told you half that I wanted to, but I am afraid to leave this until another day to finish. Some of the letters that I wrote last week about the station class are still lying on my desk unsent. There have been troubles that I have hinted at, and some that I have not even mentioned, that have sent me home to spend half the night in thinking and praying. It has been a real joy to me to be in a schoolroom again, though so different from the ones I knew at home. But the best thing of all has been the way I have felt God's presence with me. You see we have been in China only three years, and there are no older members here to whom to go for advice, so it is a very bold thing for us to start such an enterprise. We felt that we must, and now it is started, and the Lord has kept his promise.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER RECEIPTS FROM MAY 10 TO JUNE 10, 1908

ILLINOIS .							1,151 69 1	· Previously acknowledged 36,335 06
INDIANA .							60 97	
IOWA .							523 33	Total since October, 1907 \$40,196 47
KAMSAS .							104 73	
MICHIGAN							245 32	
MINNESOTA							393 53	FOR BUILDING FUND.
Missouri	•						114 90	ZON DOINDING TOND.
MONTANA							11 00	Receipts for the month \$333 75
NEBRASKA				•			193 97	Previously acknowledged 5,471 60
Оню .							358 89	
SOUTH DAKO	TA						66 55	Total since October, 1907 \$5,865 35
Wisconsin							403 09	2000 0000000000000000000000000000000000
WYOMING							77 42	,
FLORIDA .	•						2 00	
NEW MEXICO					•		2 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.
TEXAS .						•	10 00	
TURKKY .							3 50	Receipts for the month \$55 65
MISCELLANK)UB	•	•	•	• ·	•	138 50	Previously acknowledged 662 93
Receipts for the month							\$3,861 39	Total since October, 1907
								MISS FLORA STARE, Ass't Treas.







Vol. XXXVIII

SEPTEMBER, 1908

No. 9

BE sure to read the call for more helpers in Japan on page 403.

Miss When Miss Ward came to the help of our school in ELIZABETH WARD. Osaka, Japan, in 1906, we were not able to give her picture. Now, in connection with the views of the pupils and Miss Case's

words, we are glad to introduce to you this beloved and efficient teacher.

Miss Diadem Bell, of Chisamba, in the West African Mission, is now at home on furlough. Miss Ilse C. Pohl, of Smyrna, is Missionary in Switzerland, trying to re-Personals. cover her strength. We rejoiced to welcome to our Rooms recently Mrs. Otis Cary, just returned with her husband and daughter from Kyoto, Japan; Mrs. Edward H. Smith, of Foochow, with three little ones; Mrs. Clarence D. Usher, of Van; also Mrs. H. W. Hicks, full of enthusiasm over the work she saw in her recent trip.

Miss Elizabeth C. Clarke, of Sofia, Bulgaria, sailed for her field on August 1st, Miss Mary I. Ward, of Marsovan, accompanying her. Joyful letters come from Miss Meserve,



MISS ELIZABETH WARD

recently arrived in Chihuahua, Mexico, saying that Miss Long is back at her post, reinforced also by Mrs. Blachly. Miss Susan R. Norton, for nearly five years in charge of our kindergarten at Van, Eastern Turkey, was married in July to Rev. Mr. Sterrett, a Presbyterian missionary in Urumia, Persia. We hope to welcome them in this country soon.

Married, at Mentor, Ohio, on Wednesday, July 15th, Dr. Jesse K. Marden, of Marsovan, director of Anatolia College Hospital, and Miss Lucy H. Morley, formerly of Adana. The ceremony was performed by Dr. T. D. Christie, of Tarsus. Dr. and Mrs. Marden sailed August 8th.

Miss Annie Gordon, of Marash, Central Turkey, arrived at Boston August 9th, and proceeds to Canada to spend her furlough among home friends.

Whether or not the promised reform in Turkey is fully carried out, immediate effect of the recent proclamation of the Sultan will be a great

A NEW crease in the number of pupils in our missionary schools Opportunity. that empire. Already they are overcrowded. How will teachers meet the new conditions? What do we wish them to do? It re largely with us to say whether they may seize this new opening, or whether they must feel themselves bound and helpless.

The fifth session of the summer school for women's foreign mission societies, held at Northfield, July 21-28, was in all ways a great succe The Northfield. The enrolled attendance was four hundred and twen Summer School. one, more than at any previous school; and the sight five hundred women of eleven denominations, giving from four to six holdaily to the study of missionary problems and methods, would give cheer every Christian heart. Twenty-three missionaries enrolled, and others we present at some of the sessions. Their stirring addresses made real to the people for whom they work, and their unspeakable need of the gosp If we fail to do more and to pray more after these appeals we shall he hearts hard indeed. We spent the morning hours in real school fashio first an hour of Bible study, three led by Professor McConaughy of Mermon, three by Rev. J. Stuart Holden of England.

Then model missionary meetings and study classes, adapted to both advand children, filled the forenoon; and for all the four hours, with brief cesses, the pencils flew busily, and many of us longed for a stenographe training that we might lose none of the helpful words.

Mrs. W. A. Montgomery—always interesting, suggestive, helpful—gra lecture each day on successive chapters of the book for next year's unit study, *The Nearer and the Farther East*—the first four chapters begiven to the Moslem problem, and one each to Siam, Burma and Korea.

The denominational rallies on Thursday afternoon brought together frien and deepened the sense of responsibility for our own work. The si set meetings on Round Top were, as always, tender and holy times. It still true that a merry heart doeth good like a medicine, and the mirth the field sports on Saturday afternoon was a medicine pleasant to tal The reception at Hotel Northfield on the evening of the same day goopportunity to greet missionaries and other friends. In the closing hour Tuesday many women told of the good the school had brought to them, the broadened horizon, the higher, stronger purpose, the deeper love the would bless their lives henceforth. Many, perhaps everyone present, solved to come again next year, God willing, and if possible, to bring friend.

Needed, to carry on our present work, \$120,000 in contributions from the Branches; the fiscal year ending October 18, 1908; received in contributions for regular pledged work in the nine months closing TREASURY. July 18th, \$76, 825,19. That is, the average for the last nine months has been less than \$9,000; to reach the sum needed it must be more than \$14,000 for the next three months.

We are permitted to copy two sentences from a personal letter from Miss Charlotte DeForest, W. B. M. I., of Kobe College. We shall wish long WORD FROM life and great blessing to the new Sunday school; and all IAPAN. those who love purity as well as those who have friends in the fleet will hope that the petition against debasing amusements may be. effectual: "Miss Searle and Miss Parmelee and Mrs. Gauntlett are on a W. C. T. U. committee that has drawn up a petition to the government against Japan's officially entertaining the United States fleet next October with geisha. This petition they are going to have signed by as many of the girls' schools as possible, to represent the educated and respectable womanhood of the country. I hope it will carry. I've launched a new Sunday school in a new place. It's quite interesting to be pioneering it. one having closed out, we were rather compelled to betake ourselves elsewhere, and we seem to have got a good place, through one of the deaconesses of the Kobe church."

An interesting visitor to the United States this autumn is Rev. Danjo Ebina, one of the ablest men in Japan, who has more influence in the colleges and universities than any other Christian preacher. FROM JAPAN. When a lad he was desirous to know something of Western learning, and so entered the school in Kumamoto, where he came under the influence of Captain James, the instructor in English. The boy sup-Posed that the West had nothing to teach the East on the subject of morality, and was amazed to find in the text-books moral sentiments that even a Japanese might admire! One reason why he wished to become familiar with Occidental knowledge was to use it finally against the Westerners them-Through Bible study he became a Christian, and with forty other young men formed the famous Kumamoto Band, whose members dedicated themselves to service for Christ in Japan. After graduating from the Doshisha he entered the ministry, and has accomplished marvels in organizing self-supporting churches. He is now pastor of a large and influential church in Tokyo, and has about six hundred students in his congregation every Sunday from the Imperial and private universities. He has unusual oratorical gifts, and is much in demand as a lecturer. Fortunate will be the churches here that can secure him as a preacher during his brief visit.

To send a box to one of our missionaries, of wisely chosen and lovingly prepared gifts, is to gladden the heart and to give strength for their good PAY THE work; sometimes also it is to put them in real embarrassment. Freight. For "the American Board has no funds to meet transportation charges, and if such cost is not paid by the sender the missionary receiving the package is obliged to meet it." So when you plan the gift, plan to put it in the hand of your friend with no expense to her. Freight is charged according to the number of cubic feet, and in most cases is very reasonable, often being less to a mission station than from Boston to Chicago. Mr. John G. Hosmer, general business agent of the A. B. C. F. M., will give any needed information as to time, rates, etc.

Our missionaries, for their use in Bible teaching and class work, would like, and can make good use of, Sunday-school picture rolls and cards; in COLORED fact, all desirable colored pictures are of use and value to them. PICTURES. If there are individuals or Sunday schools not already making use of such material, who would care to send them to our missionaries, we will be glad to give the address for mailing purposes. It costs no more to send them by mail to their ultimate destination than it would to forward them to Boston, the shipping point. For this information, address John G. Hosmer, Agent, 14 Beacon Street, Boston, Mass.

THE BAIKWA GIRLS' SCHOOL OF OSAKA, JAPAN

BY MISS LUCY ELLA CASE

(See frontispiece.)

THIS is a picture of the Plum Blossom School, taken nearly a year ago-Miss Elizabeth Ward, the new missionary teacher, is seated in the center, behind the hedge. To her left, a little in front, is Miss A. M. Colby, the beloved teacher and faithful friend of the school for thirty years. In front of Miss Colby is the Japanese principal and also the efficient pastor of one of the Osaka churches, the Rev. T. Osada. On one side of the principal, nearly hidden by the Japanese girls, is Miss Grace Learned, until this year an assistant teacher in the Baikwa. On the extreme left, in front of the house, are Rev. and Mrs. George Allchin. They have done much for the school in many ways during past years.

Last, but not least, certainly in numbers, are the Japanese girl students—the human plum blossoms. The house shown in the picture is the one built by the Woman's Board of Missions for the women missionary teachers, and has been occupied by them for more than twenty-five years. During the last



fifteen years Miss Colby and Miss Case have lived in it. Recently this house and lot have been sold to a prominent Japanese gentleman, and land has been purchased in a more open part of Osaka for a new home and school buildings. One school building is being put up now by the Japanese, and after its completion the ladies' home for the American teachers will be built.

This cut shows the teachers and class of 1908 of the Plum Blossom School. Miss Colby and Miss Ward are the only American teachers at present. The twelve Japanese teachers are represented, most of them in the back row. Twenty-nine were graduated at the end of March. Six of the students were from the English course as well as from the Japanese course.

All the graduates were members of the Christian Endeavor Society, and thirteen were church members. Many of these girls are satisfactory Christian young women—blessings in their own homes and in the community. Noticeably among these is Miss Orii, standing on the left of Miss Ward. Miss Colby wrote, in a recent letter, concerning this girl: "Miss Orii, our girl of the fourth generation of Christians, is a fine girl in every respect. She plays the organ and piano, and sings in a superior manner, and her English is good. I gave her an hundred per cent. She is also a large, fine-looking girl. She has gone to her parents in Korea but hopes to return to attend a music school in Tokyo. Better than all else, she is a bright, helpful, active Christian. To my mind, Miss Orii is the most satisfactory girl we have ever graduated."

CONSTANTINOPLE

[The American Board sustains four missions in the Turkish Empire—the Empean, a part of whose work is in Bulgaria, the Western, Central and Bastern Turky Missions. They have there 189 missionaries, of whom the Woman's Board distributed. Constantinople is the center and headquarters of all this activity, the distributed point for most supplies. That our readers may have a more definite idea of this portant city, most interesting, in many aspects, we give the description of a first view, as painted by Edmondo De Amicis, the Italian traveler and writer.—ED.]

ONE cannot understand a description of the approach to Constantiatele without knowing the configuration of the city. Let the reader suppose that before him is the Bosphorus, that arm of the sea which divides Asia from Europe and unites the Sea of Marmora to the Black Sea. He has the shore of Asia on the right, of Europe on the left. Having just passed the entrance he finds at the left a narrow roadstead, which, forming almost a right angle with the Bosphorus, extends several miles into the European shore, describing a curve like the horn of an ox; hence the name, the Golden Horn, or



VIEW OF CONSTANTINOPLE AND BOSPHORUS



GALATA AND BRIDGE OVER THE GOLDEN HORN

the horn of abundance, because, as the port of Byzantium, the riches of three continents poured into it. On that angle, swept on one side by the Sea of Marmora, and on the other by the Golden Horn, the site of old Byzantium, rises to-day, on seven hills, Stamboul, the Turkish city. On the other angle, made by the Golden Horn and the Bosphorus, are Galata and Lera, the European cities. Opposite the mouth of the Golden Horn, on the hills of the Asiatic shore, rises the city of Scutari. Thus Constantinople is formed by three great cities, separated by the sea, placed one opposite another, and the third in face of both, so near together that from each of the three shores one sees clearly the buildings on the other two.



MOSQUE OF SANTA SOPHIA

A heavy morning fog covered the water, and the captain of the boat, with the keen eye of a sailor, was the first to discover Stamboul. "Gentlemen, there is the first sign." Just one white point, the very tip of a tall minaret, its base still hidden. A few minutes later we saw near the minaret a vague mass, then two, then three, a great number of houses, and the line stretched on and on. We saw that part of Stamboul which stretches for four miles along the Sea of Marmora. Behind the houses appeared the minarets one after another, tall and white, and their summits, touched by the sun, were all rose colored. Lower than the houses we began

Constantinople

1

the old, dark, crenelated walls, strengthened here and there by great s, which surround the city with an unbroken girdle, against which the waves of the sea. Presently I saw, half hidden by the mist, a building, high and airy, rising from the top of a hill toward the sky, ing itself gloriously in the air, hung in the midst of four lofty and r minarets, whose silvered points flashed in the first rays of the suncta Sophia," cried the sailors; "Agia Sophia" (holy wisdom), if the Greeks, and the Turks near by bowed reverently.



SERAGLIO POINT AND ENTRANCE TO GOLDEN HORN

already around the great basilica we saw through the fog other use domes and many minarets planted confusedly, like a forest of trunks without branches. "The mosque of Sultan Achmet," cried uptain, pointing, "the mosque of Bajazet, the mosque of Laleli, the ne of Soliman." But no one listened. The mist lifted rapidly, and sides started out mosques, towers, masses of green, houses and houses. Hore we advanced the more the city unfolded, and showed immense so, broken, fanciful, white, green, pink, shining. Four miles of the

city, all that part of Stamboul which faces the marble sea, lay before us, i sepsony walls and its houses of a thousand colors, reflected in water clear sepson a mirror. . . .

Seraglio Point is a great hill, clothed with cypresses, terebinths, pines and gigantic plane trees, which so stretch their branches over the walls as the shadow the sea; and from this mass of verdure rise singly or in groups roofs of kiosks, summer houses, little silvered cupolas, buildings of strang and graceful forms, with grated windows and doors covered with arabesques, all white, half hidden, hinting at a labyrinth of gardens, corridors courts, secret retreats; but we saw no person, heard no least sound.

We turned to see Scutari on the Asiatic shore; Scutari, the city of gold scattered over the summits and slopes of its great hills, smiling and fresh as a city born by the wand of a fairy. How describe it? The words with which we picture our towns give no idea of the variety of colors and aspects of that marvelous confusion of city and country, of gaiety and austereness of European and Oriental, of queerness, of grace, of majesty. Imagine town made up of ten thousand little villas, yellow and red; of ten thousand gardens, rich with green, in the midst a hundred mosques white as snow beyond, a forest of enormous cypresses, the greatest cemetery of the East and at either side great white barracks, little villages clinging to the slope—an immense city scattered in an immense garden, upon a shore here furrowed by great chasms, clothed on the sides by sycamores, there descending in verdant terraces, making little shelters full of shade and of flowers and the blue mirror of the Bosphorus reflecting all this beauty.

WORK OF THE KINDERGARTEN IN SOFIA, BULGARIA

BY MISS ELIZABETH C. CLARKE

We take a few paragraphs from the latest report of this most promising work:--

THE passing winter has been rather hard financially. The intense and continuous cold reduced the number of children and consequently the income at the same time, together with the railroad strike which caused great scarcity of fuel, doubling and trebling the cost of warming the house. Still, when most of the primary schools and gymnasia closed for days for want of fuel, we had great reason to be thankful that we were able to continue even at a cost of \$2 and \$3 a day. One morning when we had but fourteen children, some one suggested that perhaps the others thought curkindergarten had closed like the rest. One brown-eyed irrepressible answered at once, "But kindergartens don't close, how stupid people are

19081

to think they do." His faith was stronger than ours, for when Saturday noon came, and the vanishing pile of coal would hardly more than last over Sunday, no more being available at any price, we decided with great reluctance to tell the children not to come till Thursday. Before the last shovelful of coal was burned, however, a fresh supply rebuked our lack of faith, and though the kindergarten did close, it was only for a day. The supply Continued scanty, but sufficient to keep people from suffering and pipes from freezing. This was but one instance of the way in which God supplied our every need.

During the past week of years, two hundred and fifty-two children have



MISS CLARKE'S KINDERGARTEN IN SOFIA

ttended the kindergarten for periods varying from a month to three years. With what results, we cannot know this side of eternity. It has been the greatest privilege of the year to tell once again the "old, old story" to these lear children. Perhaps in answer to my intense desire it has received almost undivided attention for the last weeks, and "the story about Jesus" has, with the help of the many illustrations available, seemed to be very real to them. Sometimes the demand for "the story" has come even before the "good morning," and with the most restless of the little ones in my lap, a half hour has often been none too long to hold attention.

One morning, when the clock gave us warning that it was time for something else, a little boy said, "You will finish it to-morrow." "Oh, no," I answered, "this story will never be finished. It is the story of Jesus who is eternal." Then I asked if they would like, after we had all been called from here to be with Jesus, to gather again in a circle and go on with the story about which we would then know so much more. There was a chorus of delighted affirmatives, but one home lover asked, "And our fathers and mothers?" How glad I was to be able to assure them that there will be room for all who love Jesus. If only the children might lead these fathers and mothers, some of whom give little attention to the "Jesus story" now. Not all. A mother came one morning to visit the children. I gave her the pictures which had just been shown them, and she spent the rest of the session studying them, begging me before leaving, to order a set for her use with her own children. Often some child will repeat a prayer or hymn taught him by his mother. There is, I believe, in many a parent heart, even in this godless, infidel city, a sincere desire to give the little ones Christian nurture, as they understand the term. We realize that a great opportunity has been lost in the failure to hold the mothers' meetings which have been so well attended in the past. Perhaps, from lack of will, the obstacles in their way have seemed unsurmountable, and many a mother has asked. "Why have you not invited us to mothers' meetings this year?"

DERVISH WOMEN

Our illustration shows dervish men and boys in pose for "whirling," one of their religious rites:—

We were told by a friend that some of the women were dervishes, and that they went through certain ceremonies as the men do. We asked that we be notified some time when it would be convenient for them to have us go; so one Thursday evening we were told there would be a performance the next morning. I did not know quite what to expect, nor did the others. We went first to the home of this dervish, whose mother was to be our hostess and guide. After some delay she led us through crooked, narrow streets, where I had never been before, to a door which led into a courtyard, on the further side of which was a low house with a veranda in front. We were led into the large room, where we found one blind woman on the floor before a heap of small stones. There must have been several thousand stones in the heap, and she was picking them up a handful at time, and dropping them from one hand to the other, her lips moving al

Dervish Women

397 .

e. When all the stones in the handful had thus changed hands, she m carefully on a smaller heap at the side, and picked up others. e told that for each stone she was uttering the sentence, "There is but God," and that this must be done until the whole pile had been over seven times. They had larger stones as counters, in order might know when they had counted the stones seven times. For, other women joined her, dropping on their knees on the cushions he pile, and joining in the prayers. Sometimes they would pause ugh to make a remark to the next neighbor, but many of them kept on, and dropped the stones so quickly from one hand to another that



WHIRLING DERVISHES, CONSTANTINOPLE

not see how they could utter the required prayer with each! They us to join them, evidently imagining that it would be a congenial on to us. After sitting for three quarters of an hour watching these counting stones, and listening to a small boy (the dervish's brother) hymn of praise (?) in a nasal whine, I decided that I could not spend any more time, as it seemed likely this might go on until n. The small boy was invited to guide us, and so we left. The emained and were rewarded, for the stones were put aside (to be after the guests should leave), and all joined with their teacher, an uan, in praying aloud—one woman actually working herself up into

such a frenzy that she fell over, her hands tight clenched and her wh body rigid. It took considerable effort to make her sit up and act natu again. I have wondered how much spiritual help could come from such exercise. They seemed to pray for the sick and those in need, and in hymn we could catch the words, "gardens, flowers, nightingales," as if were a hymn of thanks for the beauties of nature.

THE STORY OF HAIGANOOSH

BY MRS. MARY C. DODD, OF CESAREA

IT wasn't in the first month or in the last month of the fall, but it was a middle month, just after we came down from the threshing floor, the I felt a sudden, sharp sting in my knee, and thinking it was a thorn, I camined the spot, and found a big sore. How I suffered after that, and he I wept and wept, and how I implored my husband to take me to Bogh layan, the nearest city, and show me to the doctor. Finally, he took a over there in an ox cart, but no one knew how to help me, so I went bathome again." So said Haiganoosh to me, as she lay on her bed in a woman's ward of the hospital.

Who is Haiganoosh, you ask, and what a strange name she has!

Haiganoosh is an Armenian woman, with a wooden face, as I called I when I first saw her, living in a little mud village, called Geuvejli, about fifty miles away from us. Her name means Sweet Haig, and Haig is I name of one of the old kings of Armenia.

She went on to tell me that as her leg grew steadily worse she persuacher husband to bring her to the American hospital in Talas. She said a never thought of the discomfort or pain of the journey, she only longed the doctor's hand to heal her.

As she couldn't walk she was brought into the hospital on the back her husband. Poor thing, as she had been suffering for some weeks, a had not had proper care, her condition was truly pitiable, and it require Christian grace and fortitude to help her undress and give her a bath befinted putting her to bed in the light, airy ward.

As I passed through the ward, shortly after her arrival, and as I saw I stolid, heavy face, I said to myself: "Oh, there is another one of the dense village women! What will she learn here?" I sat down bes her, and asked her who Jesus was. She looked half blankly at me, a then turned with a half-shamed, half-conscious look toward the other wom in the ward, and smiled at them, as much as to say, "What is the Madami

asking me?" I found she was almost totally ignorant of Christ, had never seen a whole Bible in her life, and that there wasn't a single Christian man or woman in her village. Shortly after this the Greek matron, Miss Kalliopi, sat down beside her, intending to talk to the woman lying on the bed beside Haiganoosh. She thought Haiganoosh was a Turkish woman, and would not understand what she said. She began to read that wonderful chapter, the fifth chapter of Revelation, and as she read she noticed that Haiganoosh was listening more eagerly than the other woman, so she went on to say how Christ loved us, how he died for us, and how he is waiting for us to come to him. Haiganoosh began to ask question and question: "How can I get this salvation? Is it for me? Show me the way. I want to know." As Miss Kalliopi explained she began to understand; she accepted everything that was said, and very soon she was rejoicing in salvation. She came into the kingdom of heaven simply, trustingly, like a little child.

Miss Kalliopi began to pray most earnestly for Haiganoosh, and asked her to pray, too. "I can't," she said, "I never prayed in my life. I don't know how." But finally she began, in a feeble, faltering way, and she prayed an earnest, humble prayer, a cry of a sinner for pardon. She told Miss Kalliopi that she had wanted to learn to read in her village, but there was not a woman in her village who could read. She had longed for something higher and better in her life, but there was no one to show her the way.

Very shortly after that we started her off with a primer, but she learnt the words so rapidly I realized she was not an ordinary, stupid village woman, and the ward soon rang with praises of her cleverness and industry. Right along with her reading lessons she kept learning more and more about Christ, and rejoicing more and more in his love. She soon outgrew the stories about Shooshan and her goodness in the primer, and turned to the hymn book. She was charmed with the hymns, and in one afternoon she mastered the mystery of the numbers. Then she took up the Bible, and read that most assiduously. As she told me herself, "I got tired of the Primer very soon, so I learnt to read from the hymn book, but the best of all is this," as she lovingly took up the Bible.

The next thing she wanted to learn was the tunes of her favorite hymns. So we taught her, one by one, singing them over and over, for she had never sung a tune in her life, I suppose. "Come often and teach me," she used to say, "for I am going soon."

The last Sunday she chose for her hymn in the Sunday song service, Lord, dismiss us with thy blessing," and we all thought of the appropriateness of her choice.

One day, Miss Kalliopi asked her, "What did you get here in the hospital, Haiganoosh?" She quaintly answered, "I came for my body, but I received for my soul." Miss Kalliopi went on to tell her how changed her face had become with the light of salvation in it. "I don't know about my face," she said, "but I know my heart is utterly changed."

- "What will you do when you go back to your village?" was asked her one day.
- "They will not believe I can read. They will think I am pretending. But when they see I can read, they will say, 'You went two days to the hospital, and you became a teacher?'"
- "Won't you tell them about Christ, and how he saved you from your sins?" was asked.
- "Yes, I will pray for them, and I will tell them that I have been saved, I have been saved," she answered.

A few weeks after she went to her home she heard we were in a village near her home, and so came over to see us. Her face shone with joy, as she gave us a loving embrace, and gave a ringing testimony of her love for her Master. In an after meeting, following the sermon, she made a very earnest, lovely prayer, which is a rare thing for a young married woman to do in a meeting composed of both men and women.

She had brought a young Armenian woman to see the doctor, and when she found she would have to go to the hospital for treatment, she appeared almost glad, and said, "You will teach her to read. You will teach her about Jesus, and you will do for her just as you did for me."

Nooritsa Baju—Nooritsa Sister, as she is lovingly called by the Armenian women who have witnessed her consecrated life and who have been helped by her inspiring words—tells the following story: In one of her many journeys, she came across a woman who knew nothing whatever of Jesus. She explained as carefully as she could, that the Saviour who had died to wash away our sins was called Jesus, etc. The next day when she came back, Nooritsa asked her, "Now, what is the name of the One who died for you?" She sat still a moment, and then said, "Oh, I have forgotten; but is it Karahin?" Another Armenian woman, whom she met, said, "Yes, I knew there was a God, but I didn't know he had a son."

These are women growing up in the Armenian Church, one of the oldest Christian churches in the world.

[&]quot;Con-secrate means to make wholly sacred. The gift of the first fruite means the gift of the entire harvest."

ANNUAL MEETING OF THE JAPAN MISSION

BY MRS. JENNIE P. STANFORD

JOULD that the readers of LIFE AND LIGHT could have spent the days from May 28th to June 3d with the mission at Arima, and shared the owship, the spiritual uplift and insight into God's workings through and his people, which these annual meetings always afford.

The presence of Secretary Hicks and wife, taking a most sympathetic rest in everything, brought us into close touch with the Board in Boston.

. Hicks' address at the first morning session gave a glimpse of some of problems at the home end of the line; but more than that, inspired all h his own optimism as he told of the progressive, up-to-date methods I sanguine hopes of the home department.

As us 1al, each session was opened by reports from two or three stations, owed by prayer for the interests represented. The most striking note of these reports was progress and growth, large accessions to the churches nost places, many enquirers on every hand.

Various evidences were given that former prejudices against Christianity educational and official circles are rapidly disappearing. In Tottori, the dents of the Agricultural School, who are not usually allowed to leave ir dormitories in the evening, were permitted to attend some special ristian meetings.

Recently, when Mr. Ebina, of Tokyo, was holding a series of meetings Niigata, one of the most conservative fields, a meeting was planned for dents; but it was just at the time of the final examinations in all the cols, and so it seemed unlikely that any of the students could attend. Insultation was had with the school authorities, with the result that the is in the different schools were not only permitted to attend, but required do so. And when the afternoon came they marched in and filled the lience hall to the number of over a thousand, and Mr. Ebina improved opportunity to give them most vital truth.

- n Miyazaki, not only is there an unusually large number of students from normal and high schools enrolled in the missionary's classes for the de and English, but all the teachers of English in the high school meet h him twice a week for Bible study.
- n Okayama, at the recent election, a former Christian pastor was elected seat in the Diet, and a local paper characterized this as "a triumph of it over darkness." All these things are straws showing the current of olic sentiment.

and now for just a few of the many signs of growth in the work of the

Woman's Boards. Two years ago, at the request of the Japanese, the mission assumed responsibility for the Matsuyama Girls' School, and Miss Judson was put in charge. The results have fully justified that course. The numbers have increased from forty-three to eighty-three; and an official of the place who had occasion, a short time ago, to look into the condition of schools for girls, stated in the local newspapers that this Christian Girls' School was the only one in Matsuyama that could be recommended for training in character. Of eight graduates this year seven were Christians, the remaining one not being allowed by her family to receive baptism. Of the girls in the next two classes all but seven are either baptized or have given in their names as probationers. Nor is the condition in the night school there less encouraging. Eleven of the boys have asked for baptism during the year, and their appreciation of the help afforded, and their eagerness for improvement, is shown by their request that the instruction be continued during the summer vacation.

In Okayama station, the report that the four missionaries had carried on eleven Bible classes and nine Christian Endeavor Societies weekly, besides their Sunday-school work, various clubs, mothers' meetings, cooking classes, etc., gave a glimpse of their varied activity. And it should be remembered that one member of that station, Miss Adams, is nurse, kindergartner, school teacher and evangelist, all in one. Her Hanabatake work, already long recognized by city officials and in medical circles as a mighty power for the regeneration of that whole district of the city, is bearing fruit of various kinds. One of her former street urchins has developed into a theological student, and other graduates of her primary school are winning honors in public schools of higher grade. One little boy of seven, who went with his mother to a place back in the country where there are no Christians, collects the children of the neighborhood on Sunday afternoons, and holds a little Sunday school with them. The older people are naturally impressed by this, wonder why this boy is so different from other children, and wish some one would come from Okayama to help their village. So the leaven works.

Miss Wainwright, whose work is in a district of gamblers, reports that, whereas a few years ago there was much opposition, and the men would only come to the door and look in at the meetings, now there is a good attendance, these same men coming even before the doors are open.

But as all these notes of encouragement were listened to, a minor strain was heard running through it all—a preaching place was closed here, an evangelist dropped there, a school discontinued in one field, work commenced years ago, abandoned in another—all because of the cut down last

wary. In Hanabatake the kindergarten was stopped at the end of May, I the evangelist is to be discharged, because there are no funds for the rest he year. One field was described as white for the harvest, but with no rers to reap the results of the seed sowing of other years.

etters were received from the Christians in Niigata and Tottori, setting he the needs of the work, and urgently asking for missionary reinforcests. Graphic descriptions of large districts where there is not a single ker, made everyone feel that the need of the day is advance along all

resident Harada, of the Doshisha, gave an address on the needs in educaal work. After dwelling on the inadequate provision for the higher ation of the youth of Japan, he emphasized the need of Christian schools pped with the best men and newest appliances, and with well-balanced icula. Not only is there no prejudice against Christianity, but those in ge of educational matters are feeling the great necessity of moral cul-. Christian teachers, while emphasizing religious training, must value ation for education's sake, in the broadest sense of the term. "The equipped schools and universities are the best means for the Christianion of Japan." He made a strong appeal for an increased force of mis-

two ladies for the girls' department.

If some statements circulating in America regarding conditions in Japan, we made Christian people over there feel that there is no longer work for it missionaries here, they will have to account in some way for the action the mission calling for reinforcements—four families, seven ladies for negelistic work, and three ladies for school work, exclusive of those asked in President Harada's appeal.

varies in the Doshisha—two for the theological school, two for English,

Surely all present must have carried away the same impression—great portunity, great need, great hope.

MORE HELPERS NEEDED IN JAPAN

At the annual meeting of the Japan Mission held in Arima, in early June, Mrs. M. Warren and Miss F. E. Griswold were appointed to appeal to the Boards to dout more workers. This great need should appeal to many hearts. — Ed.]

Vin. Warren says:—

Frankly it is to no easy life that we invite them. Unless a woman is willto be lonely; to miss comforts of American life which seem to her now nost necessities; to have her time, her home and all she calls her own t into the service of women who are not by any means her equal in education or natural refinement, she cannot do the work to which we are calling (That she will also find some women who will really be companionable: one of the compensations—it is not the main fact.)

All the churches in the Kumiai body, with those which they arbitraril denominate chapels, and which are in the care of the mission, represent very small part of the legitimate field of Congregationalism, and large set tions adjacent to our centers are entirely untouched by Christianity. For three such fields we now ask your help.

We believe that the future work of the mission evangelistically is to enter such fields as these, cut down the forests and kill the wild beasts, preparing the soil and planting the seeds which shall provide the harvest for the Japanese Church by and by. This pioneer work is not easy, and we are only for those who long above all else to give themselves. It will be evident to you also, that it does not appeal to the ambition for worldly position even in the church, we must be willing to see ourselves and our work fail of appreciation, and must expect that as the work comes to its fulfillment, even though it should be in our own day, it will be the eclipsing of ourselves and the glorying of Christ in the independence and strength of the Japanese Church.

For three great needy fields we call for women to help in this pionest work. Each of the three is now supplied with two families; none of them has a Woman's Board missionary. For each of the three we need not less than two women to give themselves to work for their sisters who sit in darkness, and who if they learn of Christ will teach those who are to be the mess and women of the coming generation. Nothing that can be done is more imperative than evangelistic work for women. In all these fields the American Board workers feel the limitations set to their own work, because there is none to do the woman's work except what the missionary wives can do in the city where they live.

Of the three fields, we mention first, and ask you to give greatest emphasis to Niigata, and for these reasons:—

- (1) The touring work has been done there, a beginning made in town and in hearts where further teaching can be expected more readily to brime results. Within a few years both our ladies, Miss Brown and Miss Swartz have left the mission, and none has come to take their places.
- (2) Because of the greatness of the field—the province of Echigo, on of the largest in the country and the most fertile of the rice producing provinces; a population of two million; scores of towns of four or five thousand where there has never been a Christian meeting. And in all this province except in the extreme south where the C. M. S. is working, there is practically no other work being done. We are responsible for bringing the message to these 2,000,000 people.

Next to Echigo we ask you to send workers to Tottori. Here also a large field is absolutely unworked. We have work in three or four towns along the coast, including a stretch of 70 or 80 miles, but the territory extends back nearly to the other coast. Here are a half-million souls who never heard that God is a loving Father and wishes his children to have all that is good. None of these towns and villages has been even touched in the name of Christ. In this district no other mission has any work, and the J. H. M. S. is not here—there are no Japanese or foreign Christian workers except our few. If we do not do the work, there is no prospect that anyone else will. Will not the American Board enter upon this field in earnest, giving its two families the financial support they ought to have, and urging the Woman's Board to send two ladies to take up the work that has so long been left? The Woman's Board has a house in Tottori—will they not send the missionaries to occupy it and use it and themselves for Christ?

In Hyuga too, beginnings only have been made in a field of great possibilities. Here too we are the only ones at work—the mission, the J. H. M. S. and one independent Kumiai church. Believing that God calls us to do the work that no others are doing, or are at all likely to do in that great district, we ask in his name for two women to fulfill what has already been begun—women of Miss Gulick's consecration and energy who will give their lives to Japan as she has hers, that when their heads are gray and their work in Japan finished, they too may say as she can, "I have done my work well; I leave results with God." Here, as in the case of Niigata and Tottori, we are not asking for all who could advantageously be sent, but for the two who are needed imperatively and immediately.

Besides these six so greatly needed for pioneer work in the hardest fields, we ask for a woman for Maebashi and the province of Joshu; and I speak of her last not because she is less truly needed, but because the need is different from that in the other fields. In no field in Japan is work for women more rewarding or delightful than here where social conditions have developed strength of mind and of character more than among any other women in the country. Several independent churches in the province prove the value of work already done, but it is not time to withdraw American sympathy and aid, especially from the woman's work. Miss Griswold, whose years of earnest service have endeared her to Christians and non-christians in Joshu, has been waiting long for an associate, that together they may bring the light of Jesus to these women who need him no less than those in other regions where they are given less respect and influence than in The Girls' School in Maebashi, directly and indirectly an evangelizing agency, is so important that as long as there is but one Woman's Board

missionary, there she must be somewhat confined by it, and her opportunity for the country work is hindered. Two working together could so arrange their engagements that both the school and the general evangelistic work might be much more effective for Christ.

Less than these seven women cannot satisfy us, and we are earnestly praying that the Lord will put it into the hearts of the Board officials to approve the request, of those whom he would have come to offer themselves, and of the members of our churches to give their money to make their coming possible.

Miss Griswold, of Japan, adds:-

There are as yet almost no Christian institutions of any kind in these three places. The work is still in the pioneer stage, and much behind that of other parts of Japan. Our call is for women to go to these places, and build up the work. It is not an easy task and it means long years of work; but from my experience in Japan the women who are willing to give their lives to this work will not regret it, and will be glad to have had a part in the building up of the kingdom in these provinces. This work calls for consecration and a well-trained mind. It may be called evangelistic, and so it is, but it is also in a very real sense educational. It is not so much to do the work as to guide and help the Japanese who are doing it. For years we have called for workers in these fields, but none have come. Now there is not one Woman's Board woman in any of them. The wives of the missionaries all have little children, and their work is necessarily somewhat limited. Women do not go into this kind of work for rewards, but there are compensations seldom gained elsewhere. There is the knowledge that you are doing a work that would otherwise remain undone. There are beautiful friendships and results seen in transformed men and women, which make much more than the hundred-fold.

The Maebashi field has much organized work and several independent churches. It is not lonely or isolated like the other fields, but it affords a splendid chance for intensive work. The Christians carry on a school for girls, which affords a rare center for evangelistic effort, as wherever these girls go the worker is welcomed. But the school and evangelistic work are more than one lady can possibly do, and doors are open on every hand, which now cannot be entered for lack of workers.

I wish that our churches in America might realize that the work American women can do for their sisters here in Japan is far from being done, and that there will be an opportunity for it for many years. I feel sure that if the need were realized that we could secure workers for these needy fields.

MISSIONARY LETTERS

EUROPEAN TURKEY

Mrs. Marsh, of Philippopolis, Bulgaria, sends a most encouraging letter about the work of Bible women in that field. Among other details she tells us:—

Mrs. Gradinaroff, the very faithful and efficient leader of the Sunday school in Novo Celo, is also doing a grand work in distributing tracts, gospel and temperance, among the soldiers of the barracks near the village. They are eager to get them, and the reading often leads them to come to the Sunday school, and even to our Sunday services in town. The character of the



A BULGARIAN FAMILY

whole regiment has improved, and there is no longer any drinking among them. "We have to go," they say, "to a wine shop to buy boot blacking, but we buy it through the window; we will not go inside to be tempted." It isn't strange that one liquor seller has given up the place as too unprofitable, and the second is complaining that it doesn't pay. But these boys carry hundreds of little Testaments in their pockets, and of texts and hymns in their hearts,

CENTRAL TURKEY

Miss Alice C. Bewer, who went in 1907 as nurse in the hospital at Aintab, tellius:—

We went through the Turkish quarter, where Christians seldom go, and it was very sad to think of those poor ignorant women (with veils over their faces, sometimes skirts up to their knees, and legs bare) shut out from the fuller, larger life of liberty and love. How I lottged to do something for them that would make their lives a little brighter.

The people are very interesting and picturesque. I am much interested in the helpers at the hospital. They are only poor, ignorant women. They can't read or write, with the exception of perhaps two, who can read with difficulty, and write with more difficulty, but they are so anxious to please and to learn how to do things. To be sure, they are often very trying, but they haven't been brought up any better, and they cannot retain anything they learn very easily. One woman, after having been taught the figures as we write them, invariably put down for pulse rate of patients, "100 20," when she meant 120.

Mrs. Merrill had some interesting women in her little Bible school. One day she was teaching them how to use a topical index. After she got through a woman said to her, "Now I know where you get all of your thoughts from; I used to think God wrote them on your stomach."

There are many pleasant things here, ever so many of them; they fat outweigh any hard thing there might be, if taken in the right spirit.

Miss Annie E. Gordon, of Marash, says:-

I wish you could have taken the trip through the mountains, which it wa my privilege to take during Easter holidays. Miss Blakely and I set out to visit our school in Geben, which is perhaps the most distant of our villag schools. We left Marash April 18th, and spent Sunday at Deongelli. We were most hospitably received by the only Protestant family, and allowed to use a storeroom for food, beds, etc. We were called upon by the representative of the government, also by the Gregorian priest. The former seeme to be a pleasant old gentleman, liked by the people, and liking them, a except their ignorance. He must live a rather lonely life, as they told to his wife could not be brought there. The road she would have to come very bad, and she is a very large woman, and cannot travel much even o good roads. We can testify that the roads are bad. From Marash ou road lay part of the time along the Gibon River. The people call it the Yaramaz (good for nothing) River, because it is so treacherous that it cannot be used for anything, and is always doing harm. It was much

swollen, and very turbulent at that season. Miss Blakely was riding just in front of me on the narrow path, more than a hundred feet above the river, when suddenly her horse's hind foot slipped. My heart stood still, for I doubted that he could recover himself. She said not a word, neither did I, but we were two thankful people when he did pull himself up. Our muleteers assured us, when we stopped at noon, and were having the girths, which had broken in the strain, mended, that every year at least one animal and its load was lost on that road. Miss Blakely had to walk a long way after the girths broke. My horse saw what had happened, and he was the most circumspect creature in his walk after that that one could desire. He kept as far from the edge as possible.

Oh, the flowers we saw; the whole earth seemed ablossom. Cyclamen, primroses, forget-me-nots of all kinds, violets, orchids, etc.—such masses of color rioting over the face of the earth!

In Deongelli we had a service in the morning at the house, and spoke to the children afterwards. Then we went to a Gregorian man who is crippled and cannot leave home, and had a service there. We also went to the Gregorian church in the afternoon. We found a Gregorian woman who had studied one year in college, years ago, who had opened a school for girls, at the urgent request of the people. The night of Monday we spent at the village of Chivalgi in the home of another undergraduate of the college. She was most kind, and her home was infinitely better than the others. We were clean and most comfortable. The people desire a pastor there very much. A Moslem woman from a village an hour or so away brought her baby boy, who had hernia, to see if we could do anything for him. We did all we could, and advised her to take him to Marash hospital. Our muleteers were Moslems, and were most kind. It was very interesting to hear one of them relating to the other a conversation we had had with some Kurdish women along the way, and referring to us as "our ladies" (Khanum is the word for lady).

We reached Geben the third, and found that very excellent work had been done in the school during the year. The teacher, one of our orphan girls, had also had frequent meetings with the women, and they all spoke very highly of her. The people were preparing to go away with children and flocks to "find" new pastures on more distant mountains, so school had to be closed that week. The work there is a most interesting one. The people are trying to build a new church, and are making strenuous efforts to raise the money, as the place where the services are held now is much too small.

I must tell you though about the eight or ten girls from Miss Salmond's

orphanage, who have gone to Geben as brides. How well they are doing and how pleased the families are into which they have married. The mothers-in-law said to us, "we thank you, we thank you, we thank you; can you give us some more?" The pastor says men ask him every day for recommendation to Miss Salmond, that they may get an orphan girl as bride.

MICRONESIA

Miss Jenny Olin writes from far-away Yonrak, Kusaie, Caroline Islands : -

Last month the steamer brought me your box, and your two good lettersone by mail, the other in the box. The steamer was six days late in arriving, and I began to fear she might be wrecked, but toward evening of Feb-



A NATIVE HOUSE

ruary 17th she steamed into the harbor. I went on board immediately, to mail our letters, and attend to any other business which might turn up for me. We have everything to do for ourselves, there being only the two ourselves, Miss Wilson and myself. There I learned that my fears had not been wholly groundless, for she had struck the reef at Ponape, and remained there for about thirty-six hours. All the freight had had to be shifted, and some had been thrown overboard, but my box was safe, and soon in my possession.

I did not reach home until the next evening. It had been fair and warned during the forenoon, but began to cloud over about noon. Still I thought it would be only a slight shower, or at least, not lasting long, so I starte —d

. . . .

i.

for home. But it was one steady downpour all the four hours' ride home, and I, as well as my companions, were thoroughly chilled, so that I could hardly keep my teeth from chattering. One does not often get as cold as that down here.

The dolls are what took the girls' fancy. They did look so pretty and fresh, in their dainty costumes, I left them in our sitting room during the day, and every time I came within speaking distance of the girls, I was hailed with "O, mother Olin, do give me a doll! Please give me a doll to be my child." The age or size of a girl makes no difference, they all want them. Nor is it the girls alone. The boys, or young men, are equally fond of them, and never think of being ashamed of it, as an American boy might be. I wish the donors could see them in their new surroundings. As yet I have not given any of them away, and I may keep them until next Christmas comes.

Different ladies sent ribbons enough to provide one for each girl. Those I have done up, each one with an Easter card, and am keeping them for Easter. By that time their Christmas ones will be more or less damaged, to they will be ready for a new one. Two ribbons a year is not extravation. They only use them Sundays, and on ordinary days the end of their traid is tied with a strip of calico, usually the scraps from cutting out their garments.

ITEMS OF MISSIONARY NEWS

AFRICA.—All those who care for the welfare, material and spiritual, of the native races of South and East Africa, will rejoice in a recent decision of the German government. Realizing in a measure the unspeakable harm that imported liquor is doing, the chancellor has issued a decree, the effect of which will be to limit greatly and ultimately to prohibit the carrying of intoxicants into its African colonies. An economic reason for this is that the poverty caused by drinking quite shuts out trade in other and useful articles. But to those who love their fellows, the well-being of men is more precious than profit in dollars, and we are glad that this obstacle to missionary work is to lessen and disappear. A similar edict forbids drinking and gambling among the natives in the Bismarck Archipelago, and the missionaries in those islands rejoice that imperial law and influence aids their efforts to teach a pure morality.

AFGHANISTAN.—We read that the Emir, autocrat though he be, is so entirely under the power of the Moslem priests that he dare not show any tolerance to other faiths. Should he to-day declare the land open to mis-

sionaries public fanaticism would compel him to recall the edict to-morrow. The life of no European is safe, and even the guests of the sovereign mube constantly guarded lest they fall by the dagger of an assassin, so that the life is like that of a prisoner. On the boundary of this state the Englian Church has a mission at Banu, where for fifteen years Dr. Pennell has carried on his work of healing among the border people. He has treatmore than seventy thousand patients, many of them Afghans from bosides the frontier. As the native practice is to hew off the suffering members with a sword stroke, often leaving the bare bones exposed, he has had massurgical cases. An incident shows how these wild mountaineers deal will each other: A warrior felled his enemy, and with his knife thrust out both the eyes. When the poor victim came into Dr. Pennell's care he had or one wish, that he might regain a shimmer of daylight, that he might see revenge himself.

ABYSSINIA.—Good word comes from this remote and little known mountain country. A Swedish missionary is allowed to live and to work freel in the capital, the home of King Menelik. The British and Foreign Bible Society sent to him recently three camel loads of portions of Scriptures in several dialects, and children are coming to buy gospels. Certain spies carried copies to the king, and when he had read them, he said, "We will keep these books; they are good."

Between two hundred and four hundred Indian young men are in London most of them studying for the bar, but some for the civil and medica Indian services. Perhaps as many more are pursuing simila Students. studies at Cambridge, Oxford and other educational centers and some are in continental schools. About one hundred and twenty-eigh are in the United States, chiefly for industrial education. In most ways thes young men, away from home and all its traditions, are peculiarly accessibl to Christianity. At least they are curious to know its secret, and ofte when they see its power in the lives of their associates they yield to it influence.

The Chinese government has found a graceful way of expressing its appreciation of the action of the United States in returning so much of its shar Chinese of the indemnity which was exacted after the Boxer ou Students. breaks as was in excess of actual losses sustained by Americans. It has decided to use the money returned to pay the cost of sendin two hundred Chinese students annually for ten years to American school and colleges.— Youth's Companion.

About three hundred Chinese young men and twenty young women ar

already in our schools and colleges, about one third being supported by their government. Most of these young people are of high spirit, truly refined, brilliant students, and they show a keen interest in all the phases of college life. They have come into a Christian land that they may learn whatever we have to teach, and we must hope that they may see the best of America, not its worst, and that they may learn that the gospel of Christ is the lever that will uplift their nation.

A SPELLING LESSON

THAT man was a brilliant genius and beyond words a benefactor to the human race into whose mind first flashed the idea that a mark, a visible line, could be the sign of a vocal sound. Whether traced in the sand, graven on stone or baked in sun-burned clay, carved on the bark of a tree, drawn on the skin of an animal, or on woven fabric, we. do not know, but the idea was the same, and there was the beginning of all literature. So accustomed are we to the printed word that we often forget that these combinations of letters are only a sign, that the spoken word is the reality. Now, different races use different sounds in their speech, and it is sometimes impossible for our twenty-six English letters to represent accurately the sounds which we never use. Many times it has happened, as one might expect, that different travelers and missionaries spell the same word with quite different letters. Thus we read of Fu-chau or Foochow, Lin-ching or Lintsing in China. Ruk, in Micronesia, now appears as Truk, our old friend, Batticotta, in Ceylon, has become Vaddukkoddai, and many more instances come to mind. So we need not wonder at confusion of spelling when we come to Arabic and Turkish names. We are to study the religion of Islam for the next four months, and some explanation of terms and spelling may be useful. The word Islam is an Arabic substantive, meaning submission, and as submission to the will of God is a cardinal doctrine in the teaching of Mohammed, the name is properly enough given to that religion. Moslem, or Muslim, is the active participle of a verb with the same idea, and designates the believers in that faith. It is often called into use as an adjective. Mussulman seems to be an anglicized form of Moslem, and we find it with one s or with two. If you look in some catalogue for their holy book, you may find it spelled Koran, or it may be Coran, or possibly Quran, even Al-Koran.

The name of the founder of this religion is spelled in a bewildering variety of forms, not Shakespeare himself having so many. Mahomet has been much in use, and Carlyle builds his *Hero as Prophet* around those letters. We find nine variations of this form. Mahound is not so familiar,

but has been a favorite with poets, this also having nine variants, each o using the characteristic n. Many writers have called the prophet by t name Maumet, meaning a false god or idol, and this word has twelve d ferent spellings. We in America are more used to the form Mahomed, Mohammed, and its derivative, Mohammedan, but the highest authorite. prefer Muhammad, as more accurately representing the original. Of the we have seven varieties. So we may choose among nearly forty ways spelling the name and still be right. As we have seen, Moslem is a re-Ii gious word, and when we speak of the Turks politically, we may call the m the Osmanli, and the empire is known as the Ottoman Empire. name comes from Othman or Osman, the conquering Tartar chief, who in the early part of the fourteenth century vanquished the whole of Asia Minor, thereby welding the scattered tribes into a powerful and victorious unity. The head of this empire is the sultan, or soldan, with accent on either syllable as you please, sometimes called the padishah. This latter title is applied to rulers of various states, and in Persia takes the form, shah, while elsewhere we find pasha, pacha, bashaw. The Sultan of Turkey, is also the caliph, the successor of Mohammed, and this may be written calif or khalif. Imam is an equivalent title, though this name is also applied to a priest.



THE GROWING KINGDOM

The day Thou gavest, Lord, is ended,
The darkness falls at thy behest;
To thee our morning prayers ascended,
Thy praise shall hallow now our rest.

We thank Thee that thy church, unsleeping, While earth rolls onward into light, Through all the world her watch is keeping, And rests not now, nor day nor night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent
Nor dies the sound of praise away.

The sun that bids us rest is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

"LATEST TIDINGS"

BY MISS E. F. BILLINGS, PASADENA, CAL.

POR several years we tried in vain to induce our women to give informally bits of missionary news, but the response at each meeting was feeble, and when printed items were handed around to be read no one seemed much interested.

Four years ago one of our bright women had an idea. It was not her first, O no! we are indebted to her for many others; but this was an especially happy one, solved our problem, and has been a joy ever since. Aided by a kindred spirit, at the next meeting she presented current events in a way that made us open our eyes and ears, and then told us this was to be a regular feature in the year's programs.

The plan was simply to put her material in the form of a paper, much like those we girls used to edit in the old Academy Lyceum of a generation or two ago. First, there was a motto, then followed an editorial page, personals, doings in the parish, news from sister churches and local missions, and last and chiefly, news from the broad field of national and foreign work. The items were brief, and the whole paper was allowed to occupy but ten minutes.

From the very first number, "Latest Tidings," as the little sheet was called, filled an aching void, and was greatly enjoyed. After its second year the editor, a busy mother, turned it over to the writer, who, with some assistance, still continues it, and judging from the words of appreciation, and the hearty applause that always follows its reading it is as popular as ever.

The editorials were the only difficult part of what has been, on the whole, a delightful task. An attempt to write something original, crisp and brief in these days, when everything has been said over and over, is not easy. For variety we have sometimes dropped into poetry. When our assistant pastor brought home his bride we wrote what we called a sonnet in their honor. We have put in as much spice as our modest wit allowed. Once we made some characteristic initials for our Board of Officers which they highly appreciated, and when our pastor publicly praised the women of the church, rather to the disparagement of the brethren, we took up the cudgels in their defence and lauded their virtues. At another time the janitor helped out with some jolly jingles from his standpoint. (Your "help," in Southern California, may be a professional man in search of health.) Then we had our scrapbooks—how we blessed them! full of bright things gathered from the Advance, the Congregationalist and the Pacific during

the past twenty years. Many extracts from these were well worth repeating. As for current missionary news, the trouble has been in deciding what to leave out, such a wealth of material is at hand. We have found the Missionary Review of the World especially helpful at this point.

Our rule is to use largely the most encouraging items we can find. People do like to hear of successful work, and we have longed to reach by this means some of the more indifferent women of our church.

So satisfactory has been this plan that we think it well worth recommendation to other societies, some of whom may find it just what they need, so we pass it on.

OUR DAILY PRAYER IN SEPTEMBER

If we appreciate our blessings, we shall not rest till we know that all women share them—this will be true thanksgiving.

Mrs. Burr and Mrs. Hume, the former a daughter of Dr. Harding, long a missionary in the Marathi field, and the latter a trained nurse, must still give much time to language study. The girls' boarding school, housed in Bowker Hall, enrolls nearly two hundred pupils of all denominations. Women of all classes seek help in the hospital, one patient coming nine hundred miles, and the earnest and effective Bible woman in attendance reaches many with the gospel. Dr. Beals and her husband, also a physician, are now in Sholapur, where she gives herself to medical work for women. Dr. Stephenson shares with Dr. Hume the care of hospital and dispensary. The total number of patients treated by these two young women last year was 7,227. Miss Campbell has severed her connection with the hospital, and is doing similar work in another part of India. with her husband, has been transferred to Bombay, where she aids much in evangelistic meetings, leading the music with the baby organ. She also follows up Dr. Karmarkar's patients all over the city, and "the value of this cannot be overrated. . . . I wish that the Woman's Board knew the situation here, and the possibilities of the future." Mrs. Bissell has been kept mostly at home by the care of her delicate little daughter.

Mrs. Harding, a veteran in the mission, can no longer render active service, but her advice and sympathy are invaluable. Mrs. Hume has charge of the Chapin Home for women with twelve inmates, and of the Alice House for famine girls. She also gives much time to general work for Christian women. Mrs. Harding is now on furlough, and is with her father, Rev. Mark Williams, in North China. The Bible woman's training school does a most important work, taking the pupils through a three years' course.

Miss Nugent is now on furlough. Mrs. Lee superintends Bible women and three schools for Hindu and Mohammedan children.

The girls in our boarding schools are in close and constant contact with Christian teachers, and in very many cases they adopt the faith of these beloved guides. Miss Bissell has care of three Hindu girls' schools, with fourteen teachers, and edits the Balbodhmera, a monthly paper for young people, widely read and enjoyed.

Mrs. Ballantine, besides a multitude of smaller cares, superintends the girls' school and the Bible women of Rahuri district. Miss Moulton has charge of the Christian work in Jeur district, where two preachers and two Bible women work among a population of over 17,000.

Mrs. Sibley has "charge of Bible women, widows' home, with fifteen widows and twelve children, and the orphanage with the village school." Her work has been increased and saddened in the past year by the prevalence

of plague.

Miss Gordon has now charge of the girls' boarding and day school at Ahmednagar, and is coming soon for her furlough. Miss Harding directs the kindergarten work. Miss Fowler is principal of the Woronoco boarding school, with about one hundred pupils. Mrs. Hazen superintends remacular station and day schools. The mission employs 77 Bible women and 332 native teachers, both men and women. Mrs. Winsor has charge of the Sirur field, with schools for boys and for girls, for blind children and for industrial work; also of Bible women and widows' home. Mrs. Gates now on furlough. Miss Gates, her daughter, teaches in the boarding khool.

The Seven Roads school for girls has four teachers; the poorhouse school *"for the children of its poor lame and blind inmates, who would otherwise beg for a living in the streets." The Burnell Girls' School numbers pupils. Miss Millard teaches 50 blind boys and girls.

Rahuri is a town of 5,000 people, with 70 villages in the district, and

irls come to the boarding school from many of these outside places.

The boarding school at Vadala numbers over 100. The mission has 150 lay schools, and more than 7,000 are under instruction. Mr. and Mrs. Peacock are now in Sholapur, where she has charge of the Hindu girls' chool and English classes, and superintends the kindergarten training chool. Mrs. Abbott is just returning from her furlough.

Mrs. Bruce has charge of station schools and Bible women. We add there the name of her daughter, Miss Clara H. Bruce, who joined the mision after the calendar was arranged, and who will share the care of boardng school at Ahmednagar. Dr. Grieve, who has done valiant work in

ighting the plague, is now on furlough.

Mrs. Clark, now at Ahmednagar, is kept much in her home by the care

of two little ones.

Mr. and Mrs. Fairbank are now at Ahmednagar, where he is principal of he mission high school, and she has charge of the boarding department—a great task. She also superintends the orphanage and the primary school

for boys. We find also at Ahmednagar Mr. and Mrs. Churchill. doing a wonderful missionary industrial work, and she has charge of the Bible women's training class.

SUGGESTIONS FOR AUXILIARY MEETINGS

Text-book for 1908-1909, The Nearer and the Farther East. October: Islam, its Character and Conquests.

November: Thank-offering Meeting. December: The Social Evils of Islam

January: The Story of Missions to Moslems.

February: The Social Evils of Islam.

March: The Story of Missions to Moslems.

March: The Story of Missions to Moslems.

April: The Work that Remains to be Done.

May: Siam.

June: Burma. July: Korea.

For the first meeting let us try to realize the number of Moslems. speak for Turkey, with 13 millions; another, I speak for India, with 62 millions; others, Persia, Arabia, China, Africa, and so on till the total of 161 millions is reached. Two women may tell of Mohammed, one taking the favorable side of his character, the other the dark side. One may speak of the Koran, the sacred book of the Moslems, and if she have access to a copy, let her make parallel lists of the sayings of Jesus and Mohammed. Let another show the strong points of this faith, the dark side will come next month.

ANNUAL MEETING OF THE WOMAN'S BOARD OF **MISSIONS**

THE Forty-first Annual Meeting of the Woman's Board of Missions will be held in the Asylum Hill Church, Asylum Avenue, Hartford, Conn., Wednesday and Thursday, November 11 and 12, 1908, with a delegates' meeting on Tuesday, November 10th.

The ladies of Hartford will be happy to entertain delegates appointed by the Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to the chairman of the hospitality committee, Mrs. Sidney Williams Clark, 40 Willard Street, Hartford, before October 13th.

WOMAN'S BOARD OF MISSIONS

Receipts from June 18, to July 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

5.00

MAINE.

Rastern Maine Branch.—Mrs. J. S. Wheel-wright, Treas., Bangor House, Bangor. Garland. Miss Lizzie M. Rideout, Western Maine Branch.—Miss Annie F. Balley, Treas., 52 Chadwick St., Portland. Surplus from Incidental Acct., 40.06; Falmouth, Off. at Cumberland Co. Conf.,

223; Gorham, Aux., 25; Lewiston, Pine St. Ch., Aux., 10; Portland, High St. Ch., M. C., 22.51, Second Parish, Aux., S. P. B., 25, State St. Ch., Aux., 25, Williston Ch., Mrs. J. W. D. Carter, 10; Westbrook, Cov. Dau., 2.50. Less expenses, 2,

165 30 Total.

92 41

50 00

27 00

40 65

NEW HAMPSHIRE.

hire Branch.—Miss Elizabeth t, Treas., 69 No. Spring St., Candia, Aux., 10, Candia Dover, Aux., 27.79; Rindge. roy, Aux. (with prev. contri. M's Mrs. Geo. A. Starkey, ie B. Guillow), 30.90. Less 1.75.

VERMONT.

anch—Miss May E. Manley, c B, Pittsford. Bennington, Soc., 5; Braintree, East, Jr. 1; Jamaica, 7.80; Newport, 9.50; Pittsford, 57.75; Post Soc., 3; St. Albans (with i. to const. L. M's Helen Fosund Anna James Smith, 25; arry, North Ch., 6.65, South 3pringfield, Jr. C. E. Soc., 4, 183 65

MASSACHUSETTS.

WASSACHUSETTS.

Woburn Branch.—Mrs. Marsichardson, Treas., 22 Berkading. Lowell, Kirk St. Ch.,
: Montvale, Ch., 6; WinchesCh., Woman's Miss'y Soc., 5,
Co. Branch.—Miss'y Soc., 5,
Co. Branch.—Miss Ellen H.
South Dennis, Aux., 17.50,
anch.—Mrs. Edward Tolman,
see St., Pittsfield. Dalton,
see F. Crane, 100; Hinsdale,
? North Adams, Aux., 52;
Pledged at Ann. Meet., 7,
sees, 8.28,
? L.,
Branch.—Miss Sarah R. Saf"Hamilton. Friends, Special Branch.—Miss Sarah R. Saf., Hamilton. Friends, Special

Branch.—Mrs. John P. Lo., 3 Grinnell St., Greenfield. Aux., 11; First Parish, S.S., 3. Co. Branch.—Miss Harriet d, Treas., 8 Paradise Road, on. Hatfield (with prev. conj. L. M's Mrs. David Billings, Dickinson, Mrs. M. F. Sampb. W. Wells).

-Mrs. Henry D. Noyes, Chilaorial, in memory of Harry

so of Girls,
|ranch - Mirs. Frederick L.
|ranch - Mirs. Frederick L.
|ranch - Mirs. Frederick L.
|ranch - Mirs. Marlhoro.
|aligham, Grace Ch., Aux.,
|rilgrim Branch. - Mirs. Mark
|reas., 95 Maple St., Milton.
|Aux., 14; Randolph, Aux.,
|m. Cong. Ch., C. R., 7,
|seex Branch. - Miss Julia S.
|reas., Littleton Common.
|Iss J. S. Conant. 5: Shirley,
|phing Hand Soc., 7.30; West|Soc., 3.35, Branch. - Miss Frances J.
|cas., 166 Highland Ave., Fall
|neral Fund., 35; Attleboro Falls.,
|13; Fall River, L. F. M. S.,
|tapoisett, S. S., 60 cts.; Mid-

dleboro, C. E. Soc., 10, First Cong. Ch., S. S., 50; New Bedford, North Cong. Ch., S. S., 1. Young People's Social Club, 5, Little Light Bearers M. C., 5, Trinitarian Ch., Mission Guild, 150, C. R. Dept. of Bible School, 27; North Middleboro, Aux., 16.50; Somerset, Aux., 12.

Club, 5, Little Light Bearérs M. C., 5, Trinttarian Ch., Mission Guild, 150, C. R. Dept. of Bible School, 21; North Middleboro, Aux., 16.50; Somerset, Aux., 12, South Hadley,—Mt. Holyoke College Y. W. C. A. Atumna.

Springfield.—South Cong. Ch., Springfield.—South Cong. Ch., Springfield Franch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Feeding Hills, C. R., 4; Holyoke, Second Ch., S. S. Jr. Dept., 10.60, Prim. Dept., 4.45; Palmer, Second Ch., C. E. Soc., 5; Springfield, First Ch., Aux., 192.66, Hope Ch., Aux. (25 of which to const. L. M. Mrs. Geo. S. Payne), 40, Mission Reserves (to const. L. M. Miss Annie C. Clark), 25, Cheerful Workers, 10, South Ch., A Friend, 23; Wilbrahum, North, Jr. C. E. Soc., 25 cts.; Ohto, Oimsted Falls, Miss Grisell M. Mc. Laren, 20,

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale. Cong. Ch., 25, Aux., 26; Boston, Mt. Vernon Ch., Aux., 35, Jr. Aux., 35, Old South Ch., A Friend, 250, Park St. Ch., Woman's Guild, 30, Union Ch., Aux., 5 Brighton, Aux., 80, Pro Christo Club, 5, Children's Travel Band, 9; Cambridge, No. Ave. Ch., Aux., Miss Laura B. Chamberlain, 25, Pilgrim Ch., Aux., 12.85, Little Pilgrim M. C., 10; Canton, Benov. Union, 25; Dedham, Aux., 12.26, Miss Martha C. Burgess, 100; Dorchester, Pilgrim Ch., Aux. (prev. contri. const. L. M's Mrs. Emma L. Delano, Mrs. Katherine L. Jackson, Mrs. Emma S. Pike, Mrs. Flora E. Whittemore), East Somerville, Franklin St. Ch., Jr. C. E. Soc., 250; Hyde Park, Aux., 71.51; Jamaica Plain, Boylston Ch., 7.03, Aux., 5, Central Ch., Aux., 42; Neponset, Trinity Ch., Stone Aux. (Len. Off. 2), 4.45; Newton Highlands, Aux., 9.28; Roslindale, For. Dept. Miss'y Union (to const. L. M. Mrs. Bessie C. Austin), 25; Roxhury, Eliot Ch., Aux., 25, Imm.—Walnut Ave. Ch., C. R., 4.48; Roxbury, West, South Evan. Ch., For. Dept., Easter Off., 11,13, C. R., 8.87; Somerville, A Friend, 34.20, Broadway Ch., Aux., 14.06, Y. L. M. S., 20, Highland Ch., Women Workers, 10, Prospect Hill Ch., Aux., 17, Prim. Cl. S.

97, Worcester.—Union Ch., Mrs. L. G. Case's S. S. Class, Warcester Co. Branch. Mrs. Theodore H.

Vorcester Co. Branch. Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. For trav. exps., Miss Myra Barnes, 45; Gilbertville, Aux., 57.20; Hardwick, Aux., 31 Leominster, Golden Rule M. B., 20; Southbridge, Aux., 14,80; Ware, Aux., 124.55; Warren, Aux., 3.30; Westboro, Aux., 14,60; Winchendon, C. E. Soc., 6; Worcester, Park Ch., Aux.,

54 33

5.40, Extra-Cent-a-Day Band, 5, Pilgrim Ch., Aux., 131.78, 430 43 3,822 77 Total, LEGACY. West Brookfield.--Mrs. Mary A. L. Brown, by Annie E. Blanchard, Executrix (1,000, less expenses, 25), 975 00 RHODE ISLAND. RHODE ISLAND.

A Friend,

Woonsocket.—Miss Alice H. Rushee,

Rhods Island Branch.—Miss Grace P.

Chapin, Treas., 100 Meeting St., Providence.

Pawtucket, Park Pl. Ch., 8.29;

Providence, Academy Ave. Miss'y

Club, 10, Beneficent Ch., Prim. Dept.,

S. S., 12.77, Central Ch., Prim. Dept.,

S. S., 10, Highland Chapel, Sunbeams,

3.23, Pilgrim Ch., Laurie Guild, 30,

Plymouth Ch., Aux., 10.33, Union Ch.,

C. E. Soc., 5, 100 00 25 00 89 62 Total, 214 62

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BROUSA

BY MR. W. A. KENNEDY, OF BARDEZAG

THE boat for Brousa from the Galata Quay, Constantinople, is deliciously Turkish; that is, it may go before you get aboard, or else you wait for an hour or so after you are on board. Usually it is wiser to allow yourself an hour to spare before the time the boat is alleged to depart. Time is a doubtful quantity in Turkey; (shimdi) now, is like a recurring decimal infinitely postponed and repeated in the same terms. For the Brousa boat there is your passport to be "visé" the day before, then it has to be duly stamped and registered on the quay, your baggage has to be overhauled, and ever so many fussy, mercenary attentions forced upon you, to be avoided, if poswhile, before you can with a glad heart look down from the deck of the little steamer upon those who are trying, under the greater difficulty of being a Turkish subject, to do as you have done. But everything is finished at last, and your troubles are forgotten as the boat glides out the Golden Horn to poke her nose into the sparkling sunshine of the Sea of Marmora. five minutes we are out of this picturesque inlet, and are rounding the grim walls on Seraglio Point. We pass close to the wreck of an iron steamer, the John Morrison, an immovable hulk without beauty or usefulness, and one wonders if it is not just a picture of the wreck of an empire, whose pomp and brilliance used to fill the still rooms and quiet courts of the Royal Palace on the hill above. But you are not long in leaving behind this "fairy foreland," this Seraglio Point, around which gathers so much interesting history from the hazy legends of the landing of the Greek Argonauts there, to the memorable victory of the four gallant Greek ships over one hundred and forty-five Turkish galleys off the point about a month prior to the fall of the city. Before long the five miles of grim walls which extend along the seashore to the "Seven Towers" are gradually growing dimmer and dimmer as the vessel ploughs its way along, and the piled up domes and

the slender minarets of the mosques slowly melt away in the soft translucent atmosphere.

By this time we have been two hours or more upon our way, and our interest changes from retrospective to prospective; everyone is now trying to get a good look at the glittering white back of high Olympus, at the foot of which and between it and the intervening foothills lies the famous old Ottoman capital, Brousa. The boat usually arrives at Mudania, the port of Brousa, early in the afternoon, and the city itself lies about an hour and a half inland by rail. According to one's temperament this hour and a half is tiresome and annoying or interesting and amusing. narrow-guage railway is remarkable. Those who are annoved have doubtless discovered that it is badly built, and that the story about it is true which says that it was paid for at a fixed price per mile by the Turkish government, so that the smart foreign company which undertook its comstruction added greatly to its receipts by making "a little go a long way." At any rate bridges, embankments, trestles, have been carefully avoided, even where with comparatively little expense they would greatly shorten the length of the road. As a means of transportation to a tired man of business it must be disagreeable, to one on an outing it is delightful, for the train pokes into every valley it comes to, going up one side and down the other, giving glimpses of the sea between the hills at every turn, and all the time winding its slow way through countless vineyards and gardens of olive, mulberry and fig trees. After crossing the ridge between the sea and Brousa the city comes into view, and the descent into the plain in which it lies nestling at the foot of Olympus is one that for beauty could be equalled with difficulty elsewhere. The rich verdure of the plain, with the shining river lying like a huge serpent in the grass, stretches for miles east and west-The checkered city, with its tall white shafts, seems to pause in a vain and scattered attempt to climb the steep side of the mountain, and over all the quiet splendor of the snowy heights seems to shed a protecting charm.

Brousa was founded, it is said, by Prusias, the protector of Hannibal, some say by Hannibal himself. When Nicomedes gave up his kingdom of Bithynia to the Romans in 75 B. C., Brousa was made the seat of a provincial government. It is interesting to think that it was Brousa to which St. Paul and his companions were in all probability journeying when "they assayed to go into Bithynia, and the Spirit suffered them not." Even before the Christian era Brousa was famous as a health resort. Its beautiful situation, its abundance of water, its hot mineral baths, have always given it a high place among the cities of Asia Minor. Its importance and proximity to Nicea made it a bone of contention between the Crusaders and

Brousa 428

ms in the Middle Ages. In 1326 it passed into the hands of Orchan, under of the present Ottoman dynasty, and it was from that time until 1 of Constantinople, in 1453, the capital of the Turkish empire.

emost outstanding natural feature of Brousa is Mt. Olympus. Out great plain it seems to raise its broad crest. Although there were mountains bearing the same name there is good reason to believe that it high Olympus," the home of Zeus and his attendant deities. ugh nearly eight thousand feet high, and rising almost directly above by about seven thousand feet, yet it can be ascended in a few hours. always been remarkable for the variety of its plant life, the beauty of sloping glades through the dark green woods, its picturesque ravines ding in the spring and autumn with wild cascades of merry, flying. It needs but a dull imagination to look upon the innumerable little is rising out of the plateau-like top, and see in them the seats of the ric deities as they sat and called to each other across the echoing s. The great mount looks away to the west, toward the plain of and it would seem particularly appropriate to think of this Olympus we read at the beginning of the Iliad:—

"So spake he supplicating and to him,
Phæbus Apollo hearkened. Down he came,
Down from the summit of the Olympian mount,
Wrathful in heart; his shoulders bore the bow
And hollow quiver; there the arrows rang
Upon the shoulders of the angry god.
As on he moved. He came as comes the night,
And, seated from the ships aloof, sent forth
An arrow; terrible was heard the clang
Of that resplendent bow."

other Turkish city is so well provided with good roads as Brousa, and dds greatly to one's comfort in visiting the different parts of the city making excursions to the suburbs, or along the foot of the mountain, are the iron and sulphur hot springs, or up the mountain side te splendid views can be obtained of the Sea of Marmora, the Lake of onia, and the great fertile plains of Mysia and Bithynia.

in most Turkish cities the mosques and tombs of Brousa are the chief s of interest. The very sight of a mosque gives one a peculiar feeling, pecially if it be an old one.

: "Ulu Jami," or the Great Mosque, is in point of size most important. bout three hundred feet square, and the roof, which is a series of interg domes, is carried on four rows of great piers which are covered with ptions from the Koran up to a height of six feet or so. During the

month of Ramadzan, when the seven hundred lamps of the mosque are lighted, the effect is said to be magnificent and almost bewildering. This mosque contains many fine rugs, of which the general uniformity in design and color is not often found in the carpets of a mosque. An attractive and unusual feature is a large intramural fountain, with places for ceremonial ablutions. Scattered throughout the building, seated upon the red rugs, are to be seen little groups of "mollahs," theological students—each with its "hodja," teacher,—taking lessons in reading and writing the verses of the Koran, practically their only text-book. Apart from the rest, may be seen some white-turbaned scholar as he sways to and fro, seated before his Koranstand.

But it is the "Yeshil Jami," or Green Mosque, that holds the highest interest of any building in Brousa, on account of the rare taste, unity of design, and the value of the materials that have entered into its construction. It is about five hundred years old. The interior is finely ornamented with Persian tiles, of which the prevailing color is green of every tint, arranged with such wonderful taste that the effect is lavish without being gaudy.

such wonderful taste that the effect is lavish without being gaudy.

Near at hand is the "Yeshil Turbeh," the mausoleum of Mohamet I (1421), in the same general style as the Yeshil Jami. Time, however, has

laid a heavier hand upon it than on the mosque.

Of a host of others, the Muradieh, with the numerous surrounding mausoleums, is one mosque that deserves special mention, for a certain beauty of outline as it stands upon a terrace amid some old and wide spreading plane trees. In an adjacent garden are the "Tombs of the Sultans," where all the sultans of the Ottoman dynasty prior to the fall of Constantinople are buried.

Brousa has been for many years a mission station of the A. B. C. F. M., which has worked chiefly among the Armenian population of the city Under their auspices Rev. Mr. and Mrs. Baldwin have carried on the work here and in the surrounding villages. The educational work for girls is more immediately under the care of Miss Powers and Miss Allen. While in Brousa we saw more of this department of the work, and Miss Powers, with whom we had the pleasure of staying, impressed us with her capacity for the work and her devotion to the girls under their charge. For many years the children of the Armenian community have been well looked after by the mission, and of recent years it has been Miss Powers' purpose to do something for the girls of the Greek families which are so numerous in the city. Although many difficulties have attended the inception of this department, it seems now to be fairly established and on a fair way to success. Not that numerically any great results have been achieved, but the progress that has been made is so evident and reassuring, and the opportunities are so numerous and pressing, that it is impossible to doubt the final complete success of high school work for Greek girls when it is promoted by such enthusiasm and energy as Miss Powers gives to it.

Altogether Brousa is a city from which one turns with much regret and with thoughts of coming again, which, if not fulfilled, still leave in the mind of the delighted visitor many pleasant memories of landscape, places, and people.



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AN INTERESTING SERVICE IN THE CHURCH IN PEKING, CHINA

BY MISS MARY H. PORTER

A most interesting and unique service was held to-day in our beautiful church, of which I want to send you some account while it is fresh in my mind.

The pastor of our North Church, Mr. Ren, has been much moved with desire to do something to bring the different Christian organizations of the city together into closer relations to each other, and took the New Year's season as the time for making the first public effort in this direction. He planned and carried out with greater success than most of his well wishers hoped, a scheme for a New Year's greeting service, in which Roman Catholic, Greek Catholic, as well as each of the Protestant denominations in Peking and Tung-chou had part. He went first to those he knew would be in sympathy with him, and having gained their cordial consent of his Protestant friends, he visited the Romanists and the leaders of the Greek Church, and in a most winsome way presented his plan. He drew up a program, and asked if there was anything in it which would be offensive in any way. A few changes were made, and to-day there gathered the most representative body of Chinese Christians ever brought together in the city. There were probably between seven and eight hundred of them.

The exercises were opened by reading a few selected passages from the Scriptures—from the Gospels, expressive of the desire of Christ for the unity of the church, and from the Epistles, rejoicing in his having broken down the

wall of partition. At the close of each passage the congregation was re quested to say "Amen." The Greeks had said they could not unite wit others in this, so Pastor Ren requested them to chant the "Amen" after the others had said it. It was most impressive. A hymn sung by the Tuns chou students was followed by the Lord's Prayer by all the congregation another hymn, and then each organization represented in turn, sent one its leaders to carry its New Year's greetings, written on a red card, to i leader. The brief expression of fraternal regard and good wishes for tl coming year was read from the platform by one appointed by each for th office, and then presented to the pastor, who stood to receive it, as tho from the particular organization had done while their spokesman was rea The audience bowed in recognition of each as he closed, and a col of each card was given to the leaders to carry to their respective places worship, to be put in some place of honor for the year. Those for the church had an ornamental sort of shrine already prepared for them, a were hung, before the audience scattered.

The Romanists gave a very pleasant greeting, and played and sang duet. But the strikingly beautiful music, which I still seem to hear as write, was from the wonderfully trained voices of the Greek brothers. T rich, deep bass of the men, and the high soprano of the boys, were be most unlike anything we often hear; and the stately grandeur of the mu of the chants was something absolutely new to many of the Chinese listene It quite reminded me of some choral cathedral services to which I listen in Europe, and made me long to have our people know more of the pow of such an instrument in the life of the people. Our own girls sang bet than I ever heard them before, a very fitting selection, "The Pilgr Chorus," from Tannhäuser; and a quartette of Americans gave a very swerendering of "Nearer My God to Thee." This, with a benediction by Meech, of the London Mission, was the only part that any but Chinese h in the service.

Cakes and tea were quietly passed before the last two musical selection but the refreshments were of the simplest, and seemed, as they were tended, merely as a suggestion of breaking of bread together.

Fourteen different organizations were represented, churches of seven d nominations, one Roman and one Greek Catholic, two Presbyterian, o Methodist, three Congregationalist, one Anglican, one London Mission at the Y. M. C. A. Mission for the Blind; also Union Theological Collegand Union Medical College.

Since I sat down to write, Pastor Ren has been in on an errand. I congratulated him on his success, and expressed our great interest in it. H

1908] The New Building of the Kobe Evangelistic School

said in reply, "Who knows to what it may grow?" One of the Greek brothers came to me after the service to say to me we ought to have a Christian newspaper in Peking, representing us all, and to-morrow Mr. Koa and I are going to see about it. The Protestant brothers already have a plan for a newspaper soon to be started. It would be interesting indeed, if those who seem so widely separated from us in many ways, should be found ready to share in it. However that may be, such a movement as this coming entirely from the native brethren is most significant. May it be that one of the results of the formation of an independent Chinese church is to be the healing of some of the alienations in the body of Christ, and the drawing together of those called by His Name?

THE NEW BUILDING OF THE KOBE EVANGELISTIC SCHOOL

BY MISS GERTRUDE COZAD, KOBE, JAPAN

WE have been having a double pleasure—the pleasure of dreaming a beautiful dream, and the pleasure of having it come true. For years we have been dreaming of a new building for our Woman's Evangelistic Training School—a building roomy and convenient, hygienic and pleasant. We have dreamed of moving out of the back lane, and occupying a position of dignity and honor corresponding with the importance of the work we are seeking to do. We have dreamed of a building near the dormitory with a pretty Japanese garden between them, and next to our house where we could keep in close touch with the women, and where our pretty house garden could be a pleasure to those in the school as well as to ourselves. For a time the dream took the form of measuring lines, and then geometrical figures on paper. Then with the whimsicalness of dreams it melted away into a notebook with long rows of figures, when suddenly a flash of illumination woke us from the dream as the permission came to go ahead with our plans. The busy months, as the plans grew into beautiful reality under the supervision of an able builder, were not the least delightful of the whole experience.

We have just held the dedicatory services, April 8-9; and the chapel with its memorial tablet to Miss Dudley, and with its pictures of Miss Dudley and Miss Barrows on prettily tinted walls, and the two recitation rooms on either side opening into the chapel, with removable sliding doors, made a beautiful audience room, seafing about two hundred people.

In one of the recitation rooms was hung a memorial tablet to Mrs. Laura

A. Bushnell, in whose memory her daughter had given five hundred dollars for the building. Another tablet was hung in the dormitory, in memory of Miss Nellie Hinsdale, a life-long friend of Miss Dudley, whose gift of five hundred dollars given some years ago had been kept for the building. Another tablet in the reception room commemorates the gift of one hundred and fifty dollars by the graduates and former pupils of the school.

We made the dedication the occasion of getting back our graduates from the nearer places, and bringing them into touch with the new school, and at the same time having a series of five meetings that especially those in country places might have a spiritual feast. The formal dedication was in the morning, and in the afternoon there was a conference of women with forty-six present, all but eight of them former or present pupils of the The subjects discussed were very practical ones, such as "How can women render the most valuable service in the special evangelistic services that are being held in so many places now?" Another, "How can we make our Bible teaching most practical in leading women to Christ?" Another, "How can we bring Christian teaching to uneducated women?" In the evening we had an interesting stereopticon lecture on Palestine. The next day, at a consecration meeting, Dr. Cary of Osakaand Pastor Tsuyunin of Imabari, gave very helpful addresses, and later ir the day we had a social gathering to cement the new ties of friendship between pupils and teachers, old and new; and we feel that the women are going back refreshed and strengthened for their work, and we who remain in the school have had a deepening of faith and a strengthening of purpose -

Our present plant consists of three buildings in the same compound: first the teachers' house, built thirty-four years ago as a home for the Gulicket family, and which, like many good things, grows more beautiful with the vears, at least in the eves of those who love it; second, the main school buildings, just completed, between the home and the street, a building sixty by forty, but consisting of chapel, recitation and reception rooms on the first floor, sleeping rooms and organ practice rooms on the second floor, and on the third floor in the gable overlooking the city and the sea, a beautiful prayer room; third, the dormitory north of the main building, separate from it by a pretty Japanese garden, the main entrance to both buildings being from the garden. The dormitory is a building thirty-six by twentyseven feet, rebuilt two years ago, consisting of refectory and matron's rooms downstairs, and sleeping room upstairs. Altogether we have accommodations for about twenty-eight women. At present our pupils number twenty-one, a fine class of nine women having just entered. In the higher course, for graduates of girls' high schools, we have a class of four, one

Some First Impressions of Japan

1908]

each from Kobe College (academy course), Baikwa Girls' School, Osaka, Doshisha Girls' School, Kyoto, and Woman's University, Tokyo.

We are greatly appreciating the services of Mrs. Hara, who has recently come to us as teacher and matron, and hopes to identify herself permanently with the school.

We have so much to be thankful for, and we trust that the internal development of the school will be commensurate with its outward improvement.

SOME FIRST IMPRESSIONS OF JAPAN

BY GRACE HANNAH STOWE

EVEN after hearing many times that Japan was a land of contrasts, I am ill, after seeing them for a month, finding new ones every day. Beauty and squalor, artistic decoration and care, opposed to wretched disregard and neglect of much very essential from a sanitary standpoint, is ever before the. You are charmed with the almost affectionate care bestowed on the ces, even to the extent of going over the branches of the pine trees and cking out any dead needles, as we were told was done in some of the temple grounds. The landscape gardening in some of the parks and gardens the period of the parks and gardens the period of the kind that I have ever seen before.

What delights me most, however, is the children, with their happy and right faces, dressed in their gay kimono, walking, and running on their emingly clumsy wooden clogs. Everyone seems to love the children, to dege from their gentle and affectionate care of them. I have many times en old and ugly men work hard that they might be rewarded by a smile om some stranger baby, and many a father have I seen gently caring for a daughter baby as mall son or daughter. There is also much courtesy hown the women in the street cars. I have rarely seen a woman stand for ny length of time, even in the crowded cars.

The startling mixtures of European and Japanese costumes are an ever new source of amusement, but it is only the men who wear the foreign tress, or semi-dress, as it often is. I have yet to see a Japanese woman ere in the streets of Tokyo in anything other than her native costumes.

But what seems to me the saddest of the sights I have witnessed was at he temple of the Goddess of Mercy, at Asakusa, where at almost any time f any day crowds may be seen passing in and out. I have been in other emples here, but at this particular one unusually large crowds come, and he men and women, in the midst of dingy and uncleanly surroundings, eartly caused by their encouraging the presence of flocks of doves through-

out the temple, would, after offering their gifts of money, try to attract the goddess' attention by clapping and rubbing their hands. The importuning which some would not rest without, as though they must find peace and help before they left, was most pitiful; and yet this very acknowledgment of a need for help from some power outside and greater than themselves is in itself a hopeful sign. Little children came in gaily, threw their rin (coin) into the great receptacle, clapped their hands and bobbed their bodies; while strong men and women prayed earnestly, and many an old man and woman implored the granting of some petition.

On every hand are evidences of change, showing that Japan is truly now in a transitional period of its career.

MISSIONARY LETTERS

Miss Mary E. Stowe writes from Tokyo, Japan, April 5, 1908:-

The voyage was delightful, and we enjoyed every bit of it. We of course just lived out of doors, and I improved the time and did get rested. The day before we reached Yokohama it was disagreeable, and most people stayed in; but we had our chairs on the side that though completely screened in still had more air than we could have found indoors.

Friday morning we were called at half-past five, hoping to get a glimpse of Fujisan. It was cloudy, and we had only the dimmest outline of the come top pointed out to us about six o'clock. After that it was completely hidden. But we had much else to see. We had not seen a ship since we left Honolulu, and so every sailing boat or steamer was a delight. We had a cup of coffee downstairs about seven, thinking breakfast might be as late as at Honolulu (nine), but we had it at seven forty-five. After that came the quarantine inspection. Five doctors came aboard, and so it didn't take as long as we had thought. We were sent down into the dining room, and then went upstairs by the doctor as our names were called.

We had all our trunks ready to go ashore at Yokohama. We were not sure that we would stay there, but Miss Searle's letter at San Francisco suggested that we might come to Kobe for a few days, as the language school did not open until the 6th.

Letters were brought to us on the steamer that advised us to go to Kobe as we could be there for commencement. We were much surprised to find we had six letters, and were very glad to get off in a corner on the deckand read them.

Miss Hocking, with a teacher in Mr. Matsuda's school, Miss Hayashi met us. She was of much help to us in getting our trunks to Tokyo. They

ere put through the customs house without our being there. Miss Hock-ghad a place engaged for us to board, and we went over there about ilf-past four. We stayed with Miss Hocking Friday night (March 27th), at left about one o'clock for the Siberia, which started at four o'clock romptly. Miss Hocking is very comfortably located, and we enjoyed seeting the people there. They were very cordial.

We reached Kobe about two o'clock Sunday afternoon, and as no one ame out on the launch we concluded to go ashore when it went back. ust as it was starting three people got on it from a san pan the other side. hey had only standing room, and pretty soon I heard one call out, There's Grace." It was Anna Pettee, and with her were Miss Olive loyt and Miss Gordon. They had been told that the boat would not come ill four and suddenly one of them saw it in the harbor. They hurried lown, and just caught us. We were glad to be piloted about Kobe. It poked much more attractive than Yokohama from the boat, and it did on and, too, partly because the day was pleasant, and also because it is a ewer city, at least the part we saw. That afternoon Miss Talcott and Irs. Stanford, of the Bible school, came over to call, and Mr. Stanford ame in the evening.

We had tea in Dr. Holbrook's cunning little home with Miss Hoyt, and ten came to the girls' prayer meeting directly afterward. Miss Searle led, and I did like to hear the girls sing. I didn't suppose they could sing so ell.

Monday morning was a busy one because of the commencement exerses, with the serving of tea afterward. At two o'clock they were to igin, and we watched them, the teachers and graduates, come in. Now and elaborate commencement gowns; some of them do have new lted skirts just like their every-day ones, but not everyone even has that, he address was long and hard to listen to, since I could understand othing but "intellect, Henry James, Carnegie and spiritual."

Directly after the tea came our first Japanese dinner. We were allowed keep on our shoes as we sat on little stools. At each place were four shes—soup, rice, fish with bamboo and some other vegetable, and someting like our spinach covered with shavings of dried fish, and chopsticks teat with. They were more manageable than I had expected, but it was ard to pick up a piece of bamboo. I liked the fish really, but before I'd aten much rice I did want to salt it.

We stayed till Friday morning at Kobe, and had one fine walk on the ills. I was reminded of a description that Miss Starr gave us of one of er walks with Dr. Learned, for the path on the side of the hill was very arrow, and somewhat slippery with dried grass.

We went over the college buildings. The new chapel is very nice, and 'as artistically decorated with callas, and the piece of Japanese art, a bou-uet of magnolia and plum blossoms.

Friday morning at seven-twenty we started for the station. Mrs. Walker right our tickets and saw us on the train. We reached Tokyo that night nine-thirty, and spent Saturday unpacking. We begin work at the lange school Wednesday, April 8th.

482

You will be glad to know that I have nineteen girls in the training class And listen -listen to that? And I have refused several very nice girls. some more—there is only one supported girl in the whole lot! Three of the girls get through in June, leaving us with sixteen for the next year. could have had over twenty, but we have no facilities for managing so many. Two Chinese ladies were determined to come, but they couldn't do the work in Japanese, and so I had to refuse them.

I am much tickled over the advance in self-support from 60 yen to 8.50 yen. This is progress; and it shows how well the school is thought of, that

girls will come and pay their own way.

Miss Charlotte DeForest and I had a wonderful day in Osaka last week. The principal of a Koto To Gahko invited the richest and most influential men of Osaka to a conference on education. He also included Miss Denton, Miss Searle, Miss Tristram (daughter of Canon Tristram), an English missionary and me. Miss Searle couldn't go, so Miss DeForest went in her place. We had the mayor, newspaper manager, head of a court of appeal, a former vice minister of education, now president of the Thirty-fourth National Bank, manager of a big steamship line, president of a railroad company, etc. The general topic of discussion was, "What is Higher Education, and Is It Necessary for Girls from Wealthy Families?" The general trend of the talk was toward the value of character, of spiritual training, no matter what else came.

Miss DeForest and I had a chance to air our opinions after the meeting We-Miss Denton, Miss DeForest and I-were taken to a was over. The hostess is a remarkable beautiful Japanese home, quite foreign. woman, of great wealth and equal independence of mind. first 5,000 yen for the Woman's University in Tokyo. liberally to anything that she approves. She gave the She will give

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER RECEIPTS FROM JUNE 10 TO JULY 10, 1908

COLORADO				\$334.56	Previously acknowledged \$40,187 22
ILLINOIS				1,816 01	
				330 68	Total since October, 1907 \$45,358 56
KANSAS				186 29	, , , , , , , , , , , , , , , , , , , ,
MICHIGAN				392 58	
\$8		i.		183 75	FOR BUILDING FUND.
Missouri				211 82	FOR DULLDING FUND.
**				81 00	Receipts for the month
NORTH DAKOTA			-	151 52	
				830 02	Previously acknowledged 5,859 60
SOUTH DAKOTA				25 25	Total since October, 1907
107				300 61	Total since October, 1907 \$7,169 19
WYOMING				10 00	
••				10 00	
				5 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.
NORTH CAROLINA .				30 00	The second second second of the second secon
		·		10 00	Receipts for the month
MISCELLANEOUS	Ĭ.			262 25	Previously acknowledged
	-				
Receipts for the month				\$5,171 34	Total since October, 1907
-					MISS FLORA STARR, Ass't Treas.



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Vol. XXXVIII OCTOBER, 1908 No. 10

Miss Annie H. Bradshaw, of Sendai, Japan, sailed from Seattle, August 4th, returning to her field after furlough. Miss Emily McCallum, principal of the Collegiate Institute in Smyrna, sailed from Personals. Montreal August 21st, returning from her furlough. Miss Isabel M. Coleman, of Toronto, and Miss Georgia L. Ely accompanied her, both going as teachers in the Institute.

Miss Mary L. Page, of the Normal and Preparatory School for Girls in

Madrid, sailed on September 2d, returning from her furlough. Miss Bertha Howland, daughter of Rev. John Howland, missionary of the A. B. C. F. M., goes with Miss Page, to assist in the school.

Miss Marion G. MacGown, who goes to reinforce the North China Mission, left us on September 2d, expecting to sail on the Mongolia, September 18th.

Miss Jean P. Gordon, of Wai, in the Marathi Mission, arrived in Montreal for her furlough September 3d.

We have had the pleasure of little visits with Miss Charlotte Willard, W. B. M. I., of the girls' school in Marsovan, and of Mrs. Etta D. Marden, also W. B. M. I., who is returning from a summer visit in America to her important work in Gedik Pasha, Constantinople. Miss Hattie L. Hale goes with



MISS MARION G. MACGOWN

her to assist in the school, as Miss Barker's delicate health prevents her return at present.

All those connected with the Walker Missionary Home at Auburndale, and parents who are planning to send their children thither during the year, will rejoice to learn that Miss Lucile Foreman, formerly principal of our

girls' school in Aintab, has consented to assume charge of the Home during the coming year. Miss Foreman has peculiar qualifications for this service, and will "give of her best to the Master," here as in Turkey.

As the Caroline Islands now belong to Germany the Liebenzeller Mission has taken charge of the missions there. But no single ladies have yet gone The Girls' School at to take care of the girls' school, and the sisters, Truk, Micronesia. Misses Elizabeth and Jane D. Baldwin, though much worn, remain with their charge. Their latest report gives interesting facts of the twenty-two years of the life of the school. At first cared for by natives, Mrs. Logan, Misses Kinney, Abell, Foss and Beulah Logan, with these sisters, have served it for terms of varying length.

The boarding department has enrolled 171 pupils, most of whom became earnest Christians, and many day scholars have shared its benefits. Fortyone pupils have been married in the school, most of them to young men of the training school, and twelve of these are at present employed as teachers. Twelve others have formed Christian marriages, and some of these also have taught. The girls have a foreign missionary society with fortnightly meetings for study and a daily prayer meeting for special objects. They pray earnestly that the gospel may spread through all the islands, and some of them long to go as messengers. We must give thanks for all that this school has done, and give it our loving thought as it goes into new hands.

The A. B. C. F. M. has had no missionaries in Persia since 1871, when the Presbyterian Board North fell heir to the fruit of the labors of the heroic Troublous Times pioneers, Perkins, Grant, Fidelia Fiske and others. But in Persia. we must not let that field and the workers there to-day drop out of our thought and prayer. Those who have heard Mrs. B. W. Labaree, whose husband was murdered in Persia, tell of the needs and opportunities in that country to-day will not forget her glowing picture. The last few weeks have brought riots and great excitement, as the Shah has dispersed the parliament on which the people placed great hope for relief from their burdens. Looting and killing went on at Tabriz, and the missionaries there have been in grave peril. By permission specially cabled from Washington they were allowed to show the United States flag on private dwellings for protection. Some have left the country.

Our A missionary writes: "Home mail day is always a day full of PART. joyful anticipations. Our friends in America little realize how much their letters mean to us out here, and how they help to brighten many a hard, discouraging day."

August 18th is the date whose summing up is the latest available for our October number. Two items in the report are encouraging; first that the The Treasurer's contributions for our regular pledged work during the STATEMENT. first ten months of the current fiscal year are a little in activance of those in the corresponding months of the previous year, the gain being \$429.22; second, that the fund for buildings amounts to \$10,823.50. This is only a small fraction of the sum needed for that purpose, but every dollar will help.

We note with concern a serious falling off in legacies, which are less than for many years. As we have said many times, to carry on our present work we must receive \$120,000 in gifts from the Branches during our financial year. The tabular statement appended below shows that we have only \$2,442.14 of this amount, and we therefore need to receive between August and October 18th the sum of \$37,557.86 in contributions for regular work.

Receipts for ten months, ending August 18, 1908:-

_	CONTRIBUTIONS. (For regular work.)				BUILDINGS.	SPECIALS.	LEGACIES.	TOTALS.
1908 :	•	•		\$82,012.92 82,442.14	\$4,131.63 10,823.50	\$3,885.11 2,877.00	\$10,152.76 6,140.81	\$100,182.42 102,283.45
Gain				429.22	6,691.87	• ••	•	2,101.03
Loss						1,800,1	4,011,95	

WE have received an admirable responsive reading for a praise service, following the titles of the study books of the Christus series, Via Christi, Lux Christi, etc. It is issued by the Woman's Foreign Missionary Society of the Presbyterian Church, 501 Witherspoon Building, Philadelphia, Pa.

A Modern Crusade in the Turkish Empire, edited by Miss Flora A. Fensham, B.D. Miss Fensham was long a missionary in Turkey. The Help for Mission Congregationalists are the only denomination having Study for 1909. missions in Turkey proper. This book presents in a brief and forceful way our work in that land. It is a necessary aid to the study book, The Nearer and Farther East. In the light of recent stirring events in Turkey, this book is a timely contribution to the study of missions. Price not more than fifteen cents. Order of The Woman's Board of Missions of the Interior, Room 523, 40 Dearborn Street, Chicago.

We are printing a new responsive service, called Divine Love. Price one cent, ten cents per dozen. Also, we have still copies of the one sent FOR THANK-OFFERING out and much liked last year. We expect that MEETINGS. Mrs. Montgomery's new book, How to Use, the new text-book, will soon be ready for distribution. Price, ten cents.

THE September number of the *Helping Hand*, the bright little quarterly issued by the Armenia and India Association, contains several sketches, with photographs, that illustrate well our study of Moslem conditions. Send to Miss Emily C. Wheeler, 24 Oread Street, Worcester, Mass.

We wish to call attention to an issue of The Envelope Series by the American Board entitled "An Ideal for College Girls." That it is written An Investment for by Miss F. J. Dyer is an assurance that its central COLLEGE GIRLS. thought is presented with attractive impressiveness. There are hundreds of gracious and cultured young women to whom this message might come as an inspiration to a sphere of leadership in the Divine Master's service. There is no limit of time to the results of spiritual ministry in the varied realm of the kingdom of our Lord Jesus. A life, such as is here interpreted, reveals the power of a conception of foreign missions as caught from Him and by him led into wealth and beauty of personal influence. All earnest and eager young women are longing for activity and influence. They should read this record of thirty years of an earthly life which is such a prelude to a heavenly as the Lord Jesus delights to treasure. Copies may be had for five cents, and in a more attractive style for fifteen cents, on application to J. G. Hosmer, 14 Beacon Street, Boston.

s. B. C.

THE EDUCATED NATIVE: FACT VS. THEORY

A PAMPHLET with the above title gives the results of a careful inquiry made by the Rev. A. E. Le Roy, of the American Zulu Mission in Natal, concerning the boys who have passed through his seminary during the last fifty years. There are now living over 800 whose lives can be traced, and of these it is found that only eleven (less than one and a half per cent) have ever been convicted of crime. Of forty-seven of these boys at present employed in Durban, unqualified approval was expressed in forty-four instances by their employers (whose names are given). A similar inquiry concerning those working in Johannesburg showed that out of forty-four boys, unqualified approval was given in thirty-eight cases, five were slightly less satisfactory, and only one had been discharged—and that for drunkenness. "Gets drunk occasionally, just like a white man, but absolutely the best boy I've ever had!" writes one employer.

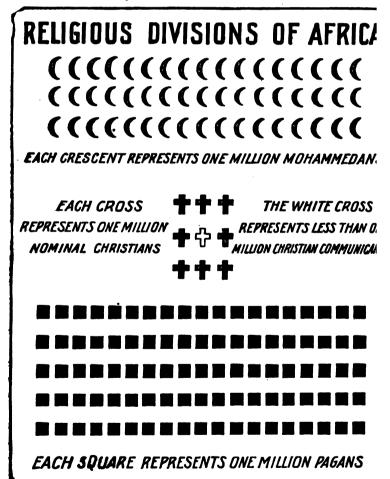
Prison statistics regarding educated natives tell a similar story. Out of nearly two thousand criminals in Durban gaol during 1904-05, there were only five sufficiently educated to read in the Fourth Reader. According to the Census Report of Natal, only eighty-two out of 1,862 natives in gaol on the day of the census were able to read and write.—Chronicle.

1908]

A Chart of Africa

A CHART OF AFRICA

To understand this chart properly we must read the figures w imagination. Think what it would mean to you were all that Chri has brought taken out of society, out of your own personal life and su ings. Then imagine the endless procession of only one million before you in all their ignorance and misery. Then multiply as the indicates, and ask yourself what message this brings to you. For the we are indebted to the courtesy of the Woman's Evangel, publis the Woman's Missionary Association of the United Brethren.



Life and Light

Octo

A NEWCOMER IN TURKEY

BY MISS ETHEL JAYNES, OF MARSOVAN

LET me say, first of all, that I am at home here—there is no feeling being shut off from the world, of being associated with a strange and fore geople, or of being deprived of the necessities, even the luxuries of fee (I can now hear the station children singing "Yankee Doodle" out in Mark. White's garden—a reminiscence of our Fourth of July fun.) Of course see many conditions are very, very different from anything I have been accustomed to at home. One cannot jump on a street car and spin aw sy to a neighboring village, or go to a bustling railroad station to meet



LEAVING MARSOVAN, PERSONALLY CONDUCTED

friends who have come hundreds of miles in a few hours; one cannot go to a great department store and find ready-made clothing, or to milliner's and get just the latest styled hat. But instead of all this we fix our own clothes and hats, or send to Constantinople or Germany for them we get into an araba or, better still for me, on horseback, and drive or rider off where we please.

Of course I can never go alone—must always have an escort. Does it sound queer to say that I have not been outside our compound alone since I have been here? But we have such a large enclosure, and there is so much to do right here—work and play, too, for we have pleasant gardens and

Ennis courts and athletic grounds inside our wall—that I have not at all felt shut in. More than that, there is always some one ready to accompany the if I wish to go outside, and the gentlemen are most considerate in a rranging for horseback rides. We have, too, many delightful social events during the year, receptions, dinners, concerts, etc., which occur at the missionary houses, the college or our school, and which bring together with us our splendid circle of native workers—teachers, professors and their families, and students—and often include other friends from the city. I imagine it would astonish you much to attend such a reception as the



BRINGING A PATIENT TO MARSOVAN HOSPITAL, AND THE CROWD ON CLINIC DAY

.Y. M. C. A. gave last fall for Mr. and Mrs. Hicks; where nearly every one of the two or three hundred present would come up and address you in English and give you a most courteous, cordial welcome; where styles of dress differed little or not at all from those in vogue at home.

You know these Greek and Armenian people are of the white race, though most of them have very dark hair and eyes and olive complexions; oftentimes they look like friends at home. It is different with some of the Turkish people, though many of their women look much like our own. As to disposition and character, our girls have much to overcome, and the struggle needs all the help and confidence and inspiration that we teachers

can give. But to see the contrast between an entering preparatory class and a graduating senior gives one assurance that much can be accomplished, and that, although only nine or ten well-trained girls go out from us each year, still they form a mighty leaven which is permeating the whole region.

So much for the general aspect of things here. My particular work the past year has been to teach algebra, geometry, physics, physiology and gymnastics, the last being given to all the boarders and the senior and junior class day scholars. My Sunday work has been chiefly in connection with the Christian Endeavor, of which I have had charge, but the coming year



GIRLS IN PEASANT COSTUME FOR A "DRESS-UP" SOCIAL

will undoubtedly see me in the Sunday school as well. I have not found my teaching materially different from that at home, except that the girls have more or less difficulty in understanding perfectly their English text-My own study has been books. in modern Greek, which I have thoroughly enjoyed, with a private lesson four times a week. Ancient Greek has helped me much and has had new life and interest for me through the modern. At Easter time I had the pleasure of helping in the training of the Greek chorus of mixed voices. I have had some part, too, in the sewing work and in rhetoricals, and of course there are various meetings to be

led throughout the year. You have no doubt heard much of the annual meeting which has just been held here. It was a great privilege to have such a group of earnest, capable men and women with us, and we were especially delighted with the visit of Mr. and Mrs. Wiggin. It would be taken for granted that questions of methods of work, of needs of the various stations, should be the main cause for the coming together of so many representatives, and that, consequently, morning and afternoon and sometimes evening sessions would be held; but few would imagine the delightful reception and afternoon teas which gave us opportunity for meeting informally and getting really acquainted. The college "park" supplied us with many

beautiful flowers for decorations—pansies, marguerites, roses, nasturtiums, carnations, etc. I enclose a picture of the annual meeting group taken on the "Fourth." The privilege of having the flag flying during the consul's visit made us bold to hoist it just long enough for this picture. And as we turned and saw it floating so proudly in the breeze, heartily there burst forth, "O, say, can you see," etc.; and as "Old Glory" was lowered, Mr. Charles Tracy led off in cheers—"Hip! Hip! Hoo-ray!" Oh, it was great!



ANNUAL MEETING OF WESTERN TURKEY MISSION AT MARSOVAN

You ask about difficulties. They are not very different from those to be met in any place, and you may easily guess what they are—lack of equipment, of room, of money, need of more capable, consecrated helpers—this in general. In particular, the problem of adjustment in a new environment, of being able to put one's self into the experiences of people who have lived such different lives from ours, of being cheerful and patient and helpful at all times, is not easy of solution. Yet with the privileges and opportunities that lie before me here, it would be a strange Christian who could have anything but thanksgiving in his heart so long as this seemed to be his place to work.

[&]quot;Man's height is measured by the character of the object he worships."

IN THE WAKE OF THE DOCTOR

BY MRS. JAMES SMITH, OF BUMBAY

(See frontispiece.)

[Mrs. Smith gives most of her time to evangelistic work among the women where Dr. Karmarkar's service of healing has opened the door.—ED.]

I HAVE just returned from a four weeks' holiday—the first since the hot season a year ago, as we did not go away at Christmas-and have begun my work again among the heathen women. These are nearly all Dr. Gurubai Karmarkar's patients, and it is a real privilege to work for them. Dr. Gurubai's name is a household word in this part of Bombay, and she has many patients in other parts of the city as well. Her work for the sick brings hope and joy to many homes, and opens the way for Christian teaching. It is so much easier for people to believe in our message when they have experienced its practical results as shown by Dr. Gurubai's loving service. My first call was on Sonubai, a Mahratta woman, a former patient, who has, since I first met her eight months ago, always given me a cordial welcome. She has lost her three children, and needs help and comfort. She seems to be deeply interested in the Bible stories and teaching, and often calls in a neighbor to hear the lessons for the day. Her little maid-ofall-work comes in, too, and I have spent many happy hours in this home, where there is such a hearty response to the message of God's love. Her first word is a warm welcome as she takes my hand, and leads me in with a home-like hospitality that is rare in this caste-ridden land, and, as I take leave, the last word is, "When will you come again?"

My next visit in turn was to a little girl-wife commended to me by a missionary friend in Poona, in whose school she had been taught. There are no children in the home, and her husband is much older than she is. The older wife, who calls her "Sister," seems a gentle, kind woman, but Bubbibai speaks of her home in Poona with a wistful longing. She seems very homesick, and there were unshed tears in her eyes on my last two visits. I am afraid she is unhappy. But they allow me to visit her freely, and I hope the other women will soon be as much interested in the Bible lessons as she is. This is one of the difficult places.

From here I went to a *chawl* (apartment house), where two Brahmin women, patients of Dr. Gurubai, have their homes. There are two children—a boy and a girl— very sweet and attractive. Gangutai answered my knock and I saw at a glance that she was serving her husband's dinner, though it was long past the usual time. I had other calls to make and said that I would come again, but she would not hear of this, and her husband

called out from within saying that he had just finished, and that I must not go away. So I was ushered into their sitting room beyond, through the room where he sat at dinner—a most unusual proceeding, for which I felt constrained to apologize. I stayed only long enough to see the children, as one of them was ailing and fretful and needed his mother, but went away feeling that it was not in vain, as they were both so cordial—the husband, though he still sat at dinner, stopping to join in his wife's urgent invitation for me to come as often as I could. This is a unique experience. I have



STREET IN BOMBAY

never before been invited to enter a Brahmin's dining room at meal time. I expect to begin regular teaching in this house on my next visit.

My next call was the first meeting with another Brahmin woman of whom Dr. Gurubai had told me. It was another attractive little home and a hearty welcome. After a little talk of what Dr. Gurubai had done for her, of her home and her husband, I found that she could read, and offered to bring her some simple stories which she seemed pleased to accept. These

first visits usually open the way for Christian teaching, and this seems a very promising home.

When I rose to take leave, Sunderabai insisted on my having tea, and promised not to keep me long, as I had another appointment. She brought in her little brass stove and her tiny kettle, and in five minutes gave me a very nice cup of tea. Tea, by the way, as usually made here—boiled with sugar and spices into a syrup—is often a bit of an ordeal. I have never learned to like it, but am glad to take it as a step in the pleasant process of getting acquainted.

On another day recently I visited a Marathi family, taking one of the suburban trains as it was far out, only to find the younger women away for a holiday visit. The head of the house was at home, and, after a friendly greeting, he told me that his mother-in-law was at home, and would be glad to see me. She came in presently and, after greetings and enquiries after the family, I read to her the story of the woman of Sychar. She seemed to take in the spiritual truths of the lesson, and after we had talked for some time and sung some hymns, when I was about to leave she asked for some mangoes to be brought, and, after cutting them up nicely, she gave me some and ate some herself. There was a young man about the house who seemed to belong to the family, and I enquired after he had gone out who he was, as he seemed to be deeply interested in the lesson as we talked over it. She said he was a servant of the family, and added, "But he is one of us; when we have a faithful servant we treat him as one of the family." He came in just then and she offered him some of the fruit—a second unique experience in one week. In all the years that I have gone in and out of homes in India no one has ever sat down to eat with me, though I have often received fruit or cooked food, and when the poor boy sat down to eat with us it was truly a strange experience, and I felt that the bonds of caste and class were loosening.

These are but a few of Dr. Gurubai's patients; there are many other homes where her loving service opens the doors and the hearts of the women to gospel teaching. Since last November I have given my whole time to this work, with the exception of such help as I have been able to give Mr. Smith in the singing at his evening meetings for students, and I hope to do more still as the work grows. The work of the Bible women was closed a year and a half ago. I am trying to reopen it, but under difficulties. I have only one Bible woman just now. She is advanced in years, but active for her age, and a very impressive speaker. She has access to a large number of respectable homes, and also does a good work among the very poor, whose homes are squalid and wretched. I have taken several rounds with

the Truth in a very attractive and forcible way, always getting a good hearing and a hearty response. Being advanced in years she speaks to all in the house—to men if any happen to be present, though her work is for women—and all listen respectfully. She is very much in earnest. I am hoping to secure an associate for her soon, but we have not nearly as many trained Bible women as we need. I very much need an associate in my own work—a good Christian woman of experience, as I find it hard to teach in all the homes; the women are fond of singing, and I find it specially hard to sing alone. There is so much truth in the hymns, and it seems to appeal to them when sung to their own native airs. It is a most important aid in preaching the gospel, but thus far I have not been able to find any such help. Too little is known of the work that Dr. Gurubai is doing here, and of the opportunities for evangelistic work in following up her efforts by regular Christian teaching in the homes.

A WEEK IN INDIA'S VILLAGES

BY MRS. W. W. RANNEY, HARTFORD, CONN.

THE particular villages of India, about which I want to tell you, are in what I like to call Mr. Fairbank's diocese. For Mr. Edward Fairbank is a beloved bishop or father over one hundred and fifty villages with sixty thousand inhabitants. His headquarters are at Vadala, which is a village twenty-seven miles tonga ride from Ahmednagar. Vadala is in the famine country, with scarcely a blade of grass to beautify the landscape at that dry and dusty time of the year—the month of March—when we were there.

Here is a school for one hundred and fifty boys and another for one hundred girls. We saw one recitation going on out in that terribly hot sun—too degrees—for want of room within. Mrs. Fairbank has a lace school for about thirty of the girls who come too old to learn easily, or whose brains have been stunted by the famine. This school teaches them a way to earn their living. She also trains seven Bible women, who often have admission to homes where no foreigner would be welcome, and who get hold of the hearts of the poor women of India who are kept in strict retirement and have so little joy.

A feature of the work which interested us greatly was Mr. Fairbank's office hours. From eleven in the morning until one, lines of men are waiting outside his door for his advice about every conceivable thing. They bring their quarrels to him, and it is a fact of interest that no case has been taken to court in Vadala district for many years, such confidence have they

in his judgment and justice. They love him dearly, and he is a real father to them.

Just before we came, a man brought him a valuable sword, saying that he had been wicked and had bought this sword to kill a man, but now he wanted to be a Christian. However, he did not trust himself to keep the sword, and he gave it into Mr. Fairbank's care until he should be strong enough to have it near. Many such stories could be told.

When this Congregational bishop makes tours to the different villages, he



VILLAGE STREET IN INDIA

does three things. First, he holds a meeting for the Christians, including the native pastor, if there is one, to encourage them; second, he holds an evangelistic service or a stereopticon lecture to draw people who are not Christians and tell them the gospel; and third, if there is a little village school, he conducts an examination to see if they keep up to the standard-In one of these villages where there was no school, some of the chief men came to him saying that they had many castes, and were disagreed about

many things, but one thing they were agreed on—they would furnish the lot and build a school and send their children to it if he would send them a teacher. And yet he had to refuse them for the lack of thirty dollars—the salary of a teacher! There are ten villages which want such schools. In a school we visited the children sat on the earthen floor, their bright eyes popping out of their heads at the sight of such queer looking foreigners. The teacher had them repeat the multiplication table, the commandments, and read, write and spell for us. About the door stood proud mothers with their babies on their hips—as they carry them in India—toothless, wrinkled old grandfathers, grinning with pride. No one can estimate the value of



VILLAGE SCHOOL IN MARATHI MISSION

such a school in breaking down the curse of caste and lifting the people out of degradation.

On Sunday morning we drove ten miles behind a horse which Mr. Fairbank had just broken in, for missionaries have to be able to turn their hands to anything. Ten miles it was to the village where he was to hold service. A large crowd was waiting for him. There had been a serious quarrel in the village the week before, and Mr. Fairbank preached on the text, "As I have loved you, so love ye one another." You can imagine how ashamed they began to feel as he told them of the love of Christ, and that they should have this love one for the other. The collection was unique to us, for one

the plate beside a few small coins were eggs and wheat. Many of them to make this gift would have to go without a meal. A young man was baptized, which would probably mean breaking with his family. His father and mother would turn him out, and no one would employ him, for had he not broken caste—a fateful thing in India!

That afternoon at Vadala we saw thirty-four young people come into the church. Two of these churches, by great scrimping and sacrifice, have become independent, and others hope to do so.

In closing I want to tell you about a stereopticon lecture which was held in the street of a village, one side of a mud house making a screen. Mr. Fairbank began by putting kaleidoscopic effects and pictures of New York skyscrapers and strange animals on the screen until a crowd had collected to see the magic. Then came the story of the prodigal son, and he told them of the Father who had loved them, his children, these many years. Would they keep him waiting much longer?

Such is the barest survey of a part of the work that wonderful couple are doing in India—two of whom the world is not worthy. And do you wonder that although we saw that gem—the most beautiful building in the world, the Taj Mahal, and the Himalayas lifting their snowy summits twenty-nine = thousand feet heavenwards—that still we thought the greatest thing we had I seen in India was the work of the Christian missionaries. "For the greatest = of these is love."

MADURA SCHOOLS FOR GIRLS

(We have in the city of Madura five elementary schools for Hindu girls, taught by—Hindu Christians and supervised by Mrs. David S. Herrick. Four of these arestationed near the city gates, and are called the gate schools, East, West, North and South, while the fifth is called the Central School. The W.B. M. aids the support of these schools, and we are glad to present some interesting paragraphs from Mrs—Herrick's latest report.)

THERE are Christian Endeavor Societies in connection with all our schools the pledge being modified for Hindu children. Many of the children contribute regularly to the Sunday school and Christian Endeavor Society. There is such a difference in appearance between the girls who have studied with us and those who have been in Hindu or government schools. Our girls seem to have a certain air of refinement that many of the others lack. We have about forty girls in the four schools this year, in the fourth class, and we are making strenuous efforts to keep them another year. It does not seem wise to open the fifth class this year, but we shall have it in mind and be making the necessary preparations throughout the year for opening another year.

In connection with our mission we have a prize Bible examination once a year—in July. All of our agents are expected to take up the lessons for this examination. The assistant teachers in the four schools, all women, come to me every Saturday and we go over the lessons together. This year we are studying the geography of Palestine and Robert Speer's book on the life of Christ. All the work is done in Tamil and that keeps me busy. I also give out supplies for the schools on Saturdays—thread and needles, paper and pencils, etc. The head masters come once a month for the pay meeting and we talk over school affairs. My principal work is superintending the schools, carrying on correspondence with the government, etc. The teaching is all in the vernacular.

The South Gate School is still in the building that was erected soon after Mrs. Capron's return to America. One half of the compound is used for the girls' school, the other half contains a school for Hindu boys—the latter building being used for the church services of the South Gate congregation. Mr. Suntharam, the head master, is quite ambitious in many ways. He has managed to have a pretty garden in the school compound, and every year insists upon giving the manager a bunch of plantains grown in his garden. It is a pretty sight to see something green all the year round. children have a small place for play; of course large grounds are not so necessary in a day school. There is one large room and the teachers' rooms downstairs. He and his wife have their classes in the downstairs room. Upstairs there is a large room and a small room. The upper part has large, open windows for light and air. The downstairs is not so open as the children are nearer the street. There are ninety-two children on the rolls at present, but there will be more later on. A fair percentage of the children attend the Sunday schools held every Sunday in each building. At present they are studying the International Sunday School Lessons. There is a regular daily Bible lesson for each class.

The West Gate School is on one of the main streets of the city, and as it is near our West Gate Church many of our Christian girls attend the school. We were not able to buy sufficient land in that busy part of the city to put up a building of our own, so were obliged to buy a native house right on the street. We have adapted it as well as we can, but of course an upper story would be a great help as there is no room large enough for all the children to get together for general exercises. The house is built in the usual way around a small court. The situation is a central one, so we are willing to put up with some inconveniences, but the teachers' quarters are very crowded, and the whole building shut in and inconvenient. Mr. Samuel Joseph, the head master, has been in the school nearly fifteen years,

and is a valuable man. He has been a staunch supporter of our West Gate Church, although he came from the Church Missionary Society Mission. In fact, many of our helpers in the beginning came from this society south of us, but nearly all have joined our churches and have been very helpful. Of course we are using many of our own trained teachers now, both men and women.

The new building at the North Gate is much larger than the old building, but none too large for one hundred girls. There are several rival schools in the vicinity of the North Gate School, opened recently, by Lutherans, Roman Catholics and Hindus, and the head master, Mr. Yesedian, has to work hard to keep his children. The city is not divided into districts, as is the case at home, and we sometimes think the government is too ready to recognize other schools, although they may interfere with the work of already existing schools. However, we are not discouraged, and try to do the best we can to hold our children, but we certainly do not use unlawful methods to keep them, which all our rival schools could not honestly say. We are finding some difficulty in securing teachers just at present. There seem to be fewer girls coming from the training school. Some of them are employed in their own homes; others would come to Madura if there was any suitable place for them to stay.

One interesting thing about the head master of the Central School is that although not a high-caste man he has much influence in the neighborhood of the school, and no objection is made by the high-caste people to sending their children there. When the schools were first opened it would have been impossible to have any but a high-caste head master and high-caste teachers. Now some of the most acceptable of the teachers are anything but high caste. The Hindus are beginning to look upon our Christians as a caste by themselves; they see that the Christians are rising in the social scale, that they are gaining the respect of all classes, and that it is of no use to hold out against them. In the same way many of our low-caste Bible women are received into Brahmin homes, not always as equals, but still received, which is a great step forward. Of course the Hindu will not eat with a Christian, or intermarry, but socially the Christians are being received more and more.

The Central School is very near one of the large temples with its various attractions; also there is a girls' school, opened by the government some years ago, not far away—but we hold our own in spite of the school and the temple.

The head master has a cunning little family, the children are lovable little things and not the least bit shy. The children in the Central School

are mostly children of well-to-do people, and on gala days they come out in their bright clothes and jewels and make a pretty sight. The Central School is built on the same general plan as the South Gate and the North Gate Schools, in a circular compound, with a small court in the center.

OUR SCHOOL IN MADRID

From the latest report of the Preparatory and Normal School for Girls in Spain, by Miss Anna F. Webb, Directora, we take a few paragraphs:—

In all the different departments we have been glad to note the more liberal feeling on the part of parents and friends of the pupils toward us and the school. The number of girls from Roman Catholic families is steadily on the increase, and in nearly every instance, before the year is over, we find that the girls either show a desire to become one with us, or have experienced an uplift in their own spiritual life, and we cannot but feel, that while a number will never become Protestants in name, they will help to purify and spiritualize their own Roman Catholic church, and their influence among their family and friends will be to liberalize and tend to break down the blighting prejudice of the Spanish women toward any evangelical thought and life.

During the year eight of our students have affiliated themselves with one of the Protestant churches in Madrid, and this included nearly all of those old enough to do so, who had not already become church members.

The religious exercises of the school have been continued as in past years, and consist of chapel exercises in the mornings, weekly section prayer meetings with the teachers, Sunday-school lessons with certain groups, Christian Endeavor and Junior Endeavor Societies, and bi-mouthly song services. The pupils attend Sunday morning services in different churches in the city, according to the denomination or preference of the parents.

One yearly meeting of the Christian Endeavor Society which is most interesting is that of Compañerismo (companionship). This is held in all the Spanish societies, and its most attractive feature consists of letters and messages read from other societies all over the country. It is a peculiarly interesting meeting to our society, which may be said to be the mother society of dozens of others in different parts of Spain. For they have been started and fostered by former pupils of this school. So on this night we have letters from many friends and former members of our school family, dating back to the very first years of Mrs. Gulick's work in Santander. Beautiful letters they are, too, telling of struggles and triumphs, of joys and sorrows, but all of them hopeful.

In May the Assembly of Protestant Pastors met in Madrid, and the society had the pleasure of meeting many of these workers who are bearing aloft the evangelical standards in different parts of this priest-ridden country, and several services were conducted by the visiting ministers.

The scholarship fund has also had some most welcome gifts; but, alas, even with this help, the amount is sadly inadequate to answer the appeals from deserving, hard-working parents, who are pitifully anxious to give their daughters a Christian education.

WORK AT SACHIKELA, WEST AFRICA

BY MRS. ELIZABETH LOGAN ENNIS

SINCE we have no one on our station directly connected with the Woman's Board, I am going to write to you a little about our work. I do not wish you to forget us; though we are the least of all the stations in



MRS. ELIZABETH LOGAN ENNIS

point of work accomplished, we are rich in opportunity. This is the day that Sachikela station is on the prayer calendar, so I feel as though there are many prayers going up for our embryo work.

Of course you know of the with-drawal of the Wellmans on account of Dr. Wellman's ill health; this leaves Mr. Ennis and myself alone on the station. We have gotten along very well thus far, though being unable to leave the place restricts us sadly in the village work. It is nearly two years and a half since the first bit of work was done at Sachikela station. The site is a beautiful one, at the foot of Mt. Elende, on the site of Samokaka's village. Samokaka was a famous chief who led in a rebellion against the

government, and was extremely influential and powerful among the natives, who tell weird tales about his supernatural powers. The country is very thickly settled, but we are not very near to the native villages; the nearest is nearly an hour's distance, and there are many two and three hours distant.

Mr. Ennis and Dr. Wellman have each built comfortable little brick *Lises. There is a grass schoolhouse, and during the wet season we built a ge grass church building, but in March a severe windstorm blew the roof quite ruining it. The native village on the station consists of one long eet, with several permanent houses and many temporary huts. Of course T native population here at the station is a shifting one, and as we employ I that are here we have had to turn away a great many because we could It afford to hire them, though there is plenty of work to be done. A num->r of men have expressed themselves as desirous of coming here to live, but eir wives are yet unwilling to leave their heathen lives and the social inter-Durse of their villages. I long to have some work among the women; nany of them come to the Sunday services and show a great deal of interest, nd we are praying that in this way their hearts may be touched so that they ill wish to know more. As soon as I am more proficient in the language hope to go out to some of the villages once a week and talk to the women. is long as Dr. and Mrs. Wellman were here they went each month to some illage staving several days and holding evangelistic services. This is the rying need at present-touring among the villages-and one we cannot do thile alone. The Sunday services are largely attended. We have church t ten in the morning, followed by Sunday school and a song service with ne boys on the place in the afternoon. One Sunday, not long ago, I had a lass of women, they had not been there before, and everything I said they epeated over after me as they had heard the others do in learning the Golden Cext. I said, "Keep still now and I will explain," and they repeated, Keep still now and I will explain," in all seriousness, and all my attempts vere similarly echoed. One of the villages have asked for a school, and we rope to start one there in the autumn; we have one native man and wife who are capable of teaching, and will have them take charge of it while Mr. Ennis and I will have a school on the station. Some of them are so eager o learn it makes one anxious to help them, and, in general, while many are, especially among the women, satisfied with their native ways, there are some who long for they know not what, and among these we shall train some who will go out and help their own people. This is the hope of the whole country.

Will you not pray for us that we may be able to enter the wide-open door, and that this needy district may have the opportunity to hear the "good news?"

JAPAN is only a little more than half the size of Texas.

Life and Light

[October

OUR SCHOOL AT INANDA, SOUTH AFRICA

From the annual report, by Miss Fidelia Phelps, missionary since 1884:-

454

THE industrial work has been carried on as heretofore. still lives, but has been in a languishing state of late, owing to the removal of two customers to regions remote from Inanda. We still have two regular customers left, and several more irregular ones, and with the work which our school and teachers furnish, we are able to give more or less training in this industry to seventy-five or eighty girls. When the laundry work is not sufficient to keep the allotted number employed during the five laundry days, it is supplemented with weeding, grass cutting or some outof-door work. It is very probable that we might obtain more laundry work if we were to resort to newspaper advertising, but the uncertainties in connection with transport to and from the station make us hesitate to do this. The cattle scourge is not yet stamped out in the land. We have our cattle still, but are not allowed to use them beyond the mission station. We are thankful to have had them for another season's ploughing. Rains came in good time at the last ploughing season, and Mrs. Edwards, who still directs the farming operations, had larger fields ploughed and planted with beans and mealies than usual. The bean crop, though not equal to what she estimated it should be at the planting time, was very satisfactory. amounted to eighty-four bushels. It is impossible to give an accurate statement of the mealie crop as the harvesting is not finished, but it has been disappointing; not more than half as much as we hoped for probably. The failure of the crop was due to drought for several weeks when the mealies were half grown. Early in the season an immense swarm of locusts paid us a visit and settled for a night on the fields and on the trees and grass near by, but the following day took their departure without doing any real damage. We were mercifully spared a second visit from them in March. when they might have done much more damage.

In the midst of the daily routine of the academic and industrial pursuits we have endeavored ever to keep in mind ourselves, and never let our pupils lose sight of the paramount aim and purpose of the school, namely, the building up of true Christian character upon the one and only true foundation, Jesus Christ, the Saviour of sinners. A half hour daily is devoted to the direct study of the Scriptures in classes, and in weekly meetings and or Sundays the gospel is brought to their ears, and in many cases it really reaches their hearts and lives. Very few are indifferent to the message, and there are some whose lives bear witness to the true light within.

Diong-loh After a Year's Absence

DIONG-LOH AFTER A YEAR'S ABSENCE

BY MRS. EVELYN WORTHLEY SITES

IX weeks ago we came down to Foochow for a few days and I spent the Sabbath again at Diong-loh, and more than ever I wished to share with what I saw and felt in the dear old place. A year of absence enables to think of the school a bit more impersonally than I could when I was t, though the little institution will always be, in a peculiar way, the child ny dreams and prayers; and the girls take me back quite as if I had er run away. Still it was possible for me to see their growth, in a year, could not have seen it if I had been there all the time; and I can say 1 joy that the school is doing a wonderful and beautiful work. On the day of my visit twenty of the older girls were baptized and took the rch covenant, as a first step toward entering into full membership next

They had expected to go to the church in the morning, but it rained and he baptismal ceremony took place in the Abbie Child Memorial build-To me it seemed very fitting and beautiful that it should be there. one by one each girlie rose in quiet and reverent response to her sumns and came forward to receive the holy rite, I could see her as she first eared before us when the school opened three years ago. There was fect Flower, the first comer-timid little woman, how wretchedly homeshe was that first day! She has always been a very dear, satisfactory L I remember the night when she knelt by my side, in a meeting Miss wton was leading, and gave her little heart to Jesus. How earnestly she I listened all through the talk! It was a very real matter to the little girl n; and so it was on this great day, as in simplicity and quiet confidence made her confession of faith. Then came "E. Geuk," who had been h a problem when she came to us—a much petted girl from a wealthy ne; how she has sweetened in the atmosphere of the school life! Last all came Ieng Nguk, who, for two years, seemed hopeless enough—so outh and untrained, and in every way difficult. I could hardly recogin the neat, womanly girl before me the Ieng Nguk of other days. The r girl is of heathen parentage, and was afraid they would oblige her to ship idols when she got home, so in honesty she did not ask to enter the 'ch at first; but she wanted to be baptized so much, and so sincerely 'Osed not to have any part in heathen rites, that we could not bear to her the comfort of it. The whole service was most impressive and If Miss Child could have seen this, the first ingathering from Memorial School, how her heart would have rejoiced! We know not, ≥d, but that she did know and did rejoice.

208]

It was a great happiness to observe the work of the school—the happy atmosphere, the steady, well-ordered progress, the quiet womanliness of the dear girls. It has been a year of great sacrifice for Miss Osborne in many ways, and it seems as if all sorts of unexpected things had conspired to make it hard for her, but nothing is more true than that the life she has so unselfishly sown in sacrifice is bearing a noble harvest in many a soul won Christward, both within the big school gates and all over the valleys of Diong-loh.

Dear Elizabeth Perkins is a jewel. How many times I have thanked God for her, and that she is just Elizabeth Perkins and no one else!

SUPERSTITION IN CHINA

The Chinese are a very clever people, especially in matters concerning material things and the gaining of property. So we are the more surprised to find that they hold some gross superstitions. During the Chino-Japanese war a telegraph line was erected which should connect the scattered stations of the Japanese forces. As in a somewhat remote place a missionary came to this line, he saw, to his amazement, Chinese, all wrapped up, standing on the house roofs and firing guns into the air. On inquiry he found that they were shooting the spirits that travel to and fro on the wires. They did this to prevent the spirits from taking possession of the people, and working their ill will upon them. They had heard the whirring of the wire, and thought the noise was made by the spirits who went back and forth to carry the messages to the appointed place.

In many towns in China the deity is three times a year drawn through the streets in solemn procession. A crowd follows of men, women and children wrapped in red cloth. That is the garment of criminals condemned to death. The whole crowd is made up of those who have sinned against the god. Their hands and feet are bound with chains, and each bears his death sentence fastened to his back. All have through some fault, of which most of them are unconscious, drawn down the displeasure of the idol, and he has punished by severe sickness. They have all made vows, or their friends have for them, which they thus fulfill.

A Chinese boy was betrothed, according to their custom, to a little girl who died while still a child. He grew up, was well educated, married and became father of several children. Then the parents of his early betrothed begged him to marry her spirit. While he was absent the ceremony was carried out with much display. Her coffin was brought from its burial place, and all details of the marriage pomp solemnly carried out.

The Chinese not only deceive each other, but also their deities and the evil spirits whom they fear. One day a child came to the missionary clothed as a girl, only the feet were not bound. As the missionary looked more closely he saw that it was not a girl but a little boy whom he knew. All the male members of the family had died, and the women thought the spirits had some special grudge against them. Now, the question was how to protect this boy, the only child, from their anger, and they hit upon this plan. As girls are thought of little value they could put the lad into girls' clothes, and the spirits wouldn't think it worth while to meddle, and so he would be safe.

How great the need for gospel light to shine into the darkness of this error; and what cause for thanksgiving that the Chinese are waking from their long sleep, and are shaking off the chains of superstition and idolatry.—From Missionsblatt für Kinder.

A NOTE OF APPRECIATION

Sofia, Bulgaria, August 22, 1908.

To the Women's Missionary Board of the Congregational Church in America:

DEAR SISTERS: In view of the approach of the semi-centennial of missionary work carried on in Bulgaria by the missionary societies of the M. E. Church of America and the American Board, the two missions appointed a joint committee last year to draw up a program for the due celebration of the event in Sofia, the capital of Bulgaria.

The celebration took place according to the program the 11th-17th inst. Most of the missionaries and the majority of the native pastors, preachers, teachers and other workers of the two missions attended.

The various papers and addresses given by missionaries and Bulgarian pastors before large audiences covered the various departments of mission work—evangelistic, educational and literary—during the last fifty years, memorable years for the spiritual regeneration of the Bulgarian nation.

With grateful hearts toward the two missionary Boards, the British and Foreign Bible Society, the American Bible Society, the American Tract Society, the British Tract Society, the Bible Land's Missions Aid Society, and the Women's Foreign Missionary Societies of the Methodist Episcopal Church and the Congregational Church in America, the pastors, preachers, teachers and other workers of both missions attending the semi-centennial celebration voted unanimously to express their heartfelt thanks to each and all of the aforementioned societies for the good work accomplished by them in both missions in Bulgaria.

Although a great spiritual work has been accomplished in Bulgaria during the last fifty years, yet we feel the work has been largely preparatory for mighty spiritual revival which we hope will soon break out in Bulgaria, and for which we all do pray and work.

On behalf of all the native workers of both missions in Bulgaria an Macedonia, M. N. Popoff, President.

MISSIONARY LETTERS

WESTERN TURKEY

We are living in grand and awful days here in Turkey. The proclamation of a constitutional government and amnesty to all political offender s which was issued the last of the week, still seems to me like a dream although I have constant proofs of the enthusiasm of all the nationalitie Shouts are now coming from some crowd collected somewhere, although == it is after ten o'clock. People can scarcely take time to sleep for their joy-Flags and banners on the buildings and badges on the people make all th streets brilliant. Prisoners are being released every day. I just hear to-day of the release of a poor young lad that has been in prison for seve years because some newspapers of a revolutionary tendency were foun among his things. A Protestant pastor taken up this spring, and for whor no hope was given, has been pardoned. An Armenian who has suffere — d much loss and annoyance because his brother was a political exile was a called up by the officials who had prosecuted him. They most humbl begged his pardon and said that they had been forced to treat him as the Christians and Jews in one wagon were seen embracing and congratulatin one another. I presume that the majority of the people do not know the the poor, miserable, writhing Sultan is under the screws of the youn: Turkish party, for they shout themselves hoarse in praise of his majesty I cannot but think that there will be serious times before things are adjusted. but there is much to be thankful for. I do hope that the permit for the Protestant church building may be among the concessions.

Miss Harriet G. Powers, of Brousa, describes the reception of the good news in the city:—

We are soaring these days—how can we walk since we, too, can should the words, Liberty, Equality, Fraternity? We had our demonstration here

In Tuesday, as our mudir (mayor) did not return from Constantinople intil Monday. Young men and old, Christian and Mohammedan (the our to be found here), with banners flying crowded into the official head-luarters; some kissed his hand, to others he would not permit this but shook hands warmly, and one or two he slapped on the shoulder in the spirit of comradery. The mudir himself seemed as glad as most—very likely was a young Turk himself. An old priest read an address, others made speeches congratulating the mudir and audience, and expressing fervent thanks to his majesty and professing ardent lovalty. The mayor responded suitably. Cheers of, Long live our Padishah, handclapping, tears, songs! We cannot yet realize that it is not a dream. God grant that we nay never find out that it was only a dream.

Missionary Letters

One man who had suffered much and long in prison some years ago, in prison some years ago, in prison some years ago, in make an impassioned speech, among other things denouncing the spies the spy system in words of fire. Oh, the joy of uncurbed speech, at the spy system in words of fire. Oh, the joy of uncurbed speech, at the stepped down into the crowd again, he exclaimed, "I have don't have!" Later the crowd surged up to our door to greet and Mrs. Chambers, men, women and children, Gregorians, Protesses, and the few Mohammedans, bearing flags and cheering his majesty. Ley sang in Armenian, "Come Thou Almighty King," and an menian song, "Justice, Equality, Fraternity." Oh, you happy people to have never breathed any air but that of freedom, what do you know of music of such words!

Miss Lillian F. Cole, a nurse in the hospital at Sivas, takes deep interest in the ritual welfare of her patients, as well as in the cure of the bodily ills. She says:—

One of our patients was the dearest little Circassian boy of fourteen. He and a very serious operation, a malignant tumor on his arm, and his life ast hung by a thread for some days, but God was good to us and spared his fe. I have never met a boy in this country just like him; he was like one four nice American boys. He was so interested in the Bible, and as soon he was able to read himself he would read by the hour. He said so thany times, "What a wonderful book it is." His father when he came to be him would sit by his side and read it, and he told me his father had said to him that he wished they had such a book. I gave him one to keep one lay and you never saw a happier boy; he said over and over again, Sister, is this lovely book for me really?" I told him that it was, and I said, "Abdul, will you read it every day?" He said, "Yes, indeed I will." He is the son of wealthy, influential people, and they expect to send him to study in Constantinople and to live with an uncle who is a "pasha" there,

and so you see what an influence he can have if he learns to love the wor of God. I am praying that he will not have a return of that dreadful disease. So many of our patients have been interested in the Bible, and whave had so many more Islams than usual. I am always glad of the because it is my language, and not many of the Armenian women know Turkish, and if they do it is only a little. I hope I can learn Armenian too, some day.



"CONTINUE INSTANT IN PRAYER" FOR TURKEY

BY MISS EMILY C. WHEELER

(Secretary of the Armenian Famine Relief Association and editor of the Helping Hand.

"Before they call I will answer, and while they are yet speaking I wil hear," is the promise of Jehovah, which was answered on July 24th fo Turkey; for while from July 21st to the 28th the ladies in session at th Northfield Summer School for Women's Foreign Missionary Societies listened to Mrs. Montgomery's words on Islam and its evils, or studied wit various leaders the lesson book for the year, The Nearer and Farther Eass many fervent prayers went up that the Light of the World might illumin the darkness of Mohammedan lands.

In the granting of a constitution to its varied peoples on that memorable 24th of July, a new day has risen upon Turkey. Shall this new day bring spiritual as well as political regeneration to millions who sit in darlness and the shadow of death? It depends upon the faith of the Christia world. God calls to us still. "The Lord God of Israel would be inquire of." "Continue instant in prayer." "Pray without ceasing" for the twhundred million Mohammedans throughout the world.

Let us lift up our eyes and look upon the fields, white to harvest, that w may see plainly the necessity of calling upon the Lord of the harvest to sem forth laborers at this critical period. You and I may not go, but God waifor us to pray continually for the right men and women to offer themselve for the blessed work, and for the consecration of parents who will gladsend out their children.

Again, let us send out the call to prayer, like the Moslem, at least fitimes a day that funds may be forthcoming for carrying on the work every land. Golden opportunities are lost, because work already open must be closed or new work refused, owing to lack of money. When every Christian in this land can pray five times a day for more money for Christ's work the Spirit of God will show each the blessed privilege of 'systematic offerings toward answering one's own prayers.

Let us not forget to offer special petitions for wisdom for the young Turkish party in Turkey that they may meet wisely the problems which arise before them. We should often remember the Christian races as they come in hourly contact with Moslems. What can they not do, if divinely led and filled with the wisdom and with the love of the Spirit?

With memories of a childhood and sixteen years of missionary life in Turkey, with the hiss of bullets sped by Turkish rifles still in my ears, the strongest memory of all is of those prayer meetings in Harpoot after the massacre, when I heard and saw consecrated men and women praying for the conversion of the Turks while the tears streamed down their cheeks.

I have often wondered why the churches have not had a greater quickening in the past twelve years, since "the blood of the martyrs is the seed of the church." Perhaps the seed that has lain dormant needs to be quickened by our tears and prayers. Let us read Dr. Zwemer's Islam: A Challenge to Faith and The Mohammedan World of To-day, and claim for Christ in the land where he was born, the setting up of his kingdom of peace and righteousness. From that land and from Egypt shall go forth the missionaries of the Cross to evangelize most effectively the whole Moslem world.

Let us read Miss Van Sommers' symposium of papers given at Cairo,
Our Moslem Sisters," and Miss Bird's "Persian Women and their Creed,"
"Moslem Women," by Mrs. Wilson, and pray at least five times a day
for our Moslem sisters in their narrow lives. There are no less than one
undred million of these women.

Can we not particularize as we plead for our sister? Do we realize her hysical sufferings, and do we plead for power and love to be given to the hysicians and nurses in our mission hospitals? We cannot in our free life. ealize her mental sufferings from ignorance and a sense of inferiority, legradation and slavery. We cannot understand her fear of evil spirits and low the shackles of superstition and of the harem bind her; but we can loray that she may learn of the blessed Saviour who was so kind to women, and may come to know the Comforter.

We, a nation of homes, may not know what it means to belong to a mation where the word home does not exist, but we can pray as we rejoice in our homes that the time may come speedily when Christ's love shall establish true Christian homes throughout the length and breadth of the Moslem world—homes where he himself shall bring his purity, his grace and his wondrous controlling presence to abide.

I could write a prayer book of petitions for the missionary—the soul she seeks, her hospital, her school, her converts and their work—but I plead with my sisters to study into the needs of the hour, and the needs of the subjects we take up in our United Study of Missions, and to remember that God answers prayer and that he has promised—"Call upon me and I will answer thee, and show thee great and mighty things that thou knowes not "--" difficult things," as the revision gives it; but, "With God things are possible," and this year, as never before, he calls us to workers together with God," "Intercessors."

Let us not only associate our petitions with our daily tasks, but let us al enter into our quiet room and shut the door and ask the "Holy Spirit make intercession with groanings which cannot be uttered" for our sistemin darkness. It shall indeed be ours, then, to worship the Lord upon throne as never before in the beauty of holiness; for we shall know the such intercession will be heard and answered speedily.

A FFW POSSIBILITIES OF THE WOMAN'S BOARD PRAYE CALENDAR

BY MRS. CHAUNCEY J. HAWKINS

HKKK are four reasons why the Prayer Calendar should go hand in he at with the Lifk and Light and other missionary magazines, and have a prominent a place in the homes of every Christian woman in this land.

1. Keep the Prayer Calendar in sight. If your work through the describe mostly in your study, hang the Prayer Calendar close by your desk, $\bar{x}n_A$ place where you can glance at it whenever you raise your eyes.

You feel some morning that so many things wait to be done that you sensely know where to begin. The multitudinous duties of the day seen about to engulf you when your eye catches the name of Miss Laura Smith, Unrunible Home, Africa. You remember that nearly one hundred girls are now in that school at Unrunible, which for forty years has been taking gills now it on knash and intraining them into Christian womanhood." You recall that Miss Smith is in principal, mother, distort nurse, head of all the total regulated couse seeper. I amount you think of the warriety of her duties and the differences under which she about your hand carned are lifted and a soing of this kingless we say a man carned are lifted and a soing of this kingless we say the Psalmist in The lifes are falled unto a masses the rees.

The strongers will come to the least of more forming in the least end where we have a more parameters and all

kinds of canned goods and prepared breakfast foods ready for immediate use await any emergency.

You always knew how much you had to be thankful for, but the Prayer Calendar, hung over the kitchen table, or by the grocer's order list, has made it even clearer. Thus, instead of keeping your mind on pots, pans and kettles, they may travel to China, Japan, India, and to all the foreign fields where we have missionaries where work for the Master waits to be done.

Many mornings you read the names of missionaries you know personally and whom you have entertained in your home. How you rejoice to think their lives have come into such close touch with yours, and have inspired you to do greater things for the kingdom! Is it not a blessed privilege, and does it not enlarge your own sympathies as well as wonderfully enrich and enroble your own life?

Another day you read: "God is a kind Father. He sets us all in the places where he wishes us to be employed; and that employment is truly our Father's business."

Then in spite of the heartaches and longings to again see your loved ones who have "gone before," in spite of the fact that you are shut out from the busy, bustling world of service, you feel that you are in the very place where He intended you to be, and there, wherever it may be, you may serve and God will use you for the extension of his kingdom.

By these few illustrations do you not gain a larger vision of the value of the Prayer Calendar and the importance of keeping it in a prominent place? Then as you send your prayers to the throne of grace for others, God's spirit will surely suggest old or new lines of service which he would have you follow that day.

2. As you read your Prayer Calendar mark it. Keep a pencil hanging by it, and when some verse seems especially helpful, write down how it met your needs. If it suggests some other verse make a note of that, or if you think it might help some friend, mark that fact in some way, and before your enthusiasm wanes, send out the cheery, helpful note that may brighten a whole day for some one.

Another verse with pencil lines about it may emphasize the fact that interruptions are not of necessity wasted time, but, of perhaps more farreaching influence than some work you long to do, also that "disappointments are His appointments."

3. Keep the Prayer Calendars of former years. In these back numbers you will find pictures of missionaries you might like to cut out and mount, or verses you could slip into your envelope or book marked, "Poems that help." Then when some one is in sore trial you will know just what

1. **1**

verses comforted you when God called you to "pass through the deep waters," and you will copy and give them to your friend with a heartfe prayer that the Father will send his wonderful peace into her life temporary that the bless.

4. Read your Prayer Calendar in your morning quiet hour. Read the verse for the day and the names of those for whom you are to pray as soon as you go where the Calendar may be, for the longer you put it off the more apt you are to forget it and lose the inspiration it may have for you.

If you leave it even while you get breakfast, or glance at the newspaper, or look over some interesting magazine, you may put off looking at it still longer, perhaps leaving it until night, when tired with your day's work you read it in a perfunctory way, or not at all.

Then the inspiration you might have had will be lost, the help you might have given will not be thought of, and some worker on the field who might have been strengthened by your prayers will lose what ought to have been hers. God will carry on the work, but the blessing that might have been yours will be another's.

Can you afford to lose all these blessings, these inspiring influences from your life? Can you afford to forget for one day these workers ministering get in His name," who are trying to do your work as well as their own on the field?

FROM THE NORTHFIELD SUMMER SCHOOL

The characteristic word of to-day is social. Only those who serve society are truly up to the times.—Miss Van Wagenen.

What is our love to God worth if we are not willing to give up something for him.—Miss Annie Hancock.

The world cares little for creeds. When we invest our faith with visibil—ity the world will believe.—Rev. J. Stuart Holden.

Life is a schoolroom where sits the patient Teacher to train the pupil into his own character and life.—*Ibid*.

The world sees Christ only as our lives manifest him; we may reflect him as prisms reflect the sunbeams.—*Ibid*.

Discipleship must be visible; if we try to hide it we shall lose it, as a light not aired becomes extinct by its own smoke.—*Ibid*.

Raymond Lull saw the vision alone, which was wonderful. It is easy to see it with a crowd, but to see it singly, and to follow it, is hard.—Mrs. Montgomery.

Of Ion Keith Falconer. God takes a life, fills it with light, holds it up like a torch till it shines on many, then translates it into another room.—Ibid.

We Americans need no revelation more than to see ourselves: to see how hard and proud we are, how narrow, how unlovely, how unsympathetic, unchristian we are, how unappreciative of other races.—Ibid.

OUR DAILY PRAYER IN OCTOBER

As all the foreign missionary work of the Congregational churches in America is done under the care of the American Board, we should ask earnestly that guidance and blessing may come to that important organiza-The Western Turkey Mission groups its 97 out-stations around 6 central stations. The force numbers 85 American missionaries, with more than 400 native helpers. The Christians are gathered into 44 churches, 13 of them entirely self-supporting, with nearly 5,000 members. More than 8,000 pupils are under instruction, and nearly 20,000 received medical treatment last vear.

Miss Griffiths and Miss Prime are teachers in the American College for Girls at Constantinople. The former is now in this country seeking to regain her health. Miss Jenkins is also one of the faculty of the college. Miss Paton has withdrawn from the work. Through all her long missionary life Mrs. Herrick's health has been delicate, yet in quiet ways she has accomplished much by home and friendly ministries. Mrs. Barnum makes a home where "many a weary missionary finds a Saint's Rest." She also does much in neighborhood ways. Mrs. Peet's work outside the home is mainly in schools and Sunday schools. Mrs. Greene carries on a family school where children gather from homes of many races and faiths to learn, not only the ordinary branches with music and drawing, but Bible history and doctrine with hymns and prayers. Mrs. Marden, with Miss Jones and Miss Barker, who is now at home, carry on a most useful city missionary work in the heart of old Stamboul, the Turkish city, known as the work at Gedik Pasha.

Mrs. Baldwin, after many years of active service, is now a "consulting partner" in the Brousa school, where her advice and sympathy help much. Miss Powers and Miss Allen are at the head of this school with nearly 100

pupils, more than 30 of whom are boarders.

The Collegiate Institute at Smyrna last year enrolled more than 230 pupils of many different races and faiths. The kindergarten furnishes a model school for the normal department. Miss McCallum, the principal, is just returning from her furlough, happy in the company of two new assistants, Miss Georgia L. Ely, late of Olivet College, Michigan, and Miss Isabella M. Coleman, of Toronto, Canada. Miss Pohl, sadly worn, is trying to recuperate in Switzerland. Mrs. McNaughton is now in this country. She hopes that when she returns to her field, as her children no longer claim her constant attention, that she may, with her husband, visit

many villages where the gospel is not known. Miss Jillson is a teacher in the Institute.

Miss Halsey, now in this country, has done inestimable service to Turkey by training kindergartners in different stations. Miss Mills is a teacher in the Institute.

The American College for Girls at Constantinople has a unique opportunity for bringing the races together, and in the past year gathered students of sixteen different nationalities.

Mrs. McLachlan's work is specially among the poor Greeks.

Mrs. Caldwell is just returning from her furlough. Mrs. Tracy, whose husband is busy with general missionary work, makes a Christian home in

this great Oriental city, "the Paris of the Orient."

Miss Farnham has stood for many years at the head of the school for girls, ably assisted recently by Miss Kinney. Miss Gile hopes to develop a normal department in the school, thus multiplying its influence. Miss Fowle is now with her parents in Cesarea. Miss Riggs teaches in Harpoot in the Eastern Turkey Mission. Mrs. Chambers' work has been largely among the young men under the care of her husband, "to whom many orphans look as to a father." Mrs. Allen's home has been for several years in Scutari, where she has done much for both day and Sunday schools, as well as in women's meetings.

Mrs. Wingate does much for the boys in the school which her husband guides. Mrs. Dodd's "fad" is the mothers' meeting, a blessed and far-

reaching work.

The school at Talas numbers between 70 and 80 pupils. Miss Loughridge, now in this country on furlough, and Miss Orvis, are in charge. Miss Cushman is a nurse, and Miss Dwight teaches in the girls' school.

The school at Marsovan enrolled more than two hundred pupils last year, overcrowding all accommodations. Miss Willard, the principal, is at home on furlough. Mrs. Tracy, whose husband is president of Anatolia College, visits the poor, the hospitals, receives and makes many calls, and helps all around her in a thousand ways. Miss Platt teaches music in the boarding school. Mrs. Hoover's tiny daughter claims her first care. Mrs. Riggs does much for the women in her city. Mrs. Smith, now in America, has been matron in the college, which means mother to 250 young men. Mrs. Riggs is at home on furlough.

Miss Ward has just returned from her furlough to her post as teacher in the girls' school. Mrs. White does much teaching among the young men of the college and seminary. Mrs. Carrington is spending some months in Western Europe. Mrs. Elmer is still giving much time to language study.

Miss Burrage, now at home for her furlough, has care of kindergarten work, where she reaches more than one hundred little ones, besides training several young women for this calling. Mrs. Getchell's work is largely with the boys in the preparatory department of the college, of which her husband has charge.

Mrs. Fowle is very busy with many things to help women and home life. Mrs. Irwin and Mrs. Post are largely occupied with the care of home and

little ones.

An Interdenominational Missionary Institute will be held in Ford Hall, Boston, on Saturday, October 3d; sessions at ten and two. The design is to follow in brief the plan of the Northfield Summer School, and special attention will be given to methods helpful to leaders. Drs. Zwemer and Brown, authors of the book for next year's study, have promised to be present.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

THE Forty-first Annual Meeting of the Woman's Board of Missions will be held in the Asylum Hill Church, Asylum Avenue, Hartford, Conn., Wednesday and Thursday, November 11 and 12, 1908, with a delegates' meeting on Tuesday, November 10th.

The ladies of Hartford will be happy to entertain delegates appointed by the Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to the chairman of the hospitality committee, Mrs. Sidney Williams Clark, 40 Willard Street, Hartford, before October 13th.

WOMAN'S BOARD OF MISSIONS

Receipts from July 18, to August 18, 1908.

MISS SARAH LOUISE DAY, Tressurer.

5 00

88 25

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Portland, G. W. J.,

NEW HAMPSHIRE.

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth
A. Brickett, Treas.. 69 No. Spring St.,
Concord. Bethlehem, Aux.., 10; Greenland, Aux., 32.75, C. E. Soc. 4.61; Keene,
Court St. Ch., Aux., (to const. L. M. Mrs.
Bessie Gillis), 25; Lee, Jr. Soc., 1.25;
Milford, Aux., 38; Nowfields, Aux.. 8;
Newington, Aux., 3.50; North Hampton, Aux., 39.50, Golden Rule M. C.. 5;
Penacook, Aux.. 51; Salmon Falls,
Aux. (25 of wh. to const. L. M. Mrs. Ella
K. Plumer), 27.25; Seabrook and Hampton Falls, Aux., 9; Wentworth, C. E.
Soc., 3, 257 76

VERMONT.

Vermont Branch—Miss May E. Manley, Treas., Box B. Pittsford. Barton, Aux., 9.75; Brookfield, Sunshine Band, 4; Burlington, First Ch., Aux., 72; Ran-dolph Center, Aux., 2.50,

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berk-

ley St., Reading. Bedford, Miss Emily Davis, 2: Lawrence, South Ch., Jr. C. E. Soc., 1,67, Trinity Ch., a Friend, 60, M. C., 69,15, C. R., 10, C. E. Soc., 5; Melrose Highlands, Woman's League, 20, Cambridge.—Friends, through Mrs. E. C. Moure Highlands, Woman's League, 20, Cambridge.—Friends, through Mrs. E. C. Moore,

Rssex North Branch.—Mrs. Wallace L. Kimball, Treas., 121 Main St., Bradford Amesbury, Main St. Ch., Aux. (to const. L. M. Mrs. Louise C. Boultenhouse),

Rssex South Branch.—Miss Sarah R. Safford, Treas., Hamilton. Lynn. a Shut-in,

Mrs. Chas. H. Welch, 5, First Ch., C. R.,

9.50; Middleton, Willing Workers M. C.,

2.50; Salem. Tabernacle Ch., Young
Women's Aux., 50 ets., Pro Christo Soc.,

12: Swampscott, Pro Christo Soc., 10.

Pranklin Co. Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield.

Greenfield, Aux..

Hampshire Co. Branch.—Miss Harriet

J. Kneeland, Treas., 8 Paradise Road,

Northampton. Greenwich, Aux., Three

Friends, 3: Hatfield, Aux., 32, Wide

Awakes, 4; Northampton, Edwards Ch.,

Aux., 42-53; Westhampton, Aux. (100 of

wh. to const. L. M's Mrs. Annos C.

Shepard, Mrs. Arthur T. Edwards, Mrs.

Dwight Bridgman and Mrs. Emma

Montague), 105, Lauman Band, 35;

Worthington, Aux., 8, 167 82 10 00

Middlesex BranchMrs. Frederick L.	Cornwall, First Ch., Aux., 24; Durham,
Claffin, Treas., 15 Park St., Marlboro.	Aux., 30; East Hampton, Aux., 44; Ells-
Natick, First Cong. Ch., Aux., 20; South	worth, Aux., 12.95; Harwinton, Aux.,
Framingnam, S. S. C. R., 5, 20 00	15; Ivoryton, Aux., 43; Kent, Aux., 1.75;
Norfolkand Pilgrim Branch.—Mrs. Mark	Meriden, First Ch., Aux., 4, Center Ch., Aux., 5; Milton, Aux., 10; Morris, Aux.,
McCully, Treas., 95 Maple St., Milton.	5. New Cancen Aux 70. New Haven
Braintree, Aux., 2.60; Easton, Aux., 23.25; East Milton, Aux., 5; Rockland,	5; New Canaan, Aux., 70; New Haven, Center Ch., Aux., 549.33, City Mission,
"In His Name," 6, 36 85	Mothers' Aux., 4. Davemort Ch., Aux.,
North Middlesex Branch.—Miss Julia S.	110, Dwight Place Ch., Aux., 70.15,
Conant, Treas., Littleton Common.	Grand Ave. Ch., Aux., 2. Howard Ave.
Lunenburg Aux. 30. Westford Aux. 15. 45 00	Mothers' Aux., 4, Davenport Ch., Aux., 110, Dwight Place Ch., Aux., 70.15, Grand Ave. Ch., Aux., 2, Howard Ave. Ch., Aux., 2, United Ch., Aux., 1.50,
Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall	Yale College Ch., Aux., 158, 1,842 43
Runnels, Treas., 166 Highland Ave., Fall	Manal 0 For Do
River. Wareham, Cong. Ch., Miss'n Study Cl., 15 00	Total, 2,767 28
Springfield Branch.—Mrs. Mary H. Mitch-	LEGACY.
ell, Treas., 1078 Worthington St., Spring-	NorwichWilliam S. Palmer, by W. S.
field. Holyoke, Second Ch., Agnes R.	Allis, Extr., 1,545 02
Allyn Mem. Fund, 20, Jr. C. E. Soc., 5;	
South Hadley Falls, Jr. Workers, 5:	NEW YORK.
Springfield, First Ch., Aux., 10, 40 00 Suffolk Branch.—Mrs. Frank G. Cook,	Brooklyn.—A Friend, 5 00 New York State Branch.—Mrs. F. M.
Treas., 44 Garden St., Cambridge. Bos-	New York State Branch.—Mrs. F. M.
ton, Union Ch., Aux., 10; Dedham, Miss	Turner, Treas., 646 St. Mark's Ave., Brooklyn. Fairport, W. F. M. Soc., 10 00
Mary E. Danforth, 15: Dorchester.	Brooklyn. Fairport, W. F. M. Soc., 10 00
Mary E. Danforth, 15; Dorchester, Second Ch., Aux., 48.91, Village Ch.,	Total, 15 00
Aux., 4, Band of Busy Bees, 3; East	10141, 1000
Boston, Maverick Ch., Miss Sarah E.	PHILADELPHIA BRANCH.
Delano, 2; Everett, Mystic Side Ch.,	Philadelphia Branch.—Miss Emma Fla-
Ladies' Aid Soc., Len. Off., 4.55; Medfield, Aux. (add'l Len. Off., 2.47), 6.37;	
neld, Aux. (add'l Len. Off., 2.47), 6.37;	vell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First
Newton, North Ch., Lowry Jr. C. E. Soc., 8; Newton Centre, Y. L. Aux., 30;	Ch., Mission Club, 335, S. S., 20.20,
Newton Highlands, C. E. Soc., 24; Rox-	Lincoln Temple, Aux., 15, Mt. Pleasant
bury, Eliot Ch., Aux., 41.50, 197 33	Ch., Aux., 12.37, C. R., 18; N. J., Asbury
Worcester Co. BranchMrs. Theodore H.	Park, S. S., 5; Bound Brook, Aux., 29;
Nye, Treas., 15 Berkshire St., Worcester.	Newark, Relleville Ave. Ch., M. B., 10;
Barre, Aux., 20: Dudley, S. S. Prim.	Plainfield, Aux., 25; Pa, Philadelphia, Central Ch., C. E. Soc., 4, 473 57
Dept., 2.30; Grafton, Y. L. M. S. C., 17; Holden, Aux., 7; Lancaster, M. S. C., 36.25; North Brookfield, 12; Shrewsbury,	Central em, c. an ooci, 1,
Holden, Aux., 7; Lancaster, M. S. C.,	FLORIDA.
C. E. Soc., 16; Ware, Aux., 8.85; Whitins-	Tampa.—Cong. Miss'y Soc., 5 00
ville, Aux., 976.10. Extra-Cent-a-Day	W. H. M. UMrs. T. F. Daniels, Treas.,
Band, 15.2°, K. D., 80, 1,190 70	Orlando, Avon Park, Jr. C. E. Soc., 5 00
	Winter Park Aux., 25 00
Total, 2,062 73	
LEGACIES.	Total, 35 00
	INDIANA.
NewtonMargaret J. Guild, by Charles	
A. Guild, Extr., 200 00	Lowell.—Mrs. S. P. Morey, 5 00
WareMinerva Collins, by Lewis N. Gilbert, Extr., 200 00	GIFTS RECEIVED THROUGH BUILDINGS
200 00	COMMITTEE.
Total, 400 00	VermontSt. Johnsbury, Mrs. T. M.
	Howard, 100, Mrs. Ashton Willard, 25;
CONNECTICUT.	Woodstock, Mrs. Frederick Billings,
Rastern Conn. BranchMiss Anna C.	250, 375 00
Learned, Treas., 255 Hempstead St.,	Massachusetts.—Lancaster, M. S. C., 5; Shrewsbury, Mrs. Ida L. Bement, 25, 30 00
New London. New London, Mrs. J. N.	Shrewsbury, Mrs. Ida L. Bement, 25, 30 00
Harris, 440, First Ch., Aux., 5.35; Plain-	Total, 405 00
field, C. E. Soc., 3, 448 35	
Hartford Branch.—Mrs. M. Bradford	Donations, 5,616 95
Scott, Treas., 21 Arnoldale Rd., Hart- ford. Int. on Clara E. Hillyer Fund,	Buildings, 405 00
10rd. Int. on Clara E. Hillyer Fund,	Specials, 92 64
200; Int. on Bacon Fund, 21.25; Berlin, Aux., 21.60; Enfield, Aux., 70; Hartford,	Legacies, 1,945 02
Fourth Ch., Dan. of Cov., 1; Tolland,	Total, 8,069 61
Aux., 6; West Hartford, Aux., 84.65;	•
Windsor Locks, Aux., 72, 476 50	TOTAL FROM OCT. 18, 1907 TO AUGUST 18, 1908.
New Haven Branch.—Miss Edith Wool-	Donations, 82,442 14
sey, Treas., 250 Church St., New Haven.	Buildings, 10,823 50
A Friend, 550; Bethany, Aux., 7; Bethel,	Specials, 2,877 00
Aux., 7.95; Bridgeport, Miss Sarah F. Blodgett, 3.80, Olivet Ch., Aux., 10,	Legacies, 6,140 81
South Ch., Aux., 12; Chester, Aux., 90;	Total, \$102,283 45
can many in oncolor, man, so,	



Bresident.

Miss LAURA M. RICHARDS, Saratoga, Cal.

Gresurer.

MISS MARY McCLEES, Adams Street, Oakland, Cal. Joreign Gerretury, MRS. E. R. WAGNER, San Jose, Cal.

Editor Furthe Repartment in Life and Light, Mrs. J. K. McLEAN.

ORK FOR WOMEN, BY WOMEN IN PAGODA ANCHORAGE DISTRICT, CHINA

BY MRS. GEORGE H. HUBBARD

THE number of Bible women for the year 1907 continued the same as the previous year, eight women, with six station classes. The *personnel* s somewhat changed, as some left the work and others were put in ir places.

Infortunately, owing to the great pressure of other duties, we have not n able to go about with the women in the various station classes, either nelp them as much as they and we could wish; but no doubt the most of m have tried to do their work faithfully. As to the results apparent, it uld be most difficult to attempt putting them down in technical terms; the dear Lord himself knows how best to "number the people," and to up net gains.

The number studying in each class varied from three to nine. If this ms few, it must be considered that most of these women are very poor eed, and have to work hard all day at some form of woman's work for a erable pittance, to eke out the family income. So when it comes to nding three or four hours over books, with no tangible benefit moneye to offset this "waste of time," it frequently happens that a husband or ther-in-law, or some other important personage, rises to oppose the pro-. Sometimes a woman very much in earnest and clever will manage to wit her opposers and make time somehow. Or perhaps she will take the ning for reading, after the required amount of work is done. The faith-

ful teacher is glad to do this way also, if "by any means she can win some," even though she may have been about during the day doing visitation work, or teaching others in the afternoon. The evening class has some advantages—when the day's work is done and the mind is at ease to take its earned privilege; and the study hour is closed with evening devotions, a benediction upon the inquiring souls as they retire to rest.

Most of our Bible women combine the work of teaching a class part of the time with "talking the Book" from house to house; and this is found to be a much more satisfactory arrangement than to do either alone.

If we were to choose one to represent this company of workers, the name of Sang-So would stand first. She is a bright, alert little woman, with not a great deal of learning, for illness in the family obliged her to give up studying before she was half through the course in the Training School. But she certainly keeps fresh what she does know; and is eager to add to her knowledge at every opportunity. With her cheery smile and genial presence, and ever readiness to help, she is welcome wherever she goes. She is a thorough believer in prayer, whether the matter be small or great; whether it be asking the Lord to help her escape the approaching shower when returning home after a trip of work, or whether it be praying for the recovery of the sick—her faith is strong in the power of prayer.

One day when Sang-So was hastening to a place where she was expected for the night, to teach the lone but earnest woman, she was called into a house where lay an infant apparently in the last hour of life. The babe was of the fourth generation under that roof; the only child of its parent, and precious in the sight of all its relatives. Said the great-grandmother: "We understand you have some power to drive away illness. We have offered gifts to the gods, and repeated prayers over and over again, also called in our own physician; but all of no avail. You are a follower of the Jesus doctrine; we beg you to aid us if possible, and if the child lives, we will truly throw away our idols, come to learn at the chapel, and help support the preacher with our money."

"I am no doctor," replied Sang-So; "all I can do is to pray to my God, and you yourselves must believe, too." She took the little one on her lap, noting the pallor of the face, its wee, cold hands, with the blood settling under the finger nails; then poured forth her heart in petition for its life. They would not let her go away, insisting that she should stay till morning and see how the child was then. She improved the opportunity to teach more about the doctrine, answering questions, speaking words of reproof and love. It was past midnight before she had a chance to rest her weary head. The next morning baby was evidently better, and when she stopped to in-

Work for Women in Pagoda Anchorage District

87

re two or three days later, on her return, he seemed quite out of danger I the family were all happy.

Chey are people of some means, and the result of that visit was to secure sonal interest and money for the struggling church in the place. One of half-grown sons is eagerly studying our Christian books, in order to pass minations for entrance into our Mission College, so as in time to obtain coveted diploma.

Dur Bible women often come across places and homes where the Catholic luence is very perceptible. It is quite easy to become a Catholic Chrism, for one needs only to pay a little money once a year, go to church out as often, repeat over and over a few words of prayer to Mother Mary, sich, in the minds of most, is about the same thing as praying to their own oddess of Mercy. It is a matter of constant argument between the Protant and Catholic as to the humanity of Jesus Christ, for "how can it be at the son should be greater than his mother, which is contrary to all the chings of our wisest sages?" Well is it for the Bible woman if she firmly grounded in the teachings of the Gospels, when trying to lead the rek soul into light.

The Vegetarian is also a sect with which we often have to deal. Such, nerally, are very zealous in their religious belief, willing to give long years denial, hoping thus to gain the good will of the gods through their own erits. One poor, sad woman told the Bible woman of many years of ict vegetarian life and faithful worship; yet the gods permitted death to ize all her children and her husband, leaving her desolate. To such the acher tells of no merit on one's own part; just the being willing to receive the grace—love received and love given in return.

Oftentimes we receive idols that the Bible women have obtained as troies. In one home there were two idols seated side by side on a high shelf,
an earnest Christian woman sat talking about the true God. Her hearers
iented in part, saying they did not believe very much in the idols themves. "Will you give me those idols?" asked the teacher. "Yes, if you
ll get them yourself and run the risk of harm, for we do not dare do such
thing with our own hands; yet, if the gods are removed, we will not
orship any more." So they looked on at her bravery, while she remarked,
she shook off the dust of years, "I'm going to give these to the missiony lady, for her children to play with, or to send home to her own country
the people there to see what stupid things we worship in this country!"
In a certain hamlet, away off by itself, through the teaching and persuae power of the Bible woman, many of the gods and idol pictures were
llected from out of the houses into a pile, the whole sprinkled with oil,

then burned. The people professed themselves believers in the true God, of and seemed happy in the performance of the deed. The teacher went away for a season, then returned to inquire into the welfare of the new converts. Most of them were quite content to be without their old gods, said they were praying every day to the true one, and no misfortune had happened to them because of their daring deed.

But one man was greatly troubled, and said to her: "You have take away all my idols, my kitchen god, my doorkeeper god (a paper represer tation pasted on the entrance door), and others, not leaving me even a incense stick to look at. Of course it is all right. I don't believe in the sort of thing anyway. But yet what can I have in place to look at? Some ehow I don't feel peaceful if I can't see something fitting this new religion n, and I'm sure I should know better how to pray if only my eyes had some ething to look at."

It happened that the preacher of the nearest town was in the place at the same time, and quite an artist in his way. So this Bible woman and the preacher had a private conference, the result of which was a picture, draw on red paper, of an upright cross. Close beside the cross is a vine plant of in the ground. The vine twines itself about the cross until it reaches the crosspiece, where it divides into two branches on either side; from the spring out other branches, and tendrils, too, with bunches of grapes han gring down on both sides.

That evening they had a meeting, read the fifteenth chapter of John, a with the newly made picture for illustration, explained the Parable of the Vine and Branches. Afterwards, this paper was pasted upon the door of the house where the "weak brother" lived.

"Now," he said, "I have the symbol upon my door. And as you ha ve so kindly taught me, when I pray I will look at this cross and think of Jes us who died on it for me. Then I will look at the branches, and pray to like one of these springing out of the main vine, and clinging to the cross that by and by I can bear fruit. Surely, now, no evil spirits will get pesst the cross through the door to harm me."

There is no doubt but that the mass of people, even the ignorant women are waking up to the emptiness of idolatry,—half believing, half doubtinen go half brave, half afraid,—and it requires educated, consecrated, Spirit-fill women to meet the needs of the hour.

Let us pray yet more fervently than ever before, that our present force

Bible women and station-class teachers may be fired with increasing zeal show forth that Christ only and entirely is the soul's greatest need.



Fresident.

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THE KOBE WOMAN'S EVANGELISTIC SCHOOL

BY MRS. ARTHUR STANFORD, KOBE, JAPAN

June 26, 1908.

Our year of teaching has come to an end, but not so the work for which your school stands. The women of the upper classes are just going out for their six months of evangelistic work before they take their last two terms of study. They go with much fear and trembling, almost painfully aware of their own weakness and inexperience. They go with many hopes and anticipations, longing to be used by the Master in the precious work of helping human lives and saving souls. They go armed and equipped with admonitions and counsels, for during the last weeks each teacher or pastor who has spoken to the women at morning chapel gave them plenty of advice on the subject of their summer's work. They are to do this, they are to do that; they are not to do this, they are not to do that; and if they can manage to achieve the composite ideal of all these exhortations, they surely will be model Bible women.

Of the five members of the class Kuroda San is to be employed by one of the Kumi-ai churches, the Tamon Church here in Kobe, taking the place of their regular Bible woman, which has been vacant for a few months. The other four are to work in connection with our missions. Of the two who go to the Island of Shikoku one will be stationed at Saijo, where the church is weak, and without pastor or evangelist. The most hopeful thing about work there is a Sunday school of three hundred and thirty children, the result of the labors of the last Bible woman, which will afford Takagi

San an open door of opportunity. The other one, Seko San, goes to Matsuyama to work in connection with the Komachie Church, and to help in conserving the forces set in motion there during the recent evangelistic campaign. The youngest member of the class, Kobayashi San, goes to help in Tsuyama, where the workers have had their hands more than full since the special meetings in the winter. The oldest one, Fukunaga San, is to be in what is probably the hardest place of all-Kurayoshi, over in the Tottori field-hard, not because there is so much to do, but because the work, like the country, is backward. There have been great changes since we spent a couple of months in that field, ten years ago, and the outlook is said to be very hopeful now. But still she will not find "the field white unto the harvest," as is the condition in so many places, and may have much less to encourage her there than her classmates will have. And so as you remember these fine women in your prayers, for that is why I am writing this, that you may pray for them, and by name, please pray especially for her, that her faith and courage fail not.

In general the work of the women will be Sunday-school work, with much of house-to-house visiting, Bible readings and classes. We were fortunate in securing for this class the service of an experienced pastor for the work in homiletics during the past term, and he reports the result of the "sermon test" a few days ago as very satisfactory.

Many of the members of the lower classes are going home for the two months of vacation; but wherever they are I know they will be eager to pass on to others the help they have gained during their stay here. One wishes to spend the summer at her own home, because it has come to her, as it did to Gideon, that home is the place to commence, and her non-christian parents have expressed the hope that she would be able to lead her younger brother into the Christian life. Another one does not wish to go home because she has discovered that her older brother is arranging a marriage for her. Her mother, not a Christian, has left her free to give herself to work for Christ, because some years ago this daughter's life was despaired of, and when the untiring efforts of physician and nurse restored her to the family the mother looked upon her as another daughter. She would have felt it her duty to arrange a marriage for the one who died, but this new one who was given her shall do as she pleases, and she pleases to be left out of her brother's plans.

One of the women is the wife of an evangelist, and it is at a great sacrifice—that they have planned for her to have this long-coveted year of study. As she goes home for the summer she is expecting to walk fifteen miles over a hard mountain road, to save expense.

287

One day this last week our upper-class women gave an exhibition of their ll in foreign cooking, inviting the foreign teachers to a three-course supper their own preparation. The menu was simple, but the shrimp curry, ad and lemon jelly pudding were all delicious. There is a great demand classes in foreign cooking now, and it was with the aim of enabling our men to turn this demand to account in the work that we have added it our curriculum. We hope the cooking classes held by these five women ing the summer and fall will be the means of attracting to the churches ny women who otherwise would not be reached.

One of the pleasures of this busy month of June has been entertaining the nday-school class of old ladies intrusted to me by Miss Barrows during absence. The devotion of these old ladies to their church and meetings most inspiring. We planned for thirty that afternoon, but the number sched forty. During the meeting the cook sent down town for some cake piece out with, and by not being too generous with our ice cream we me out all right. At such gatherings it is the custom to have a meeting st and then the social, but this time the meeting itself was almost a social, I had invited the president of the Japanese Woman's Missionary Society, to has recently spent several months in work in Korea, to tell us some of r experiences. She brought many postal cards and other pictures, and it as very interesting and most informal.

One of the leading members came late; and when she learned she had issed being in the photograph Mr. Stanford had taken to send to Miss arrows she looked so crestfallen that I set my wits to work to repair the mage. After meeting and refreshments were over I asked her if she ould please come out on the veranda and let Mr. Stanford "snap" her id the beautiful large basket of flowers she had sent up from her sumer house that morning. She was as delighted as a child, and wants see of these pictures, even if her son is the leading photographer in e city.

In looking back over the year one of my greatest regrets is that the school ork has so absorbed time and strength that I have been able to do little for e many lives with which we come in touch here in Kobe. I hope I may able to plan better next year.

A MISSIONARY, when asked what he considered the greatest obstacle to e speedy evangelization of the world, replied, "The greatest obstacle not to be found in the strongholds of paganism and Mohammedanism, it it is found in the home churches—in individual hearts."

THE GRAVE ON THE HILLSIDE

BY MISS HARRIET L. OSBORNE

(From Mission Studies)

NEAR one of our compounds is a new grave. It is just outside the wall, and seems to lie close to it for shelter. It is such a little grave, only three or four feet long, and such a sad little grave, for the soil is stony and hard, and only weeds and rank grass grow about, and no sweet, tender flowers. A few months ago, on a bright, warm, sunny day, when the world was just running mad with fun and frolic, and everything was reveling in joy, this grave was made.

Some happy little duck herders were playing about the great rocks on this hillside when one of them looked up and saw a curious procession coming toward them. "See! this what a man comes to bury," he said, and leaving their sport the three sat down to watch the approaching line. It was a pathetic little line, only a rough board coffin swinging from a stout bamboo pole across the shoulders of two men, and a sad, bowed man following wearily behind. "Why not blow horns or bring the paper rooster to lead the spirit home?" said one. "Very poor they are; it is the Jesus doctrine man," said another. "I heard men to-day say little sister had taken sickness. Perhaps she has passed beyond." And they went closer to see.

And they saw the bearers come to a hole close to the wall at the top of the hill, and when the men attempted to lower the box, small as it was, they saw the hole was quite too short. And they saw the old man sit down on a stone and bury his face in his hands, while the two rough men, silent and subdued for once, went away for iron picks to dig in the earth and make the hole larger. They watched until all was done, and the coffin was covered out of sight by the rough clods of red earth, and the old man still sat and did not move. Then they realized that the sun was down, the glad, bright day was over, and in its place was dark and cloud and chill, and they hurried away to find their ducks and drive them home.

So the night found the old man alone with his grief and the cheerless grave of his little girl. By why this despair if he is indeed the Jesus doctrine man and believes in God? Because by his own hand, though that hand was guided by ignorance, the father had taken his little one's life. Had he but known! had he but known! Over and over the events of that awful day the stricken man goes, until the poor brain is in a whirl, and he is well-nigh crazed with grief.

Early that morning the little daughter, Bright Jewel, had complained of

bowel trouble and pain. Simple remedies were given, but without effect. She could eat no breakfast, and the pain increased. What was to be done? There was no physician there to call. To take the child on the launch to Foochow seemed an impossible thing, and surely she would be better soon. As her cries increased the father thought of the bottle of medicine bought last year at Foochow for the same sickness, and climbing up on a chair he found it on the top shelf of the closet. "But," the mother had said, "it has not its former look." "Truly, mother," the father had replied, "it must be the one pattern. No man has put a hand to it. It cured me well." And so the medicine was given, one spoonful and another and another, in hopes that Bright Jewel soon would be rid of the distress.

But not so. Instead of improving the child grew steadily worse. And now an awful thirst seemed to burn and scorch her, until the mother, in despair, cried: "How shall we do? how shall we do? Can no man help?" "Once again try the medicine, and if it does not now benefit the bottle shall be thrown away. Truly it is black. I remember not this blackness. I will give her no more." But, indeed, there was no need of medicine now. Bright Jewel was beyond the help of man. Too late the father knew that the medicine evaporated the wicked opium had been left strong and cadly, and that every drop had poisoned the delicate body and consumed the precious life. The fond father, with all loving attention, had done his best. This had proved his worst. But he did not know, and there was no ne there to tell him. Think you the shadow of this sorrow will ever be lifted from that home?

As we see the stony grave on the hillside, the white face of the man as he passes, and know that broken health has forced the mother to give up her important work as Bible teacher, our hearts are heavy with sympathy, and, too, with an awful dread. And why this dread? Because a similar tragedy may occur at any time under our own roof. Sixty-four Chinese are with us at the Abbie B. Child School. For the lives of these sixty-four we are directly responsible. We, too, who never in our lives have had one hour's medical training. Fifteen Bible women and as many classes of women who are learning to read the Bible are within easy reach in the district. For these there is no physician nearer than Foochow. But these make only a small fraction of the whole. To thousands and thousands of men, women and children outside trained medical skill never reaches out its hand of healing.

One of our missionaries, after twenty-three years of ministering to the sick, said to-day: "If I had a young sister with medical training at home, no matter how attractive might be her opening there, I'd urge her to come.

I can think of no more satisfactory work for a woman in this world than to bring healing to the sick souls and bodies of the women of China." And she herself, hearing the call of China, had given up an enviable profession and a growing practice in one of our largest home cities, that she miglit respond. The magnitude of the work she has done here will never be fully known until God's great report day. There must be some young woman thome ready to consecrate her God-given talents to this God-given opportunity for service.

Who will come to Diong-loh and help us?

AN AFRICAN CRIPPLE

Mrs. Thompson wrote this story some time ago when in the Zulu Mission:-

WE were much interested in a man we found in a kraal where we we to hold service. The place is among the hills, some distance from the road and out of the reach of school and church.

We found him to be crippled in one foot and hopelessly ill, though n suffering intensely. He was very glad to see us. He noticed we carried Testament and asked to take it. He opened it and began to move his light as if spelling out the words. Miss Hance said, "I wish you could read it would be such a comfort to you in your sickness." His face brightened and he held the book longingly in both hands for a moment or two, the said, with great emphasis, "I can read it all."

We thought that impossible in a kraal with only heathen around him How could be learn to read? Miss Hance said, "Oh, you went to schowhen you were a boy."

He replied: "I went a month; then my parents took me out to wor I did not pay any attention to what little I learned until I was sick; then wanted to learn, and tried to remember the letters, and when anyone passed who could read, I asked them about this one and that one. A Christian man gave me a Testament and I kept on trying in this way until I learned to read." He read several chapters for us with beautiful expression.

He has also learned to write all the alphabet in the same way, except the reletter v. This he asked us to write for him.

With the reading of the Word, God sent his Spirit, changing him from heathen "altogether bad," as he says himself, to a truly converted man, as it seems to us. His one thought is Jesus; his great desire, to know the weary of life. He says he is glad God shut him in that he might be saved, "For I had been going wrong all the time, and after I was sick I saw the way of

the world is narrow-it comes to nothing-but the way of God grows broader and broader." He is so happy in his trust his whole face beams with joy. In a heathen hut with evil all around him, and ignorant himself, he is a wonderful example of what God's Spirit can do for those who are shut away from earthly help.

MISSIONARY LETTERS

Extract from a letter from Mrs. Christie, Tarsus, December 9, 1907:-

Nearly every day we hear something to encourage us about our former pils. They are teaching and preaching in scores of towns and villages, pu pils. if not in the desk they are still men whose influence is felt for good w la erever they are. The business man, Joseph, served his day and generation as truly as did the priests and prophets among the Jewish people.

Only a few days ago one of our graduates, for some years a teacher, and w filling a responsible place in a cotton factory, told me of his success in ousing interest in education among the rich Greeks in Tarsus; and of how by had formed a school committee, and given a thousand dollars and hired achers and opened a school for their children, and had resolved to put up building, and make it their aim to fit boys for the institute (St. Paul's). wo childless men had given between \$60 and \$70 each. This same young an is giving every dollar he can spare, after supporting his widowed other, to keep a brother, also our graduate, in the medical school in eirut, "that there may be a Christian Greek doctor in Tarsus." The Present doctor among the Greeks is an utterly rotten man morally.

The above-mentioned young man came to us from working in the mines, bsolutely penniless. A lady, now gone to her reward, helped us to keep him, and later his brother. They did well in every respect, and I cannot think of all their lives mean to their people as an uplifting influence without

Feeling tears of gratitude spring to my eyes.

One day the old mother, seeing some young Greek rowdies pass under the window, defiling the air by a drunken song, seized my hands, and exclaimed: "My boys might have been like those if you had not taken them in. What could I, a poor, stupid old woman, have done for a family of fatherless children in our wicked little village?"

Miss Frances K. Bement writes from Shaowu, China:-

We have just returned home from a delightful trip a little longer than our last long one. We had such a good Bible conference for the women at Kien Nen. The women there certainly are an inspiration.

They had been praying for, preparing for, and earnestly studying their Bibles for this conference for six months before. The women did most of the speaking, and their talks showed that they had been studying their Bibles.

We shall have ten new Bible classes for women this year, most of them taught by girls from the boarding school. All of the churches are asking me to provide for them, and I am so glad to have so many earnest workers to send out. We shall have all of these additional classes without any extra

appropriation. One Bible woman is to be wholly supported by the Chine = and three others largely so.

We have been so pleased with our Bible conferences, and what the seemed to mean to the women, that we have already arranged for four means

It is so expensive to try to have one conference for the whole field, a reven when we try, only a part of the out-stations are represented. But dividing up the field we are able to gather the women into five or six corresponders, and hundreds hear and enjoy the meetings. In this way I have been able to look after the women's work, which was practically all put into reason care when Miss Walker left for furlough. Of course three women could find enough to do.

Miss Funk has attended the two women's meetings here in Shaowu hele! weekly, and she visits part of two afternoons each week and has taught reprimary arithmetic class in written work. She says she can teach that without talking, only correcting the problems and saying yes and no.

out talking, only correcting the problems and saying yes and no.

She spends an hour each evening in the school attending prayers and during a study-hour period. She has helped sister much in looking after the workmen on the house; it is not yet enclosed but will be in a few weeks. The school building is all plastered and stained with native stain inside, and everyone is delighted with it. How I wish you might see it.

One of the graduates will teach nearly all of the music this term, thus making sister's work much less. But we would like some one who could take charge of the music and help with the other teaching.

I wish you could attend our Sunday school. I have put off being superintendent as long as I could, but there seems to be no other way. I hope not to have this position long. Shaowu has never had a real Sunday school for more than a few weeks, it seems to drift back into a preaching service. Now we have more good teachers and we hope to continue.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER RECEIPTS FROM JULY 10 TO AUGUST 10, 1908

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ILLINOIS						1,773 11	Previously acknowledged \$45,358 56
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MICHIGAN .						159 64	
Missouri .						355 68	FOR BUILDING FUND.
NEBRASKA .						84 20	
Оню						316 16	Receipts for the month \$133 77
SOUTH DAKOTA	١.					165 27	Previously acknowledged 7,169 10
Wisconsin .						231 14	
CONNECTICUT						179 73	Total since October, 1907 \$7,302 87
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CHINA			• .			11 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.
JAPAN						15 00	
TURKEY						7 50	Receipts for the month
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Receipts for the month						\$4,422 01	Total since October, 1907 \$858 53
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Vol. XXXVIII

NOVEMBER, 1908

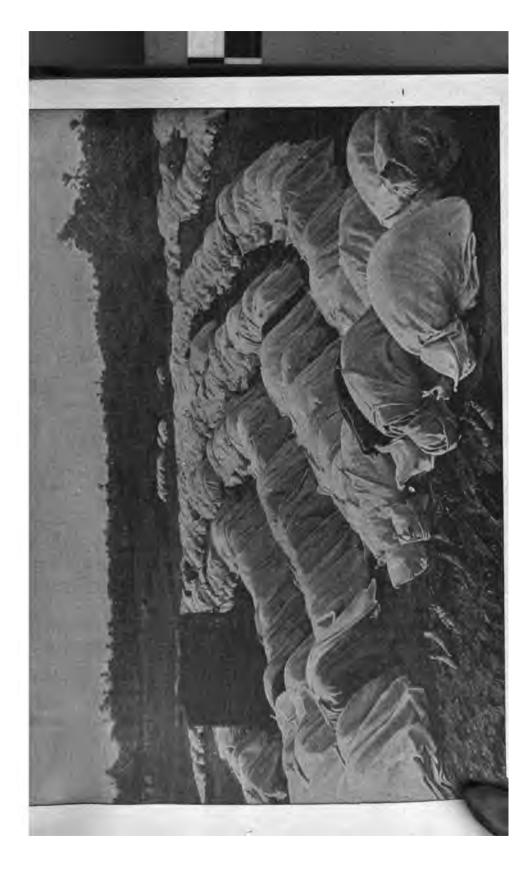
No. 11

The chart on page 437 of the LIFE AND LIGHT for October shows us that there are fifty-one million Moslems in Africa. The strongest hold of that faith is, perhaps, in North Africa, in the states OUR FRONTISPIECE. bordering the Mediterranean. We have no missionary work there, and few of us know much of the people and their ways of living. The National Geographic Magazine, always valuable and interesting, gives in its August number an article on one of the chief towns of Algeria, Biskra, the Ziban Queen." The pictures show us the country where " vegetation appears only in tiny bunches of sage brush among the stones, with rare clumps of fennel, rosemary and candytuft," and we seem to see "the level desert stretched before us, a golden sea of sand. Grander far is it than the ocean without a sail, the far off line where earth and sky melt into one suggestive of distance, mystery and unknown existence, that dry country abounding in dates. . . . At sunset the sands are dyed purple, with high lights of brilliant rose, and over the Sahara bends the evening sky, its blue blending into saffron and green, washed thinly with streaks of crimson. Until one has seen the sun go down over the African desert one can never conceive what brightness of color nature carries on her palette." Here, under the glowing sky, the followers of Mohammed gather for their evening prayer, and "with the desert for their temple, their altar fire the setting sun, their faces toward Mecca, and their hearts toward Allah, their every attitude breathes faith and devotion. Benighted they are, and unregenerate, but earnest, nature-loving and sincere." We are greatly indebted to the National Geographic Magazine for special permission to reproduce the two views of Moslems at prayer: The Fourth Posture of the Devout Mussulman at Prayer, in our frontispiece, and He Bows to the Ground Three Times, Murmuring "I Extol the Sanctity of the Most High," on page 483.

Miss Martha E. Price, of the girls' school in Inanda, South Africa, arrived home for her furlough on September 19th. Dr. and Mrs. George D. Marsh, veteran missionaries in Bulgaria, have arrived home for their furlough. Miss Ellen W. Catlin, of Burlington, Vt., and Miss Caroline MISSIONARY PERSONALS. Silliman, of New Canaan, Conn., sailed September 16th to join the Eastern Turkey Mission. The former will probably go to Harpoot, and Miss Silliman will continue at Van the work of Miss Norton, who is now Mrs. Sterrett. Miss Gertrude E. Chandler, daughter of Rev. J. S. Chandler, of Madura, received her commission in our Friday meeting, October 2d, and sailed the next day in company with Dr. and Mrs. Van Allen and Mr. and Mrs. Jeffreys. Miss Chandler goes to do kindergarten work among the people of her native land, and a wide opening for usefulness awaits her. Dr. and Mrs. J. H. DeForest sailed from San Francisco September 25th, returning to Japan. Miss Mary Bryant Daniels sailed from the same city September 8th, going back to her work in Osaka. by the same steamer Mr. and Mrs. Pedley, of Maebashi.

It is with keen regret that we learn that failing health compels Miss Caroline E. Bush, of Harpoot, to lay down her work. For thirty-eight REST years she has been a most devoted missionary among the FOR MISS BUSH. women and the homes of the Eastern Turkey field. Her work has been arduous, the many long tours, often in severe weather over the roughest of roads, costing much strength and vitality. In many cases the manifest results have been correspondingly great, and we must believe that, soon or late, much more good seed of her sowing will spring up and bear abundant harvest. It might be possible to reckon the miles she has traveled and the meetings she has held, but no human figures can compute the help she has brought to many souls, nor measure the widening circles of her blessed influence. May her afternoon of life be restful and serence

A recent letter from Dr. J. K. Greene, of Constantinople, sums up clearly and concisely the recent wonderful bloodless revolution in Turkey. "The THE CHANGES extent and completeness of the organization of young IN TURKEY. Turks, called 'The Union of Liberty and Progress,' the friendliness toward non-Mohammedans; the union of the better educated element of Turkish society, military, spiritual and literary; the utter overthrow of the old corrupt set, everyone of them either in prison or dead or in flight; the liberation of ninety thousand political exiles and of thousands of prisoners, including Rev. Mr. Heghinian and Rev. Mr. Tsilka; the overthrow of the system of espionage and the death of the chief of spies, Fehim Pasha; the abolition of the censorship, the order that all books be



admitted through mails and custom houses save those that attack Islam and the sultan; the constitution of a new and really responsible ministry—these are some of the salient points of the momentous revolution."

Not only are a great majority of our women studying the Moslem world in these current months, but the recent thrilling days and changes in the

TURKEY Turkish Empire have given that country a large place in TO THE FORE. Our thought and in all late periodical literature. Very naturally then, especially as one third of the missionaries of the Woman's Board of Missions are working in the four missions in Turkey, does LIFE AND LIGHT give large space this month to recent communications from that land. Our thanks to all those who have written for us so much that is interesting are most sincere.

Do not fail to read Mrs. Merrill's account in this number of LIFE AND LIGHT of the recent conference of women held in Aintab. When one re-WOMEN'S CONFERENCE members that till recently women in that region in Turkey. never learned to read, and were held as little, if any better than donkeys, one sees what Christianity has done for women. All this, and more, it has done for us, through generations of Christian training. What ought we to do in return?

For the sake of the many leaders in and near Boston who could not attend the summer school for mission study at Northfield last July an interde-CONDENSED nominational institute in the Ford Building on October 3d NORTHFIELD. repeated some of the good things. Able leaders showed how to present the study books for seniors and juniors in missionary meetings, study classes and mission circles. All the women present must have gained wisdom and courage for their own work as these experts showed how interesting are the successive chapters, and how easily they can be fitted to varied needs. The afternoon session was rich indeed. Dr. S. M. Zwemer, a missionary in Arabia, and author of those chapters in our book which treat of the Moslem world, thrilled us all as he proved it to be "now or never" in those countries. Dr. Arthur J. Brown, secretary of the Presbyterian Board of Missions, and author of the chapters on Siam, Burma and Korea, gave a statesmanlike view of present conditions in the latter country. Mrs. H. W. Peabody told most touchingly stories of her own experience as a missionary in Southern India, and brought us all into a mood akin to the blessed Round Top hours at Northfield. A delightful surprise was the presence of Lilavati Singh, a graduate of the Isabella Thoburn College, of Lucknow, India, who pleaded eloquently that we should send the gospel to her country; the only gift that can bring hope to her women.

The Calendar for 1909, prepared at our Rooms in Boston, and embracing the names of the missionaries and the work of the three Congregational THE NEW Woman's Boards, with the names of the married women CALENDAR. Who are missionaries of the American Board, is now ready. Besides the usual quotations the Calendar this year contains several maps and much valuable information. It is so full that the usual calendar article in LIFE AND LIGHT will be omitted for next year. We often find in a missionary letter a word of gratitude and appreciation for the help the prayer "on my day" has brought, and it would be well for us at home, and for the workers on the field, did every Congregational woman follow this calendar of intercession for those who so much need this help. Send to Miss A. R. Hartshorn, 704 Congregational House. Price, 25 cents, 30 cents by mail.

The perplexities of the Woman's Board lie quite as much in the home field as in the foreign. How to secure the co-operation of all the Christian THE COMING women, to inspire them with enthusiasm, to make real to CAMPAIGN. them our opportunities, to win them to this greatest, most needed service by the highest motives, to persuade them to earnest prayer, to generous giving, to absolute personal devotion—these are old problems. But they must press upon us till we find the solution, and till they are solved our work abroad must be inadequate and lagging. Officers of boards, branches and auxiliaries can do only their own little fraction of the work that belongs to all women.

What is your plan for this winter's missionary work at home? It is much easier to give money from your purse than to speak to your neighbor a word that you fear will seem meddling. Is it because we choose the easier way that so much here at home is left undone? Some woman will accept your invitation to join your auxiliary and attend its meetings; some bereaved heart will find comfort in some memorial gift which you may suggest; some woman will read and enjoy your LIFE AND LIGHT, if you will point out to her an article that touches her pet interest; you can win some woman to huy and to use the Prayer Calendar. (Read Mrs. Hawkins' article on page 462 of October LIFE AND LIGHT for suggestions for its use.) Perhaps you know some woman who will join with you or with two or three others to support a missionary of her own. Certainly there must be some who will unite with you at a fixed hour to pray, each in her home, for a blessing on all our missionaries. We must find, each for herself, our share in the home work, and each must do it or the work abroad will fall short.

HARD TIMES IN A TURKISH VILLAGE

BY MRS. EDWARD RIGGS

A special gift enabled Mrs. Riggs to make the tour of which she gives us glimpses.)

THERE are two villages within a few hours, where a Protestant work is opened, which we were anxious to visit. A wagon took us to one of them, although for the last hour it was very hard going, without a proper road up the mountain side. The village is Greek, and even some of the Christians seem to have run out a little, and to have become like the rest of the villagers, instead of continuing to lift them up. Do you know how hard it is not to degenerate, when one is so far from uplifting influences, and one becomes accustomed to sin, and to dirt? It is very unfortunate, but it is human nature. We had a visit from one of the Christian women there, and



TURKISH VILLAGE NEAR MARSOVAN

perhaps I can best tell you the condition of things in the village by repeating her words. She said that this year they are all poor, very poor. The straw crop failed entirely, and they go miles and miles to get straw for their animals, and have to pay high prices for it. The wheat was very little, grown close to the ground, and those who have it, store it up, hoping to get a still higher price for it. All of the Protestant families have been obliged to sell a field, each, in order to buy food. But she says the Bible is the greatest comfort now! They read it morning and night. She cannot read herself, but her husband reads to her. She says there are many people in the village who are convinced of the truth, but who do not dare to come out and declare themselves on God's side. She spoke of those who become Protestants, as those who have "waked up." She said she herself was very bitter against the Protestants at first, but that she "waked up" at last.

We saw several little babies that looked nearly starved, and I asked the mother of one of them, "Can you not drink more milk yourself, and perhaps that will increase your supply for the child?" She said, "No, that there was very little milk in all the village; that the cows are starving, and give no milk. Straw costs so much brought from a distance, that the men get it only for the oxen, who must do the plowing, and cows are fed the twigs of trees." Another woman spoke up and said: "We do not like to speak of the poor cows. It almost makes us cry! If they live till summer, we shall be thankful; they are slowly dying!" There is no pasturage, partly because the country about is poorly supplied with water, and partly because the peo-



WASHING AND BOILING WHEAT, NEAR MARSOVAN

ple cultivate it all in order to realize more money; and then when rain is scanty, and the crops fail, they are left in distress!

The Protestants are talking of moving away from this village, because they find it so hard to make a living, as they are ground down by their more comfortable Greek neighbors of the old church, just because they are Protestants. The whole village seems to be stirred in regard to Protestantism, and with many it is because they are persuaded of the truth and are fighting against it. I wish there could be a good Bible reader here. The women say that she would find entrance to almost any house. We had a young woman here who taught the school, and on Sundays had a Bible class with the women, and often visited their homes. But she left on account of her health as the climate did not agree with her. Another young married woman acted as a

Bible reader here, some years ago, and the women all speak very highly of her. They think she would move back to their village again, if she could be employed as Bible reader. I am planning to look her up one of these days, as she is within a day's journey of us here in Marsovan, and if she seems a suitable person, I shall long very much to send her to Iskili as Bible reader, for a true, earnest Christian could do a great work among those women. Just before mounting, on our return to Herek—for we rode back on horses—we went up the hill to call on a sick man, escorted by his sister and her husband.



A FEW CALLERS AT CHAKMAK, AN OUTSTATION IN WESTERN TURKRY

It was quite a walk, and on the way this woman told me that she was already tired with the climb. I was surprised, as she must be used to walking, but she said her health was not good. "I never had but one child," she said, "and I have not been well since." The child died, and they adopted another. She spoke sadly, but suddenly she looked up brightly and said, "But, Praise the Lord, we have the light! Oh what a great thing it is to have the light! I never can thank the Lord enough for that! All the troubles are as nothing, as compared with that great blessing."

489

HOSPITAL WORK IN AINTAB

BY MISS CHARLOTTE F. GRANT, HEAD NURSE IN THE HOSPITAL

THE discussions at our annual meeting about the Evangelization work for the Moslems were interesting. Some here even feel that there is no doubt about the advisability of doing the work openly, others feel that it is the only way, but caution seems to be the more practical method. But that it does need special preparation and peculiar tact there is no doubt; and also that there is a very deep interest on the part of many of this race there is no doubt. If only a firm hold can be gotten on some of the stronger ones before the influence of the French comes in through the opening up of the new railway it will be a great gain.

Now we are in full swing with the first Medical Conference of Turkey. We thought the hospital would close soon; the women were reduced to



WAITING FOR THE DOCTOR, AINTAB

four, but the men's ward is filling up again. To-day I have eighteen. We moved out of the regular operating room into the boys' ward to give more room to the visitors at the operations to-day. To-morrow is Medical Day, and Friday they discuss evangelistic work. It must be very interesting; as yet I have attended none of the meetings, for things must be made germproof even with all these great ones around. It is very characteristic of the doctors in general; they are very good to prescribe, but seldom like to take their own prescriptions. I have to have eyes on all points of the compass

to keep their coat tails from walking over my consecrated towels and dishes. My vigilance amuses Dr. Shepard very much. And when not otherwise engaged I am perched on one foot like the stork—trying to dislodge with the other the tiny enemy boring through to my bones. Our little maid, Gulania, was much amused this evening as I gathered myself upon a chair, because I told her I was afraid of the fleas. "Why are you afraid?" she said, "they are much littler than you."

We have some very interesting patients just now, among them a wealthy man and his wife, child, servants, and the sheik or teacher from Mosul.



TURKISH VILLAGERS AT AINTAB HOSPITAL

The man and his wife have both had operations, and are lying side by side in the same room. This is one of the most unique experiences I have had in this country. He is very fond of her, and is very anxious to have her get strong and well. She speaks only Kurdish; he knows several languages, and is a very intelligent man. To-day little blind Eliza brought her Gospel of Matthew in and read to him. He was very much interested. Eliza is anxious to have me get her a baby organ. I am hoping I can

interest my Effendi in the object, and that he will not consider it a sin to give to Christian works. I took a most interesting picture of Eliza's little school on the day of her first Commencement exercises. Some of these older boys and young men come evenings to learn to read; she has only five regular day scholars I think. I am so glad she can do it, for it fills a great need here.

The children are all poor, and pay little or nothing. Most of them have some help. One of the boys lost his sight three years ago from a tumor at the base of the brain; for months he was ill, but is now quite well. He was a bright and ambitious scholar, and at first he was very sad and depressed when he found he could never study again; but one day as he lay there too



A HOSPITAL ROW, AINTAB

weak to move or talk much, a great peace and calm came to him, and he seemed to feel the Holy Spirit's presence comforting and assuring him of God's love to him, and his need of help. He had never been an especially religious boy, but all at once he realized how God had taken away his dearest idol—education—to give himself. Now he is very happy, and it is beautiful to hear him tell of the goodness and love which God has shown to him, and the joy he finds in serving him. He goes to the school every day, sits by the door, and sells pencils, paper and erasers to the children. One day I brought him in to see our sick boys. He was very much affected by the sufferings and sorrows of all these sick ones, and they were very deeply touched by his sweet spirit and love.

Eliza has written to a blind friend of mine asking for an organ, but as my friend is only a poor teacher I am not sure that she will be able to interest her friends in an object so far from home. At first I did not deeply enter into Eliza's longing for a "Musica." It seemed an unnecessary luxury, but now I can see how much real help it could be to her, and how much joy it would give to these little dark lives. I was wondering if any of your good people would like to contribute a small sum toward it? If so would you like to send it to Miss Lena B. Swinerta, Glover Building, "Kindergarten



AN ARAB BRIDE, FROM AINTAB

for the Blind," Jamaica Plain, Mass. It is not often I miss very much the "comforts of home," but one day recently we were talking about the things we miss Mrs. Trowbridge, Jr., said she missed soda water; Mrs. Trowbridge, Sr., said she missed the walks under the beautiful trees on a shady sidewalk, and I quite echoed her miss, only I think of two certain street car rides I used to take, and when you spoke of the "trolley ride" it all came up afresh to me. I'm sure our friends must think us almost heartless sometimes, when we seem to miss so few of the great things of home; but, after r all, life is made up of little things, and it it is often the pin pricks which hurt the most.

1908]

middle of the day. Thirdly, they never work with the American rush. Just think of its taking four days to go from Boston to Hartford.

If the medical work stood only for medical work it would be a very small thing and easily self-supporting, for there one could take in only the paying cases, and charge any price, for there is nothing people love so much as health, and will usually pay any price for it. This is the reason I get discouraged and downcast often, for my work seems so inanimate—boiling towels and dishes day after day until the doctors call me fussy. Dressing

the patients in the ward is more interesting, but very disheartening often. Often during the winter we had twenty-two men and boys, and not one truly hopeful one among them. Some went out, to be sure, quite well, but underneath still the old weakness. I can't talk freely enough even after all this time to enter into any real religious work. The patients are ignorant; it requires simple but plain language for them to understand, and as none of the helpless understand English I cannot be quite sure that even they get the meaning of my lame Turkish. feel sometimes that it would be much better For me to go home, and not take the place of one who could quickly and easily learn the language, and at the same time do more effective work. It is pure selfishness which which keeps me from giving up at once. I keep hoping I may learn a little, and the work is so attractive and absorbing. could give up my position, and still stay here and work, though I know that is not a A SUGGESTION IN CLOAKS, AINTAB satisfactory arrangement usually, for in most



places they do not like volunteer workers. I long so much to do the "District" work as I did at home, but one would need to know the language quite well to go among ignorant villagers, but it is my ideal, and if I could only go back fifteen years I might.

Nursing is not depressing work in itself; in fact I think it is one of the most uplifting things; for when one sees a patient so near the border line return to almost if not quite perfect health, it is inspiring; and if they die or must die, if one can show them the straight and narrow way, and they

find it their happiness, it makes one long to go with them. More than once I have felt so lonely when I have seen them going, the heavenly land seemed so near; it seemed as if I must at least send messages to the dear ones over there. No one leaves us in this country without sending salams to the friends, and I feel so about the other land.

From the talk of the different doctors about their work and opportunities, hindrances, etc., I see that we are most highly favored in this section. There is less opposition, oppression and ignorance to contend with from outside peoples, and if this mission does not grasp these opportunities it will make a great mistake. Why, in Talas, where Dr. Dood has been so many years, the people even stone the carriage as they drive through the city. The ladies seldom visit Moslem homes. Oh, how thankful we ought to be for all the freedom and comfort we enjoy here. Our present governor is a most friendly and progressive man. We have many pleasant and interesting relations with the wealthy and influential Turks of the city and surrounding country, and many are seeking the light.

THE DAY OF OPPORTUNITY IN TURKEY

BY MRS. ISABEL TROWBRIDGE MERRILL, OF AINTAB

IN reading the reports of Bible women's work and village schools, you will be struck by the wonderful openings for work among Mohammedan The opportunities were so unusual that I really was sorry to leave Aintab at this time even for a year, for this door is one we have wanted to enter for a long time. I think it is very beautiful that God has led us here in this Central Mission to begin the work for Moslems before we really knew anything about the political changes that were so close upon us-When we had taken the first steps in faith, somewhat uncertain though they may have been, God opened such doors before us that we stand amazed at the fullness of his answer to our prayers. Of course you have been reading of this marvelous, "peaceful revolution" in Turkey. If we did not have daily testimony to its reality we would hardly be able to credit what we read in the papers. It is a wonderful thing to be in a country that is rejoicing over its unexpected and newfound liberty. In some cases it is pitiful to see how little this great change is appreciated by the more ignorant people. Many do not even know the meaning of the word "liberty," and it will be long before the change makes a practical difference in their lives—but to think that there is the freedom to speak and write and print as we like. Already there are applications by Moslem pupils to enter our schools, and 1908]

there is not a single branch of our work that will not be greatly and directly affected by the changes. We all feel very strongly that now is the time when the Christian churches and schools most greatly need to enlarge their force and quadruple their efforts to save Turkey. Central Turkey College, situated as it is, and with its peculiar fitness to influence the native community, ought to be a powerful factor in shaping public opinion and especially religious tendency in this part of the country—but it is terribly cramped for funds, and that is why we are coming to America. Some of our professors and doctors, and other graduates of the college, are already appointed, under the new régime, to serve together with Moslems on the various "Committees of Progress" that are everywhere being appointed. I do not suppose you realize what a tremendous change this means—to have Christians appointed to such positions in this land.

I do not know whether anyone has written you of our Woman's Conference in Aintab. I will enclose a copy of the program, which will give you a better idea than anything else, of the scope of the meetings. To me the best thing about these conferences is the share the native women take in them, or perhaps I should say, the small share taken by the missionary women. Most of the papers are by them, and it is their conference in which we join with them. One gratifying practical result this year was, as you will see by a note added to my report, the raising by the conference of the salary of a Bible Woman for needy Severek, and the adoption of the plan to give something every year toward home or foreign missionary work. Possibly they may adopt some special work as the work supported by the women of the Central Turkey Mission. Is not this a result worth working for?

PROGRAM OF WOMAN'S CONFERENCE HELD AT AINTAB, CENTRAL TURKEY MISSION, JULY, 1908

- First Session: Prayer and hymn; Election of presiding officer; Minutes of last year's conference; Appointment of Committee for revising Constitution; Program on Bible women's work.
 - a. Bible reading on "Activities of New Testament women."

-Mrs. Merrill.

b. Report of Bible women's work in the Central Turkey Mission.

-Mrs. Arakelyan.

- c. Five minute papers on
 - 1. Difficulties of Bible women's work.—Leader from Marash.
 - 2. Privileges and opportunities of Bible women's work.

-Leader from Hadjin.

- 3. Why does a town or village need a Bible woman?
 - -Leader from Kessab.
- 4. The support of the Bible woman.
 - -Leader from Oorfa, Miss Shattuck.
- 5. The characteristics of a good Bible woman.
 - -Leader from Adana, Mrs. Topalyan.
- d. Paper on the Training of the Bible woman.—Mrs. Merrill.
- Second Session: Prayer and hymn; Minutes of previous session; Summary of reports of Woman's work, Miss Loshkhajian; Fifteen minutes' Bible reading on Foreign Missions, Miss Blakely; Five minutes' introductory word, Miss Webb; Five minute papers on

India—Leader from Oorfa.

Korea-Leader from Adana.

China-Leader from Hadjin.

South America—Leader from Aintab.

Japan—Leader from Kessab. The Island World—Leader from Marash. Song by choir. Half-hour prayer meeting for Foreign Missions.

Third Session: Half-hour prayer and testimony meeting, led by Mrs.
Kouyoumjian; Minutes of previous session; Report of work
among Gregorian women, Miss Jebejian; Paper, "True
Beauty," Mrs. Kupelyan (followed by discussion); Paper,
"Suitable marriages," Mrs. Macallum (followed by discussion); Reports of Committees, Election of secretary and
program committee for next year; Collection for support of
Bible woman in Severek; Closing words and prayers by the
president.

HOME MISSIONARY WORK IN TURKEY

BY A GRADUATE OF THE GIRLS' SCHOOL IN BROUSA

[Through the kindness of Rev. O. P. Allen, long a missionary in Turkey, we are allowed to print this story. It should be to us an example of devotion.—ED.]

It has been two months my coming back to Brousa, and after a short time I shall go back to my village again. I was there just a year, but I can hardly believe it, time flew so quickly. My friends always encouraged me by their letters and the interest they showed in my work.

My village Chalgara was unknown to me seven years ago, when one Sunday afternoon, Mr. Baldwin gave us a talk about his missionary tour in the church of Brousa. Among the many mentioned towns and villages was the name of Chalgara, too. He spoke very earnestly about it, how poor, ignorant and helpless the villagers are, and how a few men begged him to

10081

send them some one who knew how to read, in order to hear him read from the Bible. His words touched my heart, and in silence I prayed God to send some one there. But just at that moment as if I heard a voice, saying, "Why not you?" It seemed very hard to respond to that voice, so difficult to surrender all—my work in Brousa, friends and home, and live far away among half savages! But another moment, and my silent words were, "Here am I, send me." From that time I began to think and pray for that village, and believed that in due time I should have been led there.

When my friends heard of my intention, they thought it unwise and unpractical; and as Chalgara men are famed robbers and murderers, they thought it was nothing else but death to me my going there. So two years ago I paid a visit there, and spent two weeks only. Though very poor, ignorant and dirty, still I could trust myself to them. They had hearts and feelings just like us, and though sin-sick souls, but not wholly deprived of the image of their Maker. So I had favorable news to my friends and family—sisters and brother—whose consent I needed especially.

My work as home missionary was new to me, but I saw that the only way to help these poor villagers is to live among and with them. Last summer and the whole year I did a great deal of window washing and floor scrubbing. There is a slight change in my neighborhood. Some women began to wash their houses, too, and have their cloths and aprons cleaner.

It is an Armenian village of about eight hundred houses—mostly huts—with thirty-five hundred people. My host says there are hardly twenty men who can repeat the Lord's prayer; women are in total darkness. To my greatest sorrow they do not even know the precious name of Jesus! In talking to them, sometimes one gets bewildered as where to begin and where to end. Is it strange to see them rough, selfish, quarrelsome and their mouths full of dirty words and curses?

The village is situated high up among the rocky hills. The air is pure and fresh, the water plenty and good, with many running streams and fountains. Their land is scanty and barren. In summer, almost all men go to Turkish villages as masons and carpenters. They have no other trade, and the village is managed by women only. They do all the field work, and it is their busy season in the year. In winter men and women have nothing to do but gossip. They are very, very poor; the houses are without furniture—a few dirty beds, a few earthen pots to boil their cereal soups in, and a few water jugs and a piece of matting or a coarse carpet for the floor, and a few plates and wooden spoons; that is all.

Almost all the women know to weave their coarse cloth in a primitive way, which takes a long time to do it. The way they set up the warp is such

that it makes the weaving very hard. So I took with me from here an instrument for setting up the warp, which has been a great help to them. Now they do their weaving much easier and quicker. My desire is to persuade the women to weave for market, and earn some money. I hope in time my desire will be fulfilled. While I am here now I am getting some instruction about weaving, in order to introduce these to them.

One of my greatest joys in winter was my morning school, which I began in October, and after some time the number of my girls grew to be forty-five. Their ages range from eight to fifteen. If there was room enough, I could as well have a hundred. No one is charged. They all began to learn and write the alphabet, now some are able to read easy things. easy it is, our Armenian reading, but these girls were total strangers to letters and books, so it needed time to be familiar with them. They all come gladly to school and seem to enjoy my room which is clean and furnished. And as bedroom and sitting room, kitchen and pantry are all combined in one, there are quite many objects for their curious eyes to behold. to imagine how crowded we were, to make room for forty-five girls-all ragged and dirty-in the little open space in the middle of the room. Of course they all sat cross-legged on the carpet, having their books and slates on their knees. One thing that surprised my girls the most was their not They thought school and beating were synonyms.

The marked change in them makes me more than happy. The change begins with their hands and faces first—they are washed—then their clothes, then their behavior, and so on. I had some girls that were like little savages, wild, dirty, ragged, but now I love them the most, they are changed. One of these was the priest's daughter, eight years of age, who lost her mother when a little child, and relatives took care of her, as Gregorian priests cannot get married a second time. She would curse and call bad names to her father right out in the street before everybody, and they thought nothing could be done to this child. She must have her own way. Some weeks after she came to me her father expressed his thanks to my host for the change that had taken place in his child.

They repeat the Lord's prayer very distinctly, and also verses from the Bible. They like to sing, and learned a few hymns. They are divided into six classes, and it took me the whole forenoon to listen to all the classes once. Then two girls alternately stay with me to sweep the room and give a good shaking to the carpets, and fill the jugs from the fountain.

I have many good and bright girls. In summer all these girls are busy in the fields so we have a long vacation.

Some sixteen years ago they say there were fifty Protestant families who

cepted Protestantism, not on principle, but for material prosperity, imaging they could possess the fields they tilled some years, and then their vilgers were jealous of them and sent false reports to the government, and ey had to give up cultivating them. Then for the time some preachers ere sent there, but afterwards many years they were left alone, and they went to their old church again, except ten families. These, also, are not ich to say, they are far from imitating Christ. Some six years ago Mr. Idwin sent to Chalgara, Simon Effendi, of Adabazar, who attends busiss during the week and preaches on Sundays in a very inconvenient ice. We hope to have a better place sometime, as some friends who got erested in this work offered some money for the purpose.

[love my work and hope and believe that God will bless us and my vilgers will no more be in darkness, but know their Saviour and live in light 1 love.

THE GOOD NEWS IN AINTAB

Y MISS ISABELLA M. BLAKE, TEACHER IN GIRLS' BOARDING SCHOOL, AINTAB, CENTRAL TURKEY

F course there must be plenty of interest in America about the coup d'état of the Young Turkey Party, and the new régime in Turkey; are earnestly hoping that by this time our friends, and especially our nilies, understand perfectly how quietly the change has taken place, how le disturbance there has been in the country, and how the Sick Man is still ietly enjoying poor health in the sanitarium by the Bosphorus. We feel e that if they once understand this, they will feel reassured about us, hower much disturbed they may have been when the first startling headlines ne out in the newspapers.

Of course, plenty will be written about the change of government and its luence upon missions, but perhaps people generally will fail to realize in w many little ways these changes will affect, and already have affected as individuals.

When we first came into camp, we had heard the bare news that some portant change had taken place, but people generally either disbelieved it, said it must be the precursor of another massacre. They had some reason this opinion, as they remembered that the great massacres twelve years were preceded by forced concessions on the part of the Sultan to the wers. As soon as we were fairly settled in camp, Dr. Shepard was led away to see a patient in the mountains near Adana. He remained

away for about twelve days, and we knew nothing more about political events until he rode into camp again one bright morning bringing a budget of news with him. Everybody in camp, including the servants, gathered around him as he ate his lunch, and listened to what he had to say.

It was really true, then, this good news of freedom, and plenty of evidences happening very near us proved that the Young Turkey Party were not pretending. Dr. Shepard himself had come down from Mersine to Iscanderoon on the same steamer with a pastor from one of our own Protestant churches, who had been arrested in Contantinople on his return from England, and had been a political prisoner for nine months. Almost everyone there knew the man and his family, and had been praying earnestly for his release. The doctor had met on the wharf a number of Bulgarians, just out of the prison in Paias and about to return to their homes. One, a priest, had no passport, but he simply said so to the officer and was passed along just the same. A certain rich country squire (shall we call him?), notorious for his oppression of the poor peasants, had fled from Antioch, and others from other villages and towns. A notorious customs official had been dismissed from his office, and was begging a few medjids in the streets of Iscanderoon so that he might be able to leave the country. Our business agent there was happy. He believed his worst troubles were over. Dr. Shepard saw upon the table in his office, some books belonging to one of our party which had been confiscated last year, but have now been sent on to their owner from Constantinople. One of mine, I hope, a gift which I never received, may be among them.

Yes, censorship is really a thing of the past. One can remember and laugh about some of its effects on the literature that was finally printed in curious and mutilated forms; and about the story of the censor who objected to the Epistle of Paul to the Galatians, saying, "Who is this Paul, anyway, who is writing a letter to the people of Galata?" (a suburb of Constantinople); and about the post-office official who kept back a whole file of Independents, because one of them contained an editorial on "Thanksgiving Turkey." But to us missionaries this one fact means a very great deal. Now we can get The Missionary Review of the World, the Review of Reviews, or some geographical magazine which have come to us, hitherto, only indirectly, or very irregularly. Now we women missionaries won't lose so many interesting numbers of The Ladies' Home Journal or The Delineator, because no Turkish official will have the opportunity to pick them out of the mail, look them over, and decide to carry them home to his Now the college boys can set up and use their printing press, idle for years, and have a college magazine. Now I can have "The Son of God goes forth to war" translated for my choir.

In later letters we hear that the people of Aintab, Aleppo and Beirut went wild over the news when once they were brought to believe it; that Turks and Armenians walked the streets hand in hand, carrying the Turkish lag; that all the little street boys were calling on the corners, "Long live iberty! Long live the nation!"; that Aintab is to have a newspaper; that some of the boys are not pleased, because they think it will interfere with heir pursuits; that all the people of the nation are to be called Osmanli, and treated as Osmanli; that the religion of the nation is Islam, but that every citizen is free to hold and express his own beliefs; that ten Moslem boys and one Moslem girl have applied for admission to our college and school.

This opening in the schools is naturally one that interests me especially. The application for admission to our school for the daughter of the mayor is, we hope, only a beginning. I feel almost sure that some other of the little girls; whose graduation from the Turkish girls' school we witnessed six weeks ago, will come to us later. If we could only have money to get a new organ, and make a little more of our music course, I feel sure that we could get hold of some of the older Moslem girls as special pupils.

To the people of the country, in general, these changes mean much for education and progress; to the Armenians, they mean a country gained; to all foreign residents, freedom from many petty irritations and important hindrances to work; to the missionaries, increased opportunity. God has opened the door. May the people of God not be slow to enter in.

INDIRECT INFLUENCE

(Extracts from a recent report of Marsovan station.)

One fact of a general nature is cheering, though it suggests a serious question at one point. I refer to the great advance made by the schools of our region during the last twenty years. Statistics hardly exist, but it is a fact that the various religious sects are putting forth great efforts to raise the standards and improve the quality of work done in their parish schools. This is true of Mohammedans who are opening schools in villages that never boasted such an institution before, introducing new lessons and making the class of studies pursued of a somewhat more practical character. It is interesting occasionally to hear their venerable teachers boast, "Such and such features of our school are just the same as yours at the college." Similarly the Armenian communities in Marsovan, Samsoon, Bafra, Zille and Herek, as in Ordoo, Tocat and other cities more or less tributary to our schools, have put forth every effort in their power to erect modern and convenient buildings, secure well-trained and competent teachers, and improve the curricula of

studies. In Amasia a family of leading merchants have established and support a good commercial school. The same efforts are seen among the Greeks; not only in such centers as Samsoon are good institutions of advanced grade attempted, but among their great village population new schools have been opened in numbers among people whose bread is always scanty and whose clothing is in rags. The undying love of the Greeks for learning is being revived.

The one dubious point is whether Protestant schools keep place relatively with those of the other communities. They are of high moral tone, teach the gospel in theory and practice, and carry out with comparative thoroughness what they undertake. But the communities are often small and the burden of expense heavy. Sometimes the same person must supply both teaching and preaching. The schools are without endowment, and the Board appropriations in their behalf are very small, being for our field last year \$158.40 for boys' schools. If the evangelical common schools do not keep the lead that they once took and which is now maintained by the American colleges among institutions for higher education, it will introduce a condition fraught with grave consequences for the future.

On the coast three bright lights shine forth in Samsoon, Fatsa and Alacham, to which should be added Unieh, where the light, though lacking the strength of numbers, shines clear and true. The Fatsa congregation is still tried at the lack of a suitable building, the shed where they met still doing service and the good building site waiting for the building permit which is still withheld.

MISSIONARY LETTERS

INDIA. - MADURA MISSION

Miss Helen E. Chandler, with Miss Mary Noyes at the head of the Girls' High and Training School, shows us some of their perplexities:—

In about two weeks the government inspectress will arrive, and we shall all walk on our heads for five or six days. It has its uses, this visitation, but it is always a trying time for her as well as ourselves. It has been rather annoying to have the District Sanitary inspector examine our latrines, and write to the government that a change should be made which will mean quite an expense to us. The way these places are arranged now was approved by the former incumbent, and they were built in accordance with his approval. Now an order comes that we are to take steps to change at once as soon as possible. We hope that we may enlist the sympathies of the inspectress on our side and perhaps not be compelled to

go to this expense just now, but I do not know that she will be able to do anything for us.

Since Miss Noyes last wrote rice has gone up in price once more, so that we are giving the girls a quality of rice that is not as good as that which they had before, but they are keeping pretty well on the whole, and there have been less absences from class than before the long vacation. Up in the north there seems to be an abundance of rain, too much almost, but here we have not had any until two days ago, when we had a heavy and penetrating one. The schoolgirls began to sing, "There shall be showers of blessing," as soon as it came down. They have been praying for rain for some time.

Down here in the south there have been no more signs of rioting, but in Poona a missionary lady was clubbed and stoned and horribly maltreated. The reason she was attacked was because she and her companions were alone and unprotected. It was a most cowardly and brutal thing. It is the worst sign of race feeling that has yet been exhibited. If only these People would show some ability in bearing responsibility or even desire for it. They do not want the responsibility, they like to have some one upon whom they can thrust the heavy burdens, but they want the position and the money that comes with high office. But the people who are making this fuss are a very small number. The great numbers of people out in the districts hardly know that there is any disturbance anywhere.

Meanwhile the Christian forces are gathering together. Last month the Presbyterians and Congregationalists had their first general assembly, and now the Basle Mission, German low church Lutherans, are desirous of uniting with this assembly.

To come back to the school, I am sorry to say that there has been a small epidemic of stealing among the girls. It seems to come in epidemics as disease does. Another epidemic was that of running away. There have been several very homesick girls here this term, and they have run away, but I hope that has come to an end.

Basket making proved very interesting for awhile. Miss Noves had an old man come here for a month to teach the teachers and normal students. As his time was limited, they were with him every minute they could spare out of school hours. In that month they learned the necessary principles, and now what they need is practice. The little tots of course think it is great fun, and it forms one of their kindergarten occupations.

You may be interested to know that the South India Railway is putting an extra line along the roadway which adjoined our school compound, going down to the river. This has shut off all travel that way, and compelled the funerals to go on the other side of the main track from us. This may eventually mean that that shrine over which there is a lawsuit not yet settled, may gradually lose custom, be forced out of business, and the case settle itself. At any rate things look more hopeful for us.

IAPAN

Miss Abbie M. Colby tells us facts that may well be an example to Christians in America. If a reward be promised to those who give a cup of cold water in His name, how much greater must be that for such generosity as she relates:—

Our new school building is getting on finely notwithstanding the fact that this is the hottest summer for twenty-six years; but the people come out well to church, and the Sunday schools are lively. Not one church is closed but all improving the shining hours, and the workers working like bees while the drones are out of sight. One sees many kind things done, one being furnishing drink for poor people. The city has grown so since the water works were built that we can only have water in the evening, night, and early morning, which causes much discomfort. Opposite the Naniwa church, which I attend, is a little Bible store, and in front a large picture, crude, but effective, urging people to give up drinking alcoholic liquors, and underneath that is a large white jar that is continually on tap with hot wheat coffee, with a seat beside it free to all. When I praised the Bible seller he said it was his wife's doings. Is not that a fine way of advertising? People are drinking there all of the time, and the wife must be kept busy, and the expense must be considerable. There is no mission nor foreign money in it, only clean money obtained from selling Bibles.

TURKEY

Miss Kinney, of Adabazar, gives us her picture of the reception of the news and its effect:-

It was a great privilege to be in Constantinople during the first days of freedom. Such jubilant joy, such heartfelt enthusiasm I never expect to see again as long as I live. The first day when the news came that the Sultan had granted a constitution everybody was stunned and no one really believed it could be true, but the second day the long pent-up feelings gave way and a new feeling of loyalty and love of country and brotherhood toward all was born in the people's hearts and the rejoicings and demonstrations lasted a full week. It is safe to say that the Sultan was never so popular in his life. The air reverberated with the shouts of the people, "Long live the King," and steamers plying up and down the Bosphorus were decorated from bow to stern with flags and pennants, while at every landing the people shouted and cheered for the Sultan and the constitution.

Of course you read the accounts of the events here so it is not necessary for me to expatiate on them. It is enough to say that the land seems born anew; there is joy and hope in every face and a real desire on the part of all Turks and Armenians to show themselves worthy of this precious gift.

As for our work, you can perhaps imagine how hopefully we look forward to the future with its manifold possibilities and opportunities. Would that we were situated so as to take more girls. I am sure we shall be more crowded than ever, and it is so hard to have to turn them away. I am so happy, too, as I think of the open door there will be for our dear girls as they go out of school. I am sure we shall see such changes here in a few years as we cannot imagine now. It is wonderful to see how well the soil has been prepared after all. What a lesson this ought to be to us in our discouraged moments. So many times we have been tempted to feel that a great part of the labor was wasted, but now we already begin to see the reward "after many days." God help us to improve the opportunities he puts before us now and to be not faithless but believing.

MISSIONARY NEWS ITEMS

No witness for Christ:-

In all the Euphrates valley we found no one witnessing for Christ; neither school, nor preaching, nor medical mission. In Deir-el-Zor, it is true, there is a Chaldean church and a few nominal Christians; but from that spot during the remainder of our journey westward, skirting the northern boundary of the Syrian desert, we found the same state of things until we reached the borders of Syria, where Christian villages are plentiful, and our hearts were rejoiced by finding mission workers and real, lively Christians. The contrast spiritually was as great as that between the desolation of the desert, and the verdure and fertility of a land watered with springs and streams.

One of the Church Missionary Society workers, lately returned to his field, writes:—

What a wonderful China we have come back to! Great eagerness on the part of the people for progress—especially in educational matters. . . . Without my sending out any request or posting a notice, I have forty students coming to me for English twice a week. I have great hopes of the majority becoming Christians. We talk on religious matters with the greatest freedom. We are told that the pro-Chinese feeling is extending, but it seems to me the anti-foreign feeling is not increasing. The people are very get-at-able, and if in some individuals there is antipathy toward us, it is also true that with others their regard for us is increasing. The present opportunity is indeed unique. Would that we could lay hold of it!

A highway in the desert :-

One of the five points of the Moslem creed is that whenever possible the faithful must make a pilgrimage to Mecca. The journey has been long, difficult and expensive. Now, a railroad, one thousand miles long, extending from Damascus to Medina, has been opened, which greatly lessens the fatigue of the travel.

The Mission Field says:-

"There are said to be over forty heathen temples in the United States burning incense to heathen deities. The Moslem call to prayer has been sounded in Union Square, New York. The Babists and Bahaists hold their meetings regularly in several cities; Hindu Swamis hold parlor meetings for the effete rich; Buddhists have their shrine in California, and Confucianists propose to build a temple in Chinatown, New York. Now, the first Hindu temple in the United States has been erected in San Francisco. The number of Hindus in America has been increasing since 1900, and there are now seventeen Hindu students in the University of California alone." Here is an opportunity for the work of home missionaries.

The population of the small town of Douglas, Alaska, is made up of twentynine different nationalities, and representatives of all these have been present at a single church service in a mission church.

ONE SIDE OF ISLAM

In India there are "houses" but not homes! "There exists," writes Sir—M. Monier Williams, "no word that I know of in any Indian language exactly—equivalent to that grand old Saxon monosyllable 'home'—that little word—which is the key to our national greatness and prosperity."

Mohammedanism robs the mother, the sister, the daughter, the wife, of their natural rights, their divinely ordained equality. Nothing can free these lands but a radical reform of the home, and nothing can reform the home but Christianity.—Missionary Review of the World.

Another instance is that of a handsome young Mohammedan student in England, who married a lovely but foolish girl. On the voyage out he produced the iron manacle, telling her that it was time for her to know that have had three other wives in India, with whom she must share his wealth, his house (not home) and his name. A lady on board the same ship saw the poor, deluded young bride, weeping herself ill over the railings of the decleritempted every day to fling herself into the waves and end her misery.

As a class the two hundred and thirty million who bear the name of the

Arabian prophet to-day represent perhaps less true elevating moral principle and practice than any other similar number of believers in any one religion.—J. L. Barton.

A traveler, who, before his stay in Morocco, had much sympathy with Islam, wrote, after his sojourn in that country, the following sadly significant words: "The most religious people in the world is also the most immoral in the true sense of that word. No other faith holds a place so eminent, so absolutely unshadowed by doubt as that of the Mussulmans of Morocco. No other people practice so frequent prayers, and give themselves so conscientiously to acts of piety. Nevertheless, just here one finds, scattered everywhere, closely joined to these religious observances, murder and robbery, lying carried to the last degree, and unnamable vices. From the Sultan to the beggar, half dead with hunger, from the wisest to the most ignorant, from the Mussulman in great odor of sanctity to the despised outcast, all is rotten to the very marrow."—Journal des Missions Evangeliques.



HELPS FOR LEADERS

NORTHFIELD FOR JUNIOR LEADERS

BY FLORENCE A. MOORE, TALCOTTVILLE, CONN.

COMPARATIVELY few of our junior workers realized the great help that the Northfield Summer School for Women's Foreign Missionary Societies offered them, or we should have found more of our leaders of young ladies' and children's societies in attendance last July—21-28.

Each morning of the week brought a class for junior leaders, when different women presented chapters of the junior book for the year, Springs in the Desert. Sometimes the members of the class made believe they were children, and had the chapter taught to them; at other times they were told very clearly and definitely how the chapter might be presented to children. There were open discussions of methods of work and of material for work. One morning lists of helpful books with publishers' names and the prices were given, and many leaflets, charts, pictures and maps were shown.

But it was not only the fourth period which was helpful to the junior leader. Mrs. Montgomery packed her hour every morning with suggestions, many of which were as good for the children's circle as the women's society. And since the junior book follows the general lines of the senior book, her many bits of concise information, and her happy way of expressing facts, were eagerly noted.

The model missionary meetings during the third hour were also very helpful. When young ladies came to the platform and took their part in the program in Mohammedan costume the junior leader remembered how delighted children are to be "dressed up," and noted how the costume was arranged. The use of the blackboard in these model missionary meeting also gave some suggestions for children's meetings.

At one of the entrances to the auditorium were literature tables with texbooks, leaflets, maps, charts, pictures, post cards, mite boxes and other helps for the year displayed and for sale. There is great advantage in being able to examine the literature of different denominations.

We realize the need not only of much general knowledge about the countries to be studied, but also of up-to-date news from those countries. The he evening addresses gave such news. We were fortunate in having at Nort he field several missionaries from the countries we are to study about this year or.

After listening to Dr. Ida Scudder's account of her medical work amo ng the Mohammedan women of Vellore, and after hearing of Mrs. B. W. Labaree's experiences among the Mohammedans of Persia, we felt capalle of passing on to the young people clear, vivid pictures of conditions in Mohammedan countries.

Burma is one of the countries we are to study this year, and it was very helpful to hear Rev. Sumner R. Vinton tell of his own experiences in working for the Karens.

Dr. George Heber Jones, of Korea, gave us many telling items of news, which will be used with our eighth chapter of Springs in the Desert.

The denominational rallies and the reception to missionaries gave mission circle leader the opportunity to meet those most interested active in missionary work, and the opportunity was sometimes to discuss a little or big problem of the home mission circle with a mew acquaintance.

The sunset meetings at Round Top are not to be forgotten. The earn est, appealing words spoken there must have sent all home with an eagerness to do more efficient work in missionary societies.



WHEN THERE'S A WILL

A SHARP rap sounded from the president's gavel. "Ladies," said Mrs. North's clear voice, "one moment, please. Our secretary wishes to say a word."

The October meeting of the Pilgrim Church Missionary Society was just breaking up. The members had already left their seats, and were beginning to comment to one another on the stirring address and the good music and the cheering missionary news of the afternoon's program. It was a kind, friendly looking company of women—nothing to be afraid of, surely. Yet as Mrs. Post, the secretary, rose to say her word to them, she looked timid, and spoke with a hesitating, deprecatory air.

- "I only wanted to say," she began, apologetically, "that if any of you would like to have LIFE AND LIGHT next year, I am ready to take subscriptions. I meant to speak of it last month, but somehow I didn't remember."
- "Tell us a little about the magazine, please," said a lady who was a stranger to the rest. "I've always been a Presbyterian till I came here, and I do not yet know the Congregational societies and their papers."
- "Well, really," answered Mrs. Post in some confusion, "I can't tell you much about it. I used to take it, but lately I have thought that with the *Herald* and *Congregational Work*, it wasn't worth while to take it. It's so hard to get time to read missionary magazines. Perhaps some one else here can tell more about it than I."
- "How many of our members are subscribers?" asked the president, suspecting that she had stumbled upon another of the problems which her efficient methods had been trying to solve in her society.
- "There are only three now on my list," replied Mrs. Post. "I can't understand why there's been such a falling off. I always mention the matter once or twice a year, and yet hardly anybody subscribes."
- "We have gone so far beyond our usual time that I must not keep you longer to-day," said Mrs. North, "but I shall speak to you of this again."

As the president walked home, she was busily thinking. "Three subscribers to LIFR AND LIGHT, and we have a membership of sixty," she said to herself. "We must make a gain here, and I must find the way to do it."

The next morning she rang up Mrs. Post. "Are you to be at home this

afternoon? And can you spare an hour to talk with me? All right, then. I'll be there between three and four."

As the two women faced the question, how shall we lengthen our LIFE AND LIGHT subscription list? Mrs. North said, "I'm not clear yet as to all the details, but I do see plainly that our way must be to plan carefully a campaign and then to work it out efficiently. We must go into it with the same enterprise and heartiness that we put into "—" House cleaning, for instance," broke in Mrs. Post, "the task that's demanding my strength and good nature just now." "Exactly; or anything else that you are determined to do and do well."

The discussion of methods that followed fixed a few definite points of procedure, so that when Mrs. North rose to go, her secretary saw the path well laid out before her.

"One thing more," she said; "how soon shall I begin? You know the publishers like to have subscriptions start with January."

"We will open our campaign at the November meeting. That is, the public part of it. But you and I have to do much before that."

So it proved, and this first work, though out of sight, was indispensable. The file of magazines for 1907 was inspected, and certain numbers selected as sample copies. Each had a feature of special attraction in pictures or missionary letters or prepared articles. Then the membership list was broken up into sections, with names grouped for greatest convenience in getting at the women. The two subscribers besides the president were interviewed and their co-operation secured. Extra sample copies were ordered from the publisher, in a few cases three consecutive numbers to be sent to one address. "For I'm perfectly sure I can get those women to read them," explained Mrs. Post. "And to think I've only just discovered that the publishers offer to send three numbers free to any woman who will promise to read them."

Truth to tell, all this activity brought about a more thorough and careful reading of Life and Light than its subscribers in the Pilgrim Church were wont to give to missionary news. So the next day after the November meeting, at which the president's earnest words had prepared the way, Mrs. Post's efforts among the women began with an enthusiasm which promised visible results. Not that she did all the work alone. But she did herself appeal to every member, and even to some not belonging to the society. "Within a week," Mrs. North had said, "each of you shall have a chance to see our magazine, if you have never seen it before. Take time to look at it."

Mrs. Post's glowing words in giving out her sample copies made every

woman curious to read them. No longer the fearful, timid air, but a cheery confidence in the value of what she presented which half won the battle at the outset. "As interesting as any novel!" "It will give you new courage to read the news in this number!" "Here's a letter from our own special missionary, all about her getting the box we sent her, and how even the young men were pleased with the dolls we dressed for the children."

Or to another, "I'm having great success so far. You'll really be behind the times next year without LIFE AND LIGHT, so many are taking it."

She left no chance that her little magazine should be snowed under, out of sight, below a drift of other papers.

"And will you kindly read your copy at once, so as to pass it on to your neighbor, whose name I have written just below yours. Please tell her what you have found that she must be sure to read, as you hand it to her. As you see, each sample copy must go to three persons."

As Mrs. Post spoke to the last one of the three, she never failed to add, bo not forget to return this number to its owner, for the files are so valuable to refer to that we shall not want one missing."

During the two busiest weeks of her campaign the secretary let no opportunity pass. When a caller came in, she skillfully brought the conversation to a point where the magazine could be picked up, for it was in those days always at hand, "as pre-arranged," and its interest and worth set forth. Several women were gained in this way, with no extra spending of time or effort, only because the matter was in mind. Often, as she went on with the work, inspiration came for the moment. One day, as she was calling on Mrs. Clark, little Helen came skipping in from school, crying, "Oh, mother, where can I find a story or a picture about the Philippines? Our teacher says we are to look at home, and bring in all we can find about them for to-morrow's geography lesson."

"Come here, dear," said Mrs. Post, opening LIFE AND LIGHT in her hand to the article on "Little Brown Brothers." "Here's just what you want, isn't it?"

"You see," said she, turning to Mrs. Clark, "there are sure to be in every number pictures and reading that will help Helen in her geography. It would be worth your while to have it for her sake." So Mrs. Clark's name went down next.

Of course there were rebuffs. "No, I haven't a minute's time for it." "I really don't care to read on missionary subjects. They bore me." "I can't afford to take another paper." Each objection was met, and one repulse never taken as final. "Think it over. I'll give you another chance. You may change your mind."

It was not easy to refuse to make one of a club, if one did not become a full subscriber. "It's a curious thing, but the annual price of sixty cents divides up so well into shares that nobody need go without it for lack of what the magazine costs," explained Mrs. Post to one would-be decliner. "Sixty contains evenly two and three and four and five and six and ten and twelve, so you can be one of a group of any of those sizes, and pay accordingly. Prices to suit all customers," she added, smiling. This device succeeded with various doubtfuls, for Mrs. Post's confidence and persuasion persistence and tact were hard to resist.

It was a bright day in early December. The president and secretary the Pilgrim Church Missionary Society sat together with two lists before them on the table. "I'll read names, while you check them off," sai. Mrs. Post. The president's eyes opened wider as they went on, and her facer grew radiant.

When Mrs. Post had read the last name, she asked, "How many have you checked?"

- "All but three! I can hardly believe it," exclaimed Mrs. North.
- "Which proves," returned the secretary, "that your 'way' was a go
- "No," answered the president, "that's not the true secret; this has been accomplished not so much by my way, as by your will behind that way."

OUR DAILY PRAYER IN NOVEMBER

GRAVE questions come constantly to the executive committees of all missionary Boards. They need great wisdom, for far-reaching consequences may follow a decision that seems unimportant. So they ask for our instant, constant prayer, that the wisdom that is from above may guide in all their actions.

Mrs. Partridge, just returning with her husband from their furlough in America, joins to the care of home and two little ones, much teaching in boys' schools, with work in mothers' meetings and care of orphans. Mrs. Clark, whose husband has charge of the hospital, gives much time to the housekeeping cares of that institution. Miss Graffam and Miss Rice share the care of the girls' boarding school with one hundred or more pupils. Mrs. Perry teaches the Bible, leads meetings, and carries personal help to many needy. Mrs. Crawford is now in this country on account of the uncertain health of her husband.

Miss Patrick is the president of the American College for Girls at Constantinople, and Miss Dodd is one of the teachers.

The girls' school in Chihuahua enrolled 170 pupils last year. The aim of its normal course is to prepare Christian teachers for schools in that region.

Miss Prescott is at the head of the school in Parral, and Miss Dunning has charge of its kindergarten. Both also do evangelistic work.

Miss Gleason is now at home for furlough, and Miss Mathews carries on the school in her absence. As far as health permits Mrs. Eaton does much for women and in consultation for school work. The school at Parral numbered 140 last year, 40 being in the kindergarten.

The Mexican mission works in six stations, with 59 outstations, 24 native workers assisting the 16 American missionaries. The country, nominally Christian, is in sore need of a vital gospel, and with increased funds and force of workers our mission could do a far larger work. The school at Guadalajara, under the W. B. M. I., has about 60 pupils, all but about ten being day scholars.

Miss Hammond's delicate health has compelled her to resign, but we are glad to say that she is now better than for some time. Miss Long is at the head of the boarding school. We must add to her name in our petitions those of Miss Helen A. Meserve and Mrs. Mary J. Blachly, now at work with her in the school.

Mrs. Howland works for women, children, young men in the Colegio Internacional, for everyone whom she can help, and they are many.

Mr. Wright is now stationed at Parral as a center for much evangelistic work, and Mrs. Wright is just returning from her furlough in the States to join him there. Mrs. Wagner is in many ways a great help to the native women. Mrs. Hahn's three babies absorb most of her time and strength.

MRS. W. P. WILLIAMS

HARTFORD BRANCH has a great sorrow in the death of Mrs. Olive Gilbert Williams, who has for many years been a most efficient member of its official corps. Her wisdom in planning, her activity in executing, her correspondence with missionaries, and her whole hearted sympathy and interest made her attentive to endless mission calls. All this, and her readiness to do with her might what was possible for her hand, endeared her to those who came nearest and to a larger circle in the ranks of the Woman's Board, who will long remember her sunny face and responsive words at annual meeting and elsewhere. She hath done what she could.

SIDELIGHTS FROM PERIODICALS

Course for United Study.—There is an embarrassment of riches in magazine articles on Turkey. "The Turkish Revolution" and "Turkey," Contemporary Review, September. "Problems of the Near East," "Kamil Pasha and the Turkish Succession," "Modernism in Islam," Fortnightly Review, September. "The New Era in Turkey," "Moslems in Turkey," Missionary Review, October. "Turkey and the Constitution," Outlook, September 19th. Articles by Turkish writers: "A Turkish Woman Rejoices," Outlook, August 29th; "The Regenerated Ottoman Empire," North American, September; "The Turkish Revolution," Nineteenth Century, September; "The Silent Revolution in Turkey," World's Work, October. "The Earl of Cromer on Islam," Missionary Review, September. "The Native Church in Burma," Missionary Review, July. "Why Korea is Turning to Christ," Methodist Review, September.

CHINA.—"What the American Fleet Could Do for China," North American, October.

JAPAN.—" Japan's Strength in War," McClure's, October. "Educational Missions in Japan," Missionary Review, September. "Business Morals of Japan," Century, July.

India.—"Industrial and Political Situation in India," Missionary Review, September. "The Christian College in India," Missionary Review, October. "The New Nationalist Movement in India," October Atlantic.

Africa.—"The Progress of Egypt," October Atlantic. "A Trip Through Africa, World's Work, October.

The story of another missionary hero is told in a sketch of the life of Rev. Jacob Chamberlain, D.D., of the Ascot Mission in the *Missionary Review*, August.

F. V. B.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

THE Forty-first Annual Meeting of the Woman's Board of Missions will be held in the Asylum Hill Church, Asylum Avenue, Hartford, Conn., Wednesday and Thursday, November 11 and 12, 1908, with a delegates' meeting on Tuesday, November 10th, which will be open to any who may be interested to attend.

A reduction in Railroad rates upon the certificate plan has been secured, return tickets being granted for three-fifths fare. An interesting program is promised. Addresses are expected by Mr. Harry Wade Hicks of the American Board, Mrs. Hicks, Mrs. James C. Alvord, Mrs. B. W. Labaree, and missionaries from many lands.

Receipts

WOMAN'S BOARD OF MISSIONS

Receipts from August 18, to September 18, 1908. MISS SARAH LOUISE DAY, Treasurer.

32 00 5 00

on.—Desert Palm Society, oock.—A Friend, Maine Branch.—Miss Annie F. Ireas., 52 Chadwick St., Portland. r., South, Woman's Miss'y Club, and, South, Bethany Ch., S. S., s., Second Ch., Aux., 22. Less s. 1.28. s, Seco s, 1.28,

30 72

Total.

VRRMONT.

7anch—Miss May E. Manley, px 13, Pittsford. Barnet, Aux., Aux., 5, Barton, Aux., 11.55; Falls, Aux.. 33 37, Prim. S. S., 5; Bennington, Aux.. 30; on, North, Aux.. 23; Berk-

DAY, Treasurer.

shire, East, Aux. (with prev. contrl. to const. L. M. Miss Neille Leahy), 13; Bradford, Aux., 25; Brattleboro, Aux., 42.92, Mrs. G. M. Slate, 3; Brookfield, First Ch., Aux., 8.25, Second Ch., Aux., 13.75; Burlington, First Ch., Aux., 76. College St. Ch., Aux., 8.26; Cambrigeport, Aux., 2.70; Chelsea, Aux. (with prev. contrl. to const. L. M. Mrs. Clara M. Bohnan), 10, Jr. C. E. Soc., 6; Colchester, Aux., 4.50; Cornwall, Aux., 21.85; Coventry, Aux., 14, Prim. S. S., 1; Craftsbury, North, Aux., 6.50; Danville, Aux., 17.40; Derby, Aux., 7.75; Dunmerston, East, Aux., 11; Enosburg, Aux., 12.65 fair Haven, Aux., 10; Franklin, Aux., 5; Georgia, Aux., 14; Glover, West, Aux., 7.85; Guildhall, Aux., 7.25; Hardwick, East, Aux., 21.26; Hartford, Aux. (25 of wh. to const. L. M. Mrs. John Scheuerle), 33.86; Irasburg, Aux., 5; Jericho, Aux., 10; Jericho Center, Aux., 30; Johnson, Aux., 18.85, Prim. S. S., 4.60; Ludlow, Aux. (25 of wh. to const. L. M. Mrs. John Scheuerle), 33.86; Irasburg, Aux., 5; Jericho, Aux., 10; Jericho Center, Aux., 30; Johnson, Aux., 18.85, Prim. S. S., 4.60; Ludlow, Aux. (25 of wh. to const. L. M. Mrs. Hoffman), 30, Buds of Promise, 15; Manchester, Aux., 33.32; Middletown Springs, Aux. (25 of wh. to const. L. M. Mirs. Susan Coy), 25.38; Montpeller, Aux., 44.55, Jr. C. E. Soc., 7; Peacham, Aux., 40.70; Pittsford, Aux., 41.25, C. E. Soc., 10; Post Mills, Aux., 42.775; Norwich, Aux., 40.70; Pittsford, Aux., 41.25, C. E. Soc., 5; Post Mills, Aux., 42. Prim. S. S., 1; Poultney, East, Aux., 35; Randolph Center, Aux., 10.33; Richmond, Aux., 40.70; Pittsford, Aux., 41.25, C. E. Soc., 5; Sudbury, Aux., 40.70; Pittsford, Aux., 41.25, C. E. Soc., 5; Sudbury, Aux., 41.50; Waterford, Aux., 25; Vergennes, Aux., 17.50; Waterbury, Aux., 65.30, Search Light Club, 42.35; Sheldon, Aux., 25; Vergennes, Aux., 17.50; Waterbury, Aux. (with prev. contrl. to const. L. M. Si Miss Mary Lease, Mrs. Mary Wells), 24.25; Waterford, Aux., 89; Thetford, Aux., 19; Townshend, Aux., 6; Underhill, Aux., 45; Williamstown, A 2.005 33

A Friend,
Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkley St., Reading, Billerica, Anx., 29; Lawrence, South Ch., Aux., 25 of wh. to const. L. M. Miss Mabel Elizabeth Emerson). 35; Reading, Aux., 16,
Barnstable Co. Branch.—Miss Ellen H. Underwood, Treas., South Dennis, Orleans, S. S. Miss'y Soc., 2.000 00

Berkshire Branch Mrs. Edward Tolman,	dence. East Providence, United Ch.,
Treas., 47 Reed St., Pittsfield. Adams,	S. S., 2; Peacedale, Mission Bank, 15; Providence, Central Ch., Aux., 5.25, Miss Helen S. Lathrop, 500; Woon- socket, Globe Ch., Prim. S. S., 2.60,
Aux., 24; Hinsdale, Aux., 14.84; Housatonic, Aux., 12.65; Lee, Aux., 201.15, a Friend, 135, a Friend, 165; Pittafield, South Ch., Aux., 21. Less expenses,	Miss Helen S. Lathrop, 500; Woon-
Friend, 135, a Friend, 165; Pittsfield,	socket, Globe Ch., Prim. S. S., 2.60, 524
South Ch., Aux., 21. Less expenses,	Woonsocket.—Miss Alice H. Bushée, 25
18 63, 560 01 Cambridge.—Cousins (Children's Mem.	Total, 549
in memory of Joel Moore), 20, Friends,	CONNECTION.
through Mrs. E. C. Moore, 15, 35 00	
Essex South //ranch.—Miss Sarah R. Saf-	Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St.,
ford, Treas., Hamilton. Swampscott, Jr. C. E. Soc., 10 00	New London. Hampton, Aux. (with
Franklin Co. Branch.—Mrs. John P. Lo-	prev. contri. to const. i M. Mrs. Joseph
gan, Treas., 3 Grinnell St., Greenfield. Collection, 7, Laura Mellen Robinson, 5;	W. Congdou), 6; West Woodstock, Aux., 10: Willimantic, C. R., 6.15.
Collection, 7, Laura Mellen Kobinson, 5;	10; Willimantic, C. R., 6.15, 22 Hartford Branch.—Mrs. M. Bradford
Greenfield, Aux., 12; Northfield, Aux., 41, 65 00	Scott, Treas., 21 Arnoldale Rd., Hart-
Hampehire Co. BranchMiss Harriet	ford Int on Clara F Hillwar Fund 950
Hampshire Co. Branch.—Miss Harriet J. Kuccland, Treas., 8 Paradise Road,	Int. on Bacon Fund, 33.25; Berlin, C. R.,
Northampton. Amnerst, North, Aux., 10; Greenwich, Aux., 18.60; Northamp-	Int. on Bacon Fund, 33.25; Berlin, C. R., 8.10; East Hartford, M. C., 24; East Windsor, M. C., 11.89; Manchester, Second Ch., 5; Newington, Aux., 20; Suffield, Aux., 100, Ladies' For. Miss'y Soc., 9.05; Willington, by Mrs. Emily J. Garriagor, 7
tou, Edwards Ch., Aux., 6; Southamp-	Second Ch., 5; Newington, Aux., 20;
ton, Dau. of Cov., 25, 59 60 Middlesex Branch.—Mrs. Frederick L.	Suffield, Aux., 100, Ladies' For. Miss'y
Middlesex Branch.—Mrs. Frederick L.	Gardner, 7, 568
Claffin, Treas., 15 Park St., Marlboro. Natick, First Ch., Aux., 20 00	New Haven BranchMiss Edith Wool-
Newton.—Family of Dr. W. S. Clark, 200 00	sev. Treas 250 Church St New Haven.
North Middlesex Branch.—Miss Julia 8.	In mem. of Catharine T. Sterling, 100, Interest on Branch Funds, 140, Two Friends, 80, A Friend, 50, A Friend at Ann. Meet., 60: Middlefield, Friends, 8;
Conant, Treas., Littleton Common.	Friends, 80. A Friend, 50. A Friend at
Fitchburg, Rollstone Ch., Aux., 20.80; Pepperell, Aux., 40, 60 80	Ann. Meet., 60; Middlefield, Friends, 8;
Old Colony BranchMiss Frances J.	Newtown, A. Friend, b.: North Brantord.
Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall	Aux., 25; Norwalk, Aux., 6; Orange, Aux., 40; Portland, Aux., 5; Roxbury,
Kiver. Assonet, Aux., 14.91, Morning	Aux., 18.25; Salisbury, Aux., 7; Stan-
Lights M. Class. 15: Fall River. First	wich, Aux., 15: Thomaston, Aux., 20.50:
Ch., by Mrs. Dr. Richards, 40, Willing	Torringford, Aux., 27; Wallingford,
Helpers, 130; Somerset, Whatsoever	Aux., 25; Washington, Aux., 29.75;
River. Assonet, Aux., 14.91, Morning Star Band, 9; Edgartown, Farther Lights M. Class, 15; Fall River, First Ch., by Mrs. Dr. Richards, 40, Willing Helpers, 130; Somerset, Whatsoever Cir., 12,	Torringford, Aux., 27; Wallingford, Aux., 25; Washington, Aux., 29.75; Waterbury, Second Ch., Aux., 20.56; Westbrook, Aux., 3: Westville, Aux.
South Framingham.—A Friend, 600 00	Aux., 25; Washington, Aux., 29.75; Waterbury, Second Ch., Aux., 20.06; Westbrook, Aux., 3; Westville, Aux., 48.50; Wilton, Aux., 30; Winsted, Second
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mrs. Mary H.Mitch-	Aux., 25; Washington, Aux., 29,75; Waterbury, Second Ch., Aux., 20,50; Westbrook, Aux., 3; Westville, Aux., 48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux., 68.94, Woodbridge, Aux., 63.22, 903
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mrs. Mary H. Mitch- ell, Treas., 1078 Worthington St., Spring-	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 9038
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke. First Ch., Aux., 37.50.	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 903 Total, 1,49
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke. First Ch., Aux., 37.50.	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 903 Total, 1,496
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Brassoh.—Mirs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 **REW YORK.** **Greene,**—A Friend,** **Instead of the condition of the
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Brassoh.—Mirs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 903 Total, 1,494 NEW YORK. PHILADELPHIA BRANCH. Philadelphia Branch.—Miss Emma Fla-
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield. Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, Suffolk Branch.—Mrs. Frank G. Cook, Treas. 44 Garden St. Cambridge. Rose	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 REW YORK. Greene,—A Friend, IC PHILADELPHIA BRANCH. Philadelphia Branch.—Miss Emina Flavell, Treas., 312 Van Houten St., Patervell, Treas., 312 Va
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield. Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, Suffolk Branch.—Mrs. Frank G. Cook, Treas. 44 Garden St. Cambridge. Rose	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 REW YORK. Greene,—A Friend, IC PHILADELPHIA BRANCH. Philadelphia Branch.—Miss Emina Flavell, Treas., 312 Van Houten St., Patervell, Treas., 312 Va
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield. Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, Suffolk Branch.—Mrs. Frank G. Cook, Treas. 44 Garden St. Cambridge. Rose	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 9038 Total, 1,495 NEW YORK. PHILADELPHIA BRANCH. Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., S. S., 17; N. J., Bound Brook, Pilgrim Workers, 50: Newark. First Ch.
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield. Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, Suffolk Branch.—Mrs. Frank G. Cook, Treas. 44 Garden St. Cambridge. Rose	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 9038 Total, 1,495 NEW YORK. PHILADELPHIA BRANCH. Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., S. S., 17; N. J., Bound Brook, Pilgrim Workers, 50: Newark. First Ch.
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mirs. Mary H.Mitchell. Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.26; Springfield, Hope Ch., Aux., 10, South Ch., Prim. Dept. S. S., 5, Swigolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Pilgrim Ch., C. R., 9.25; Foxboro, Aux., 30; Franklin, Mary Warfield Miles'y	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 NEW YORK. Greene,—A Friend, 1C Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch. S. S., 17; N. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowfakes, 5; Wikesbarre, Puri-
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 50 00 Springfield. Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South Ch., Prim. Dept. S. S., 5, 5, 5, 5, 5, 5, 5, 5, 5, 5, 5, 5, 5,	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 9038 Total, 1,495 NEW YORK. PHILADELPHIA BRANCH. Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., S. S., 17; N. J., Bound Brook, Pilgrim Workers, 50: Newark. First Ch.
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mirs. Mary H.Mitchell. Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 10, South Ch., Prim. Dept. S. S., 5, Springfield, Hope Ch., Aux., 10, South Ch., Prim. Dept. S. S., 5, Suffile Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Pligrim Ch., C. R., 9.25; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 9038 Total, 1,495 NEW YORK. Greene,—A Friend, 1C PHILADELPHIA BRANCH. Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., S. S., 17; N. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowflakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, Gifts Received Through Buildings
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 10, South Ch., Frim. Dept. S. S., 5. Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5. Suffolk Branch.—Mrs. Frank G. Cook, Treas, 44 Garden St., Cambridge, Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Pilgrim Ch., C. R., 9.25; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow Club, 2.50.	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **PHILADRIPHIA BRANCH. **Ch., S. 9., 17; N. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowflakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, **GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.**
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mirs. Mary H.Mitchell. Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 10, South Ch., Prim. Dept. S. S., 5, Springfield, Hope Ch., Aux., 10, South Ch., Prim. Dept. S. S., 5, Suffile Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Pligrim Ch., C. R., 9.25; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow	ASLO; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 NEW YORK. Greene,—A Friend, IC PHILADELPHIA BRANCH. Philadelphia Branch.—Miss Emima Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., S. S., 17; N. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowflakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, GIFTS RECEIVED TRECUGH BUILDINGS COMMITTEE. Connecticut.—Old Lyme, Mrs. E. M. Chap-
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield. Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, 5, 5, 5, 5, 5, 5, 5, 5, 5, 5, 5, 5,	#8.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Philadelphia Branch.—Miss Emima Flavell, Treas., 312 Van Houten St., Paterson, N. J. **Md., Baltimore, Associate Ch., S. S., 17; **N J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; **Pa., Philadelphia, Central Ch., S. Soc., 2, **Print Ch., C. E. Soc., 2, **GIFTS RECEIVED TREOUGH BUILDINGS COMMITTEE. **Commetticut.—Old Lyme, Mrs. E. M. Chapman. **New York.—Buffalo, First Cong. Ch., a
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.86; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Fligrim Ch., C. R., 9.22; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow Club. 2.50. Worcester.—Miss Leva Sheldon, 234 99 Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester.	ASLO; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 903 Total, 1,495 NEW YORK. PHILADELPHIA BRANGH. Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., 8. S., 17; N. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Showfakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, GIFTS RECEIVED TREGUER BUILDINGS COMMITTEE. Connecticut.—Old Lyme, Mrs. E. M. Chapman.
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.86; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Fligrim Ch., C. R., 9.22; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow Club. 2.50. Worcester.—Miss Leva Sheldon, 234 99 Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester.	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 NEW YORK. Greens,—A Friend, 1C Philadelphia Branch.—Miss Emina Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., 8. S., 17; N. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowflakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, GIFTS RECEIVED TREGUER BUILDINGS COMMITTEE. Connecticut.—Old Lyme, Mrs. E. M. Chapman. New York.—Buffalo, First Cong. Ch., a Friend
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.86; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Fligrim Ch., C. R., 9.22; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow Club. 2.50. Worcester.—Miss Leva Sheldon, 234 99 Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester.	ASLO; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 9038 Total, 1,495 NEW YORK. Greens,—A Friend, 1C PHILADELPHIA BRANGH. Philadelphia Branch.—Miss Emma Fiavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., S. S., 17; N. J., Round Brook, Pligrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowfiakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, GIFTS RECEIVED THEOUGH BUILDINGS COMMITTEE. Connecticut.—Old Lyme, Mrs. E. M. Chapman. New York.—Buffalo, First Cong. Ch., a Friend Total, 1165
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.86; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Fligrim Ch., C. R., 9.22; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow Club. 2.50. Worcester.—Miss Leva Sheldon, 234 99 Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester.	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Philadelphia Branch.—Miss Emima Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., S. S., 17; N. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowflakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, **GIFTS RECEIVED TRECUGH BUILDINGS COMMITTEE.** **Commercicut.—Old Lyme, Mrs. E. M. Chapman.** **New York.—Buffalo, First Cong. Ch., a Friend **Total, 1,4948 **Total, 1,494
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.86; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Fligrim Ch., C. R., 9.22; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow Club. 2.50. Worcester.—Miss Leva Sheldon, 234 99 Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester.	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 **Total, 1,4948 **Greene,—A Friend, 1C **PHILADRLPHIA BRANCH.** **Philadelphia Brian Flavell, Teas., 312 Van Houten St., Paterson, N. J. Md., Haltimore, Associate Ch., S. 9., 17; M. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowflakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, 8— **GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.** **Connecticut.—Old Lyme, Mrs. E. M. Chapman.** **New York.—Buffalo, First Cong. Ch., a Friend 116 **Total, 10,46 **Donations, 10,046 **Total, 1,046 **Total, 1,047 **Total, 1,046 **Total,
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South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield. Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South Ch., Prim. Dept. S. S., 5, Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Pilgrim Ch., C. R., 9.25; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow Club. 2.50. Worcester.—Miss Lena Sheldon, 234 99 Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Grafton, C. E. Soc., 1, W. M. B., 11; Leicester, Aux. (100 of wh. to const. L. M's Mrs. Alexander McMeish, Mrs. McFraind, Mrs. Knight, Miss S. E. Roads), 120; Oxford, Aux., 25; Ware, Aux. (prev. contri. const. L. M's Miss M. B. Hatch, Mrs. E. C. Haynes, Miss M. Merriam, Miss F. Naylor, Miss C. V. Tucker); Worcester, Old South Ch.,	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Total, 1,4948 **Philadelphia Branch.—Miss Emima Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., S. S., 17; N. J., Round Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowflakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, **GIFTS RECEIVED TRECUGH BUILDINGS COMMITTEE.** **Commetticut.—Old Lyme, Mrs. E. M. Chapman.** **New York.—Buffalo, First Cong. Ch., a Friend **Total, 10.572* **Total, 10.572*
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield. Branch.—Mrs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South Ch., Frim. Dept. S. S., 5, 5, 5, 5, 5, 5, 5, 5, 5, 5, 5, 5, 5,	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 9038 Total, 1,495 NEW YORK. Greene,—A Friend, 1C PHILADELPHIA BRANGH. Philadelphia Branch.—Miss Emma Fiavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., S. S., 17; N. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowfiakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, GIFTS RECEIVED THEOUGH BUILDINGS COMMITTEE. Connecticut.—Old Lyme, Mrs. E. M. Chapman. New York.—Buffalo, First Cong. Ch., a Friend Total, 10.572 Total, 10.572 Total, 10.572 Total FROM Oct. 18, 1907 to September 18, 15
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South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield.—South Cong. Ch., 50 00 Springfield Branch.—Mirs. Mary H.Mitchell, Treas., 1078 Worthington St., Springfield, Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.85; Springfield, Hope Ch., Aux., 10, South Ch., Prim. Dept. S. S., 5, Suffolk Branch.—Mirs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Pligrim Ch., C. R., 9.25; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow Club, 2.50. Worcester.—Miss Lena Sheldon, Worcester.—Miss Lena Sheldon, Worcester Co. Branch.—Mirs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Grafton, C. E. Soc., 1, W. M. B., 11; Leicester, Aux. (100 of wh. to const. L. M's Mrs. Alexander McMeish, Mrs. Moffarland, Mrs. Knight, Miss S. E. Roads), 120; Oxford, Aux., 25; Ware, Aux. (prev. contri. const. L. M's Miss M. B. Hatch, Mrs. E. C. Haynes, Miss M. Merriam, Miss F. Naylor, Miss C. V. Tucker); Worcester, Old South Ch., Olds Club, 10,	48.50; Wilton, Aux., 30; Winsted, Second Ch. Aux. 68.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 Revens.—A Friend, 1C Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., 8. S., 17; M. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowfiakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, GIFTS RECEIVED TREOUGH BUILDINGS COMMITTEE. Connecticut.—Old Lyme, Mrs. E. M. Chapman. New York.—Buffalo, First Cong. Ch., a Friend Total, 10.572 Donations, 10.542 Total, 10.572 Total, 10.572 Total, 10.572 Total FROM OCT. 18, 1907 TO SEPTEMBER 18, 19 Plonations, 92,488 Buildings, 11.184 Specials, 11.184 Specials, 3,042
South Framingham.—A Friend, 600 00 Springfield.—South Cong. Ch., 50 00 Springfield Brasach.—Mirs. Mary H.Mitchell. Treas., 1078 Worthington St., Springfield. Holyoke, First Ch., Aux., 37.50, Second Ch., C. R., 10; Longmeadow, C. R., 13; Southwick, Aux., 12.36; Springfield, Hope Ch., Aux., 10, South Ch., Prim. Dept. S. S., 5, Suffolk Branch.—Mirs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Boston, Union Ch., Aux., 30, Y. L. Aux., 40; Brighton, Aux., 37.53; Cambridge, Pligrim Ch., C. R., 9.25; Foxboro, Aux., 30; Franklin, Mary Warfield Miss'y Soc., 10; Newton Highlands, Aux., 18.36; Waltham, First Ch., Aux., 40, C. R., 17.35; Wellesley Hills, First Ch., Shadow Club, 2.50. Worcsster.—Miss Leva Sheldon, Worcsster.—Miss Leva Sheldon, Worcsster.—Miss Leva Sheldon, Worcsster.—Miss Leva Sheldon, Mys, Treas., 15 Berkshire St., Worcester. Grafton, C. E. Soc., 1, W. M. B., 11; Leicester, Aux. (100 of wh. to const. L. M's Mrs. Alexander McMeish, Mrs. McFarland, Mrs. Knight, Miss S. E. Roads), 120; Oxford, Aux., 25; Ware, Aux. (prev. contrl. const. L. M's Miss M. B. Hatch, Mrs. R. C. Haynes, Miss M. B. Hatch, Mrs. F. C. Haynes, Miss M. B. Hatch, Mrs. F. C. Haynes, Miss M. B. Hatch, Miss F. Naylor, Miss C. V. Tucker); Worcester, Old South Ch., Olds Club, 10,	ASLO; Wilton, Aux., 30; Winsted, Second Ch. Aux. 66.94, Woodbridge, Aux., 63.22, 9038 Total, 1,4948 Rew York. Greene,—A Friend, 1C PHILADELPHIA BRANGE. Philadelphia Branch.—Miss Emina Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., S. S., 17; N. J., Bound Brook, Pilgrim Workers, 50; Newark, First Ch., Aux., 10; Pa., Philadelphia, Central Ch., Snowflakes, 5; Wilkesbarre, Puritan Ch., C. E. Soc., 2, GIFTS RECEIVED TRECUER BUILDINGS COMMITTEE. Commetticut.—Old Lyme, Mrs. E. M. Chapman. New York.—Buffalo, First Cong. Ch., a Friend Total, 10.572 Total, 10.572 Total FEOM OCT. 18, 1907 TO SEPTEMBER 18, 19 Buildings, 11,184



Frestbeat.

Miss LAURA M. RICHARDS,

Saratoga, Cal.

Strasurer.

MISS MARY McCLEES, Adams Street, Oakland, Cal. Joreign Secretary, Mrs. E. R. WAGNER, San Jose, Cal.

Editor Pacific Bepartment in Tife and Tight. Mrs. J. K. McLEAN.

THE CLOSING DAY IN OUR BROUSA SCHOOL

THE American School for Girls and the kindergarten had their closing exercises on the 24th of June. At 10 o'clock A. M., the kindergarten hall was fairly full with men, women and children. This hall is under the Protestant Chapel, with thick foundation walls, low ceiling, old and worm-eaten floor, somewhat stingy to light and sunshine. I should like to hear from these children after some years what kind of impression they had when they first came to school. Sure enough the ceiling keeps them busy, setting their little imaginative minds to work out pictures of birds, cats and dogs, out of the veins and knots and nails of the old boards.

But one thing is very true of children. They know how to make use of the little things they have in hand, and be happy and contented. There were forty of them before us, boys and girls, whose mothers and sisters had not spared time and fine taste to make them look pretty, sweet and neat. They were seated on each side of the organ in small chairs, facing the audience, and evidently as much amusing themselves with every newcomer as these were interested in them; and some children even thought themselves quite at liberty to run to their mothers and whisper something to them. What makes a child so sweet and interesting? Is it not his sincerity, openheartedness and simplicity? So natural they were in their singing, dancing and reciting. Some were so small that a friend said, "I can carry them in my pocket," but had courage enough to repeat the few lines they were taught.

It was amusing to see a group of little girls so motherly and dignified, rocking their dolls to sleep in Oriental cradles, humming a soft tune. How energetic and lively they were when in the field one spring morning to gather wild flowers! They were all life in calisthenics, so sweet and graceful in their motions. Five had (two boys, three girls) kindergarten diplomas presented to them by Mr. Baldwin, telling them a few words of advice, how he considers them big boys and girls now, and they in turn will try to be

more useful and helpful in their homes. They sung their parting song, to which their classmates answered back by singing their love and good wishes These little angels made us forget ourselves for some time, and for them. took us to their fair, bright and happy little world, reminding us of the words the great Friend of children said of the necessity of becoming like children.

At five o'clock P. M., began the closing exercises of the high school girls in the large and airy school hall. There were no graduates this year. The girls were seated at the back of the platform in tiers, mostly dressed in white, and looked ladylike and dignified. An air of refinement was noticeable in

the school atmosphere.

After Miss Powers and Prof. H. Krikorian took their special seats on the platform, the Turkish National March followed, and all the audience rose out of respect to the sultan. The music, vocal and instrumental, was pleasing, and Miss Powers' address in English was a good specimen of deep knowledge of woman's true position in life, and how schools have a large share in forming sound principles and true character in the pupil.

The friendly relation of the school with other nations and forms of religion was evident by the fact that a number of great personalities could be noticed on the front line. Azim Bey, head of government instruction, and his dragoman; the Rev. Pere Samuel, the Superior of the Assumptionist Fathers; Der Zaven, Gregorian priest; Dr. Savaides, an eminent physician, did not hesitate to do honor to the school of the Property of the presence.

The audience was much pleased with Prof. H. Krikorian's address in Turkish, who in his own peculiar, interesting way of speech, brought forward the final aim of education—to know Nature, ourselves, and the Source of all; to become—to develop all the possibilities in us; to work—to put into practice all our knowledge, and be real practical men and women.

There was quite an exhibition of needlework and embroidery, which was an evident proof of labor, perseverance and taste. Quite a variety of underclothes, all sewed and embroidered by the girls, many beautiful pieces of etamine work, and a large number of fine handkerchiefs, with delicate Armenian lace. Good for them all! May this institution ever grow in power and influence for the benefit of women. M. K.

CHRISTMAS PRESENTS IN LINTSINGCHOW, SHANTUNG, **CHINA**

BY DR. SUSAN B. TALLMON

(Written to her nephews and nieces and little friends)

ALL of you who helped fill the two boxes that were sent out to Lintsing last fall will want to know something about what was done with the scrapbooks, dolls and other things that you sent. A few days after we reached Lintsing, and had opened the boxes, the little grandchildren of the military official, who lives in the yamen across the street, called with their nurse. They are not at all afraid of us, and talked about the pictures on the wall,

1908] Christmas Presents in Lintsingchow, Shantung, China

about the stove, and the funny chair that rocked. When they were ready to go home we gave the little boy, who is seven, a picture book, and his little sister a doll. The doll had yellow hair and blue eyes, and a red silk dress. Mr. and Mrs. Ellis are the only people this little girl ever saw whose hair is anywhere near the color of her doll's, and she thought the color very queer. She thanked me for the doll quite prettily, and I told her it was a present from some little girls in America. She is only five, and knows nothing about America, but she liked the doll. They looked at her brother's scrapbook, and pointed out the horses and cows and trees and carts and children. They were most interested in the children.

I still have to spend most of my time studying Chinese. We have no hospital yet, so not many sick people come to be treated. But the day after we came back from Tientsin, a man brought his little boy of three from a village miles away, to see if the "foreign doctor" could cure him. There was an abscess on his back that he had had for four months. They had pasted black plasters over this "so the poison would not get out." But it was not because of the abscess he was brought; it was for his eyes. His father said that the child had "eaten a great deal of medicine," but his eyes only got worse, and then the Chinese doctors had run needles into them, but even that did not make them well. One sunken lid told its own story, and the hope for the other eye was very small. We did what we could for the little fellow. His father brought him to see us every day for nearly two weeks. By that time the abscess was healed, but the eyes were still blind and always will be. It was cotton that some of you sent that was used for his dressings. Sometimes when he cried with the pain, a little piece of Harold's and Lowell's candy helped him not to mind it so much.

The boys and girls here in Lintsing have always had more or less done for them on Christmas, but the children of the outstations have never had presents given them. We decided this year that we would give first to the children of the outstations. So when Mrs. Ellis and I started out on a tour in December, to be gone two weeks, we took with us a satchel full of scrapbooks and dolls, to give to the children of church members in the places where we should go. Besides the things in the satchel, there were forty one-cent pieces, and we had had holes made in them so they could be strung. These we gave to babies and real little children, or to big boys who tied them to their coat buttons, and were very proud of them. The dolls were for the little girls, and the scrapbooks for boys. When we came to the last large outstation, there were not enough dolls, so we gave scrapbooks to the girls and cent pieces to all the boys.

Usually the presents brought only pleasure and much of it, but in one family they brought sorrow, too. A scrapbook had been given to a little boy of eight, and he and his father went over and over it with great enjoyment. His little aunt, only two years older than he; rejoiced in a doll, the first she had ever seen. After the children were put to bed in a room just across the court from ours, we heard them talking about books and dolls, and we knew that they were not happy. The next morning, early, as soon as our door was unbarred, the little girl came and asked if we had any more dolls, and if we wouldn't give her nephew a doll instead

of a book; "for," she said, "he wants my doll, and if I don't give it to him, he says he will break it." I told her that we had dolls only for little girls, that I was sorry, but he must try to like his scrapbook, and must mot break the doll. When I looked out of the door, as she went sadly away. I saw the little boy sitting on the stone roller. He looked very sulky, and was making aimless marks in the dust with a long stick. When I went to talk to him, he paid no attention, and let the dates I put into his lap roll on to the ground. When he got up I saw two tears rolling down his cheeks. I wanted to give him a doll, but knew I ought not. When the cart came for us a few minutes later, I looked for him, to say "good-by," but he was nowhere to be found. I hope he did not break the doll.

Some of you remember hearing about Mr. Wang, the blind peanut seller. He is not wholly blind, and no longer sells peanuts, but that is what he used to be called. After he became a Christian, he gathered about him a group of neighbors who wanted to study the Bible, and for a number of years they have held meetings in his house. One of their difficulties was that Mr. Wang had not enough seats for them to use. Hearing about this, I gave them the dollar that a class of boys in the San Jose Sunday school had collected for the work here. With that, and some other money that

came from Mrs. Smith, they had ten benches made.

The children mentioned are only a few of the eighty to whom presents were given during our trip, and many children must have been missed, for the church members are scattered, living in many villages, as well as in the nine outstations we visited. This region is about one third of our whole field, and in the other two thirds are many children, too. By one of the helpers we sent dolls, little yellow-haired, jointed ones, and scrapbooks, to all the boys and girls of the church in his outstation in the western region; and we still have some left for other outstations, and for prizes at the close of school.

You cannot know the pleasure that these presents have given and will, give. The bandages and cotton and other things for use in the dispensary are just as much valued, and I want to thank you especially for them. The money that Harold and Beth sent we are using to buy condensed milk for sick babies, whose parents are too poor to pay for it. How I should like to tell you about the children who come to the dispensary—the boy with frozen hands and feet and cheeks, the beggar boy, the little girl whose hoils are now almost well, the wee, plump baby with sore eyes, and the deaf and dumb boy who thinks that he owns the dispensary, and all the foreigners, too—but I cannot in this letter. You know a little more about our boys and girls, now, I hope, than before you read this letter, and I want to ask you to pray for them more. Please pray especially for the girls and boys of our two boarding schools, and for those who want to come, but for whom there is no room.

FIDELITY is the one quality in which all the world rejoices, and the silent fidelity of the children of God is winning daily victories for his cause, where knowledge, riches and eloquence are lacking.—Edgar W. Work.



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THE KINDERGARTEN WORK IN MARDIN

Miss Johanna Graf writes, July 28, 1908:-

THE kindergarten in Mardin has had about fifty enrolled, and has made good progress in spite of the meager supervision that I have been able to give it.

The work for and with the training class took most of my time, for although Mrs. Emrich again gave the lectures in theory, gifts, occupations and mother play, yet it was necessary for me to act as interpreter each time. This kept me in the missionary compound, whereas the kindergarten is half a mile off in the city. Part of the year we had a branch kindergarten in the compound with some fifteen children in two classes, to give opportunity for two of the training class to practice. We are continuing the main school cluring this summer, hoping to graduate a class of fifteen in September. The training class, also, could not finish its course because of health reasons.

In May I went to Midyat accompanied by two of my girls. One was from Mosul, and had been very miserable for the greater part of the time since her arrival, from malaria. We hoped the change might do her good. After a pleasant journey we were warmly greeted by the brethren, to whom we had written that we were ready to open a kindergarten if they would do their part. The pleasant room of the girls' school was put at our disposal for the kindergarten, and they also furnished the room for the teachers and promised to pay the salary of one teacher.

On the following Monday sixty-one little ones came, nearly everyone accompanied by one or more fond, curious relative. It was not an easy

task to bring order out of chaos—for we did not know Syriac, and the children only very little or no Arabic. Only after all visitors were prohibited were we able to get the children to do regular work. These little spoiled Midyathis need the help of the kindergarten more than any children that have ever come under my notice, for their "child parents" are not capable of training them. What can you expect from a fourteen to fifteen year old mother and seventeen year old father.

After a three weeks' stay we returned to Mardin to complete arrangements for our journey to Harpoot, which we made in four days, the first time a lady has done this. It was a delightful trip, though made alone with one servant. We had expected to remain at a Khan over Sunday, but were able to reach the friends and give them a surprise at 8.30 Saturday night.

The Junior Christian Endeavor Society under my care is prospering numerically, but sometimes I would like to see more growth along spiritual lines in my little members. They are very earnest and willing to take up any work that is presented to them. How I wish I had more time to devote to them! I had the help of a very efficient Junior Committee appointed by the Christian Endeavor Society, and composed of the kindergarten training class. Each was at the head of one of the Junior Committees and led the meetings in turn, supporting the little leader from the Junior Society. met with one or more committees each Tuesday evening after school, with the little leader on Wednesday evening, with the Verse-writing Committee, who copied references for those who could not find them for themselves, on Thursday evening at 8.30 P. M., and with the member from the Junior Committee on Friday or Saturday to prepare the topic program and pray for the Society. Yet we long to come into even closer touch with them, if only time and strength permitted. We have a membership of over sixty, and it keeps one busy to keep them busy.

We are so glad to be able to do all that we have been permitted to do; it is blessed, blessed work. We are hopefully and prayerfully looking forward to the coming days—and because of this delightful time of coming "aside awhile" we hope to be more meet for the Master's service. We thank you for your prayers—how they do help us! Please continue, dear friends, ever more fervently, for these are pregnant days for Turkey.

THE Burmese have a curious idea regarding coins. They prefer those which have female heads on them, believing that coins with male heads on them are not so lucky and do not make money.

1908] Work Among the Factory Girls at Matsuyama, Japan

WORK AMONG THE FACTORY GIRLS AT MATSUYAMA, JAPAN

BY MISS H. FRANCES PARMELEE

Work for me the year past, has been teaching English in the girls' school and English and the Bible in classes in my house, to Red Cross nurses, to young men, normal and middle school students, to a most interesting class of middle school teachers, and to one class of soldiers, one of whom was quartered here in my house for fifty-three days, preparatory to his going to the front during the war.

Until the new pastor came to Komachi, I had charge of the Sabbath school, and yet have charge of the teachers' meeting, preparing the Sabbath-school lesson with all the teachers, and helping on Sunday as before.

My helper teacher does the most of the evangelistic calling though I go with her some, principally among the homes of the Sunday-school children. We can see that the Sabbath school certainly wields an influence in its neighborhood. I want more teachers and money, so that I can open two or three more Sabbath schools in this the old part of the city, where almost any number of children could be gathered. A very small area of the city can furnish from fifty to one hundred children, as is the case with our Present Sunday-school location.

As one of the committee, the only resident one for the Factory Girls' Home, there is much to occupy one's time and interests there; planning, keeping accounts, meetings and singing lessons, and consultations with Mr. Omoto, the manager. Our Sunday school there begins on Saturday night 7.30 for one class, and for another at 7.30 Sunday morning. It makes Sunday a long day, but there is plenty to fill it.

I have never been connected with any work that seemed to me so fareaching and visible in its effects as this, or so alone of its kind. It is a school and a home family for girls of the lowest class of society, who but for this are totally unreached by any visible uplifting influence. By keeping in couch with all who have ever been in the school from the first, by means of papers and letters, the influence of the Home grows wider and wider. The letters constantly received from the girls touchingly show their appreciation of the work done for them, and their desire to return to us.

The factory officials show every possible appreciation of the Home and its work by trying to have us take all their girls, by sending us their most unruly girls, by trying, as we had room for no more, to have Mr. Omoto spend some part of each day in taking charge of their boarding house, in

was in the care of natives under the supervision of the missionaries, until_Mrs. Logan's return from America, in September, 1889, when she assumed charge of the girls. One year later, Miss Rose Kinney joined her in this work, and a new school building was erected in 1891. This building warremoved in 1896 to Kutua, on the island of Tolaas, where a new site has been chosen for the mission premises. Mrs. Logan continued in charge the school until May, 1899, when, owing to her ill health, she was compelled to leave for the home land, having given twenty-five years of fruitful service to Micronesia. Miss Kinney gave, during this period, seven years of service, Miss Annie E. Abell, four years, Miss Ida C. Foss, one year, and Miss Beulah Logan nearly two years.

Since its beginning there has been a total of one hundred and seventy-one girls admitted to the school. The first name recorded in the list of members of the school is that of Lois, one of the original six with whom the school started. She was married to a teacher, whose name was Alonzo, but her course of service on earth was very short as God called her home to himself in less than five years after her marriage. We find opposite her name, the record, "A sufferer, but a bright Christian." On her deathbed she gave her little daughter Beulah into Mrs. Logan's care. The child remained with her grandmother until she was about nine years old, when her father having also died, she was admitted to the school, and is to-day the oldest pupil of the school in point of membership. In childhood she lost the sight of one eye and the other became seriously diseased, yet in spite of this obstacle she has become a very capable young woman, and we trust has a useful career before her. She assists in teaching some of the younger classes in school.

When these islands passed into the hands of the German government, a heathen chief, who is a relative of Beulah's father, thought he would try to gain control of her, and asked the governor to give her to him, saying that he had repeatedly sought to take her from the school but she had been held. The governor made inquiry, and finding that the chief's accusations were utterly false, and that we had a paper signed by competent witnesses giving the girl into the care of the teachers of this school, the decision was that she was to remain here, and there has been no further trouble with the old chief.

Another one who passed away in young womanhood was Ruth, the loving nurse of Mrs. Price's two little children, Christie and Agnes. God called both of these little ones, and when Ruth also was taken, shortly afterwards, they buried her by the children in the little "God's Acre" on Faloridge, where rests the earthly remains of Mr. Logan, Christie and Agnes Price and Ruth.

Rita, a Mortlock girl, who had been for some time the oldest member of the school, was married last month to one of the teachers, whose wife died about one and one-half years ago. She was never a brilliant scholar, but she has been very faithful, and if she manifests the same spirit of faithfulness in her new home which has characterized her life in the school, she will not have lived in vain.

Lily, a very bright Uman girl, was forcibly taken from the school by her relatives after a residence of two years, lest she should be married to a member of the training school and sent out as a teacher. After her return to Uman she was married to a heathen of that island. Later, her younger sister, Joana, who had been adopted by Moses, the teacher at Uman, was brought by him to the school. She was a fine scholar and an earnest Christian, and, together with Candace, a Mortlock girl with an unusually strong character for a native, exerted a powerful influence for good in the school. She was married to a teacher, and has been very efficient in service. In the new hymn book, just printed by Mr. Stimson, there are four hymns which were translated by Joana, and all of them are a credit to her ability.

Candace was married to Moses, of Uman, and has proved a worthy help-meet to him in his work. On the day of her marriage to Moses, Marigold, the little daughter of Lily, was brought to the school. She was only seven and one-half years old, but she had had an intense desire to come here, which was finally gratified. Yet, young as she was, it was too late, for the seeds of consumption, which was making great ravages in the family at that time, had fastened on this little one. She was kept for three months to see what good care and the change would do for her, but the disease worked rapidly and she passed away in a short time after having been returned to her home. She was conscious that the end was drawing near, but was very happy, and so free from all fear that her death made a great impression on the Uman people, and they said they wanted to be able to die as she had. Many parents who had previously held their daughters, were led by this to bring them to the school, and we soon had a good number from that island.

During the past year twenty girls have been admitted to the school, the largest number ever received in one year. Seven came from a village on Uela, near the old mission premises at Anapauo, and most of them were brought over to this island by a Christian man, under cover of night, as their heathen relatives were unwilling that they should come to this school. It seemed doubtful whether it was wise to receive so many from one place at one time, but there has been no cause to regret it as they are all very nice girls. Last week one of them received word of her father's death, and her

grief seemed almost uncontrollable. When urged to trust in God and n mourn as those who had no hope, her reply was, "Oh, it is because I han no hope for him; he was a heathen." Pray for her that God may comforther heart in simple confidence in himself, and that this affliction may be call to her to give her life to the work of winning souls for his kingdom.

The girls have a Foreign Missionary Society, with meetings twice a monate for instruction, and daily meetings for prayer for the objects in which they are especially interested. For the last few months their particular burden has been for the islands to the north and west of Truk, which still remain in the bonds of heathen darkness, with none to bring to them the precious message of salvation. They are praying that the way may speedily be opened for the extension of the Master's kingdom through all of these islands, and some of them have had awakened in their own hearts the desire to be the messengers. There is also a weekly woman's prayer meeting attended by the girls, in which they take their turn as leaders.

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Yours in the Master's service,

(Signed) ELIZABETH AND JENNIE D. BALDWIN.

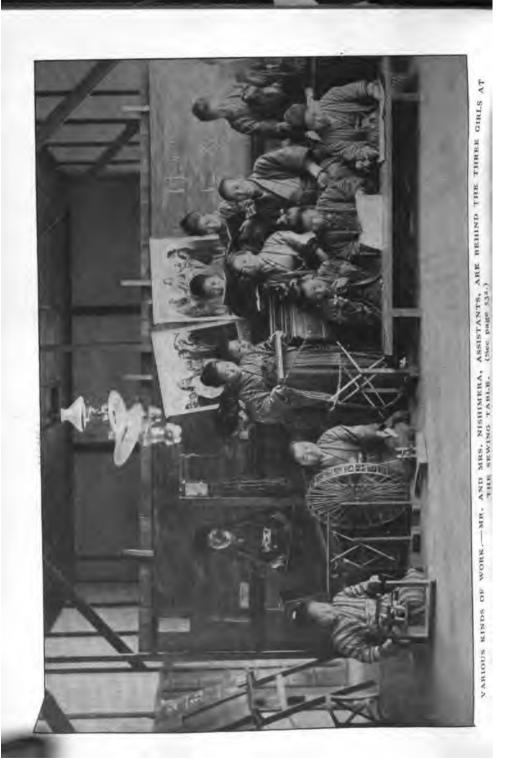
WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS	TROM	AUGUST	10 TO	SEPTEMBER	10.	190R

CULOBADO					\$36 05	Previously acknowledged \$49,780 57
ILLINOIS .					908 01	
INDIANA .					25 50	Total since October, 1907 \$53,019 50
IOWA .					431 42	·
KANSAS .					172 03	FOR BUILDING FUND.
MICHIGAN					305 63	
MINNESOTA					414 33	Receipts for the month \$2,141 75
Missouri					72 42	Previously acknowledged 7,302 67
Nebraska					133 82	
OHIO .					227 4 1	Total since October, 1907 \$9,444 42
SOUTH DAKO	ATC				154 40	
WISCONSIN					326 30	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.
TENNESSEE			•		75	
TEXAS .					10 0 0	Receipts for the month \$126 50
TURKEY .					20 86	Previously acknowledged 858 53
Receipts for	the	mon	th		\$3,238 93	Total since October, 1907 \$985 03
•						MISS FLORA STARR, Ass't Tress.

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Vol. XXXVIII

DECEMBER, 1908

No. 12

A joyful feature of the annual meeting of the Springfield Branch was the appearance, almost unexpected, of Miss Abbie M. Colby, of Osaka, Japan, Missionary one of their own missionaries. She had just arrived, and Personals. has come for her furlough. Miss Caroline E. Bush, returning from Harpoot in Eastern Turkey, arrived on November 13th. Dr. and Mrs. Eaton, of Chihuahua, Mexico, have visited our Rooms recently, and expect to return soon to their field, with health much improved. Miss Jean P. Gordon, of Wai, in the Marathi Mission, who has spent the summer with friends in Canada, is in this vicinity for a few weeks. Miss Belle Nugent, of Ahmednagar, and Miss Elizabeth Johnson, just going out as nurse in the hospital in that city, sailed on November 21st for Naples.

Miss Ellen C. Parsons, formerly a W. B. M. missionary in Constantinople, and now editor of Woman's Work, the magazine of the Presby-An Error terian women, kindly tells us that Mianzara Kaprilian, SET RIGHT. author of "Home Missionary Work in Turkey," in our November number, is a graduate of the home school for girls in Constantinople instead of at Brousa, as stated. Miss Parsons adds: "Vivid to my recollection is that Sunday night when I held a prayer meeting with the older Armenian girls, and pressed upon them their own need of Christ, of whom they had so long heard, and their duty to accept and follow him. I asked them, in closing, to go by themselves and pray, and it was no great surprise to me that those of them most thoughtful and obedient came to me an hour afterwards with bright faces, and said they had surrendered. Mianzara's explanation was: 'This verse has taken hold of me, "They that be whole need not a physician, but they that are sick." ' If I have any joy and crown for the years I gave to Constantinople it is four or five good and leading women in the Evangelical Armenian Church to-day, and two of them became Christians that night."

Mrs. Winslow was the wife of Rev. Miron Winslow, D.D., for forty-four years missionary of the American Board in Madras, India. She passed on Mrs. Miron to her heavenly home, October 12th, aged 95 years. Mrs. Winslow. Capron writes: "When I was eight years old, on a visit to Boston with my mother, my sister and I were sent to a day school for little children, conducted by three sisters, the Misses Reed. It was a lovely



MRS. MIRON WINSLOW

school, and the memory of it ever after, delightful. Some years later when a student in the State Normal School, West Newton, I found Miss Ellen Reed, the youngest of the sisters, who was a resident in the place, and the friendship has threaded its way through all the years since. When she was brought to India in 1857, by Rev. Dr. Winslow, I bade her welcome by letter, and though our homes were far apart the companionship was kept sympathetic and neigh-Since her return from India borly. Mrs. Winslow has retained a vivid interest in the work and workers in that land, and her ministries to those about her have been unceasing and beautiful. Always present at the Friday morning meetings of the Woman's Board when

able to do so, and her voice often heard in prayer, and also always found during the meetings of the Week of Prayer in the rooms of the Young Women's Christian Association, her familiar form and serene face will long be remembered. The lengthening years were thus beautifully illumined by glad service, and the revelation of the deep and calm spiritual life within. Her swift and painless departure was like an ascension."

We are sure that all who are engaged in the United Study lessons of the present season will read with delight the new leaflet entitled "The Opening New Door to Moslem Homes," by our beloved and honored Miss Leaflet. Caroline E. Bush, for thirty-eight years in the mission at Harpoot. The incidents related are graphically told, and the spiritual power of this gifted worker is revealed as one follows her into the homes of those women, waiting for a messenger of light and love. Price, 5 cents.

₹ 008] **Editorial** 581

We rejoice that "contributions for the regular pledged work of the Board have outstripped our expectations, and we have received the large THE sum of \$123,091.88 for this part of our work." But unusual TREASURY. expenses for missionaries and a great decrease in legacies leave us with nearly \$10,000 less to our credit than we need. "The goal of twenty per cent advance in Branch contributions set for ourselves in 1902 is still unattained, our present figures showing a gain of only fifteen per cent. It is self-evident that the sum of \$120,000 will not provide for our missionary work unless supplemented by large bequests." The meeting of Branch officers took up this matter, and appointed a special committee to consider it. That committee make the following report, which we commend to the earnest attention of all our readers:—

The committee appointed to consider the present condition and needs of the treasury of the Woman's Board would report that we have carefully and prayerfully considered the fact that at present there is lacking ten thousand dollars (\$10,000) to carry on the work of the year 1909. We are unanimous in the judgment that this \$10,000 is absolutely necessary in order that the work for 1909 should not be crippled. Through the collections of yesterday and this morning, collections in the open meetings and through personal efforts, \$1,200 of this \$10,000 have been raised since the appointment of this committee, but \$8,800 still remains to be raised.

Therefore we recommend that the Branches make an effort to raise this sum. We do not ask the Branches to pledge any fixed sum, or to use any fixed method, but we do ask them to make immediate, determined and prayerful effort. We make the following suggestions:—

1. That this money be raised inside of one month so as not to interfere with the contributions of the coming year, and that the Executive Committee may know the sum available to be appropriated for the work of 1909. 2. That the money can be raised in the following ways: (a) By personal appeal to individuals—to the woman of means, to the non-contributing woman, and to the woman who can give but little; (b) by direct application to auxiliaries; (c) by appeals to life members.

We appreciate the fact that the Branches have been doing their best to raise their apportionment, but we feel strongly that this extra effort ought to be made to raise this sum. (Signed) Alice B. Cook, Suffolk Branch; Emma L. Bridges, Philadelphia Branch; Mary P. Welles, Hartford Branch; Martha T. Buckham, Vermont Branch; Emma M. Turner, New York State Branch, Chairman.

During the year from October 18, 1907, to the same date in 1908 our treasurer has received in contributions for the regular pledged work of the Board, \$123,091.88. Gifts specially designated THE ANNUAL REPORT OF THE TREASURER. for buildings amount to \$11,713.50, and those for other special objects sum up \$3,446.50.

We hear much latterly of missions in the Sunday school, and a great field for rewarding effort lies in that direction. Why not missions in week-day schools also? Were all our day school teachers Christian A TEACHERS' UNION. men and women this would come about almost inevitably. Who can study the geography of the Orient, of Africa, of South America, and learn of the backward, degraded, suffering peoples in those lands, arad not long to share with them the gifts which Christianity has brought so richly to us? Some of our German friends have realized the possibilities of kindling interest in school children, and a Teachers' Missionary Unioxi, founded in Berlin in 1902, already numbers about one thousand three humdred, and like societies have sprung up in other parts of the empire. funds gathered go to some existing missionary society, and all have the sarane aim, to interest school children in mission work, and taking a share in bringing the kingdom of our Lord.

MISS JUDSON'S SCHOOLS IN MATSUYAMA, JAPAN

BY MISS CORNELIA JUDSON

(See frontispiece.)

HE night school is a growing institution, now numbering one hundred and thirty-two. As our high school work becomes known more widely in the city, we shall have an increasing number of promising, earnest young men, who are exceedingly grateful for this opportunity, never before given to the working class, of developing themselves into educated men. It is wonderful to see the change that three years of study makes in their faces and expressions. Any one who could see their faces all alight and eager in lesson time, and so earnest and intelligent—and especially who could see them with their Bibles would pick them out for Christian students. faces say it in the second and third years. But when they enter the school their faces tell the lack of moral education and very little of any other kind.

In the night school all but one of the second-year and third-year students have asked for baptism, and that one undoubtedly has faith. Perhaps he realizes the difficulties more than others and is more thoughtful. He is a

o8] Miss Judson's Schools in Matsuyama, Japan

ious thinker. They desired to be baptized at the communion ore the summer vacation, but we put them off until the fall.

We must have a chapel for the night school, and get hold of the m which these students come, as well as the homes from which the girls' school come. That is a work that I am waiting to get at associate shall be given me.

hese boys must continue to find the night school their gathering ight, where when we can no longer continue to provide a fixed

them, they can go on doing e studying and can have a ling room stocked with d books and magazines. v can we ever say to them, having finished the night ol course, they must turn he streets, the theatre, or se, as their only refuge the unattractive, huddled, y homes from which so y of them come?

y next hope for the night ol is a chapel and reading 1, with plenty of good 1s and magazines, and a 1 nasium of some sort, and 1 om where they can have 2 games and fun. There 2 thousands of these young 2 in Matsuyama alone to 2 m no inspiration toward a 3 and noble life has been



MISS JUDSON, WITH HER ASSISTAN

1, nor any opportunity to live such a life. What chance is the 1, if when they are compelled, after leaving the primary school all day amid a constant play of vile talk and jokes, there is no hem at night but noisy homes where the same talk prevails, sement, the streets with all their temptations, or the theatre and night school is a door through which they pass into a new land st is Teacher, and knowledge and pure delights beckon them, an enly discover that they are called to be more than beasts—the alled to walk with Christ, and that he will lead them up, up, for

No wonder they love the night school, and desire no vacations, even during the summer.

Please pray that the night school shall guide them straight up on the road to heaven, and shall make of them genuine and burning Christians, like Peter and John, who were only fishermen. What may not one of these lives achieve? Even a book sometimes awakens a soul—waat may

ONE OF MISS JUDSON'S FIRST PUPILS
IN NIGHT SCHOOL

not these strong young men do for workingmen, when he himself has been set on fire by the Holy Spirit? Please join me in prayer that God will raise up, out of this school, a Paul, to also work with his hands and preach the gospel.

In the girls' school, three have openly confessed their faith and expressed their desire to be received into the Church of We put them off also until the fall, that during the summer vacation they may seek to win their relatives' consent, but they have taken the pledge of the active members in the Christian Endeavor Society. They are in the third-year class. and have a year and two terms more before graduation, so I shall advise them to wait, with prayer, for their parents consent. Possibly it will be given soon. Others of the third and second year classes have confessed their faith but have not yet come to the point of facing their relatives and asking for baptism. I hope and pray for a harvest this fall, when the girls have come together again. I think the foundations have been laid. Please pray for us that the Lord will grant us a true revival and a rich ingathering during the coming school year. I feel as if the time were ripe for it. Please pray for these two

schools, that Christ shall be Lord and Master in them, and that during this next year they shall be so filled with his Holy Spirit that every soul shall be moved to know its Saviour.

Our high school department is growing beautifully and we shall graduate

Our first class next spring. After this third-year class has graduated, I shall change the English work for the third year, using different books from those already used, and combine the graduate students with the next year third-year class, for like "the brook" they want to "go on forever." One of the lovely, encouraging things about the night school is that the students are eager for their lessons; they would not even have a summer vacation, if they could help it. In another year I must provide a fourth-year course, or rather a post-graduate course, in which classes can combine after their praduation.



GIRLS LIVING IN THE DORMITORY; THEIR TEACHERS AND THREE PARENTS

These young men in the high school department, whose numbers are steadily increasing, and who are earnestly studying the Bible, are going to be one of the greatest forces in Shikoku for the uplifting of a new standard, the showing forth of a new life in their class in society. No work has hitherto been done to give to the working boy the hope that he might grow up to the "perfect man, into the measure of the stature of the fullness of Christ." It is wonderful what an ambition the holding up of new ideals and a new hope has awakened in these young men. God grant that they may become "lay evangelists," and that the night school may be his way of bringing salvation to thousands who are now living a merely animal life, without much thought that there is anything else. May God grant to raise up a Moody in this school, who shall preach the gospel to the masses.

WORK IN MICRONESIA

BY MISS JENNY OLIN, TEACHER IN THE KUSAIEN SCHOOL FOR GIRLS

AM doubly glad that we are to stay here, because the more I see of the Kusaiens the better I understand their language, and the closer I come in contact with them, the greater appears the need. And while we stay here we can always help them a little.

May 1st I went to Lelu for the monthly church meeting. The village schools were not very well maintained last year, owing partly to the rebuilding of the Lelu church and partly to general indifference and lack of initiative. So I wished to stir them up to do better, now that the church is finished, and the monthly meeting would be the most convenient time to see After their business was finished I told a large number of them together. them my thoughts on the subject. They listened attentively, and when I had finished they appointed teachers for each of the five principal villages. All they needed was to have some one tell them what to do. Two of the teachers began the next Monday, and the rest the week following. The great drawback is that they have nothing to work with-no books, slates, pencils nor anything else. It makes it very much harder for the teacher where he has to provide everything from his own mind. those appointed to teach objected because they were not fitted to be teachers. It is really true, but they are the best we have, and they can at least teach the children to read and write, even if they do not do much more. the day I was talking over things with a number of them; when they complained of having no educated people to be teachers, I said, jokingly, "I will have to take in some more boys in the girls' school and teach them." "Yes, do that," was the immediate answer, rather to my surprise, for I had not imagined them to be so ready to give up their sons for this work. Later, Rebecca told me that her husband said I could have his son Ralph, born last February, for our school; or, if it would take too long for Ralph to grow up, he would send his own little brother instead. There are a large number of boys, from ten to fourteen years of age, who would make an ideal boys' school, if one only had the time to give to them. Sometimes I wish I could do this work. By taking them young enough and teaching them, they might be saved from some of the moral pitfalls which are in their way and cause so many of them to stumble in their early young manhood. The Junior Endeavor Society is doing something toward this, but they need more than that. If they had any home life it would be different, but even our best homes here are not ideal for children.

I spent a pleasant two weeks at Lelu just before Easter, waiting for the

steamer. The people were busy doing the last things in and about the church, and practicing for the dedication. The women helped to whitewash the walls of the church, inside and out, and in cleaning away the rubbish, rebuilding the stone wall surrounding the church yard, etc. They also brought gravel and sand for the yard and paths. Everything looked nice and clean. No one, however, knew how to dedicate a church, so they left the arrangement of that to me. I did not know much more about it than they did, but happened upon a dedication service which Mrs. Dr. Pease had sent me some time ago with some other papers; so I took that for my model, translating such parts as needed to be translated, and adapting the rest to the attainments of people in singing. April 17th Miss Wilson

and the girls came, and on Sunday we celebrated Easter and communion in the morning, and dedicated the church in the afternoon. Everything went on pleasantly, and everybody seemed pleased with themselves and with one another. The new lamps for the church were much admired, and they certainly were an improvement on anything they ever had there within my recollection.

On Monday a big feast was prepared, and at 5 P. M. the



PACIFIC ISLAND SHORE

bell rang to call everybody to the feast. One cow, one large turtle, and I do not know how many pigs, had been sacrificed for the occasion. It had been a hot, dry day so we could assemble out of doors. The food was divided into portions, one for us of the girls' school, one for the king, one for the trader here, and one each for the different villages. Then we were called to come and sit in our places. The gravel of the churchyard furnished a nice, clean table, as well as seats for most of the people. We foreigners had a bench to sit on. When all was ready, Palikna made a speech, thanking the people, the king and the chiefs for such help as they had given toward the building. Then the blessing was asked and people were invited to partake. Our portion of the feast furnished food enough for all our girls for two days, so you can imagine the size of it. It is the expected thing to carry home whatever one cannot eat, at a feast or any

other time. It took all the girls and several men to carry home the remains of our portion. Early the next morning I took most of the girls home, leaving Miss Wilson to await the steamer.

I am very glad there is some prospect of a new helper, and hope one may be found soon. Miss Wilson is looking forward to some one's coming, either Miss Hoppin or some one else, so that she can be released to go home.



NEEDING A SCHOOL

The latest word from Dr. Rife, relative to touring in the Marshalls, is not very encouraging. He says at first the German Company promised him a captain if he could secure Kabua's vessel to come here. They will not let him come alone in one of their vessels, as he is no navigator, except as he has learned from experience. Dr. Rife got the promise of Kabua's vessel for August, but then the Germans turned and said they did not know as they cared to let one of their captains go. They fear that if the vessel is lost they may be called on to pay for it. That is the way things stand now. as far as I know. Of course I have to get ready for touring, as, if Dr. Rife comes, there ought not to be any time wasted. But things are decidedly uncertain, and there is no opportunity to hear again before September.

The letters from the Marshalls tell of much illness there, and many people's dying. The English steamer brought the measles, and many people had them, among others, Dr. Rife's little girls, and also some of the boys who are with him. Two of them had them very seriously. Chicken pox, whooping cough and dysentery were other sick-

nesses mentioned. The different vessels bring them, and the people have no time to get over one before another one comes. Several of our teachers lost children, some with the whooping cough, others with dysentery.

In the chapter on "Giving" in the Mahabharata, the great epic of India, it is written: "A man who has ten cows should give one, and the man who has one hundred cows should give ten, and the man who has one thousand should give one hundred, all giving proportionately."

EAGER FOR SCHOOL

BY MISS BERTHA P. REED, OF PEKING

THE little school at the North Chapel has opened with a flourish. I really think it might be called a flourish, for its popularity seems so great. It surely goes to show that the desire of girls for education is a growing one among us. The fortunate girls who have been there before are all back again, as happy as can be to be together once more. And there are others who want to come so much, and we should so love to take them all, if it were not for the limitations imposed by four walls.



SCHOOL WITH TEACHER AT THE RIGHT

We have four rooms up there with k'angs for sleeping on. We thought we were full last term, with seventeen boarders, and as many day pupils in addition. But there was a little girl at Lu Ke Chiao who wanted to come. We said we did not see where we could put her, she was young, and she had better wait another year. But that did not suit at all. The church down there took it up for her, and sent up a most urgent request, so Mrs. Yen said, "Well, we'll get along some way; I guess we can put one more in the large room; let her come." So come she did, and there are eight of them sleeping together on one k'ang now. And then we said, "Cer-

tainly there is no place for another." But here comes a request from one of our most faithful deacons in a village near by. There, many years he has worked hard for the church against great difficulties; and now he wants us to take in the daughter of a church member in his court. The child's two sisters are married into heathen families. Her mother is not a Christian, and her father is very anxious to have her go school, and have a chance to grow up in the church. He wants her away from home and under Christian influences. And so the deacon urges the case. "If there is not room in the k'ang," he says, "she can put her bedding on the floor, and sleep there." And actually, she is going to come. I do not know whether she will really have to sleep on the floor or not, but I should not wonder much if she did.

Little Wen Kuei looks so glad to get back. She is the one who wanted to come so much, and who cried and cried about it, before it was possible for her to come. She had to watch the pigs at home—the big, black, ugly ones they have here. And she did not want to do that, she wanted to go to school. So now she is very happy. When her father came up for her before the vacation, it had been snowing, and the roads were very bad, but he walked all the twenty-five miles, for he was too poor to come in any other way. He would have been glad to have her stay here through the vacation, but that could not be, so I gave him enough money to him a donkey for her to ride home. They are very poor this year, for the crops were almost ruined by the floods last summer, and I suppose they hardly have enough to eat now. It is a wonder of wonders to me how such people manage even to keep alive, for they have so nearly nothing to live on, but somehow, they do manage it. I think they have learned to keep alive on much less than would serve us for the same purpose.

SCHOOL WORK IN NORTH CHINA

BY MISS BERTHA P. REED, PEKING

REMEMBER the past term as a composite of all kinds of hurry and study. Classes were many, and needed much preparation, especially one with a Wen-li text-book that I was teaching for the first time. When school closed, late in June, I was undeniably tired and ready for a complete vacation. And so I have taken a real rest—my first summer here without any study or other useful occupation. I went to Peitaiho early in July, and gave myself up to long times of sleeping, and taking long walks, and other such things that are good for the body—and also, I think, for the soul. But now I am back, getting ready for school, and feeling quite energetic again. What a blessing our cool summer resting place is to us all!

o8] School Work in North China

You might like to hear more of the connection of our school her tside schools, as we call the new ones entirely under Chinese contro early spring we were asked to attend an annual exhibition at a nool in the west city, an hour's trip from here. We were also asled an exhibit, and as we do not do any of the knitting and embraich they make much of, we sent sets of examination papers, spec writing, and so on. It seemed to be one of the ways to show ou



SCHOOLGIRLS AT PLAY, NORTH CHINA MISSION

endly feelings, and to show too our idea of school work. We are help these new schools in any such way that we can, but they count advice, so we must watch to use object lessons where we can emed much pleased with this exhibit.

We spent a large part of that day at their school. You would co eir method of entertainment rather unique. First, all their own tea ent to the stage and made speeches which no one could hear. Then the turn of their pupils, and next that of visiting teachers. They searched the audience with ferret eyes, and there was no hiding from them. All who had the remotest claim to the position of instructor were dragged forth and led to the stage to say "just a few words." It was dismaying but inevitable, and we did the best we could. Next time I shall have my impromptu speech carefully prepared beforehand. And some time I trust they will have learned to entertain their visitors, instead of getting the visitors to edify each other in this manner. As we often say, this is a time of beginnings.

We tried another plan at the time of our final examinations in June. The mornings we gave to quiet written examinations, but in the afternoon we invited people in, and the girls gave little talks in the different subjects, with illustrations, all prepared beforehand. Those in zoology, physical geography, physics and chemistry could be made especially interesting. We had a surprising number of guests, teachers from different schools and women of education in the city, and we considered the plan a great success for them, as well as a training for our own girls in speaking before others.

I also continue to give lessons in gymnastics at an outside school, and am considered a member of their faculty. I was much interested in being asked to give the name of my college and date of graduation for the Board of Education, as that school comes under its jurisdiction. Our gymnastics there still have their shortcomings. I do not believe the little tots ever can learn to keep step in marching, but we keep trying. One day one of the assistants, always anxious to be of use, noticed as we were marching that a child's hairstring was loose, and stopped the entire line while she arranged it! Then the marching proceeded again, no one noticing anything incongruous. The lady at the head of that school is unusually zealous, and has had her pupils come twice a week all summer for a half day of review, so that they should not forget too much by fall.

In our own school we have had some interesting outside girls. We have just begun the experiment of taking such girls of the higher class who meet their own expenses altogether. One of them has become a very sweet and earnest Christian, and united with the church last Easter. She listens eagerly to all the talks given at prayers, and her sweet face has come to be an inspiration to all the teachers. Another, the daughter of an official, has had a different life. She has been much neglected at home, and has had far more freedom than most Chinese girls, so that her gay, careless ways seem quite startling to our more sedate flock. Yet she has made many friends among them in her few months here. She, too, seemed much touched by the Christian truth, especially at Easter time, and expressed her

wish to live by it. She has prayed often since then that her father and mother might become Christians. We shall watch with hope to see if she has sufficient resolution to hold out, as she comprehends more fully what the Christian life means. We were glad for the deep interest among all our girls in the meetings of Easter week. Eight of them entered the church after that, among them some who have held off long.

My trips to the country on alternate Sundays have given me another deeply interesting kind of work. On the bright spring days there would often be quite a crowd of women, and always they have listened intently as I tried to make them see what God would do for them now and here-



WOMEN'S CHRISTIAN ENDEAVOR SOCIETY, NORTH CHINA

after. One pathetic old lady repeated often, "I can love Jesus, and he loves me; if I ask him, he will help me in trouble. Her religious knowledge was limited to that much, but how much is there if she will but use it. There is something that especially pulls on the heartstrings in these old ladies, with the hardships of the past and the hopelessness of the future, and I do pray that some of them may come to understand the hope they may have this coming year.

I want to add a word about Miss Browne. Her illness was one of the strange ones that people get out here—a germ infection which came on very suddenly, though she had seemed quite well before it. She seems now to have entirely recovered, and I assure you she has been overwhelmed with good advice. We are all glad that she is having such a delightful summer in Japan, and I think she is going to begin the fall in very good condition.

I do not need to tell you who know her that she has done wonders in language study as well as in all her other work. Her school has grown much and is a real model, and she has had a part in other lines of work, so that she is a very valuable member of the station. Yet all are interested in guarding her, and trying to keep her from overwork. They are more glad each year that she came to them in Tung-chou.

A MAHOMEDAN SAINT IN MADURA

BY MISS EVA M. SWIFT

(Miss Swift is a missionary of the W. B. M. I., and has charge of the Bible Women's Training School in Madura.)

Something more than a hundred years ago Madura was a walled town, and the fort was garrisoned by Mahomedan troops. In those days the star of the Mahomedan power was in the ascendency. The star has waned since, but there are still ten thousand Mahomedans in the city who carry the memory of rule and authority. So, while many are poor, they bear themselves with the air of the lord and master, and are hard indeed to reach with the message of salvation to the humble sinner.

In a small town of this south country has lived for twenty-five years, a frail, delicate English woman, whose father was once a government official in that region. Alone, unsupported by any mission, unvisited for many years at a time by any person of her own race and language, she has lived and labored with the zeal of an apostle, and has suffered with the enthusiasm of a martyr. Some of the most wonderful stories of missionary life have never yet been written, and some of the most devoted of God's servants are little known to any but the "Heavenly Father, who seeth in secret."

There are many Mahomedans in the town where this little woman lives. It was her custom to preach up and down the country side, reaching the villages, several miles away, by four o'clock in the morning, to speak to the country folk before they went to work in the fields. Having no conveyance she tramped twenty miles a day, returning in the blazing sun to the little native house where she lived with the Tamil orphan children she was caring for.

Caste, pride and prejudice were rife in this town. The English lady, delicately reared, the daughter of a ruler of the land, would go up and down the dirty lanes and try to get a hearing for the heavenly message. She was not allowed to enter the doors, but standing out in the middle of the street, so that the breeze blowing over her to them should not pollute their sacred

purity, the people would sometimes give her their careless attention. But more often she was rudely ordered away with insolent and taunting speech. Yet when the people over all the country side were sick or in trouble, their thoughts would turn to the lonely saint in the little house, and they would seek her out, that she might minister to their need.

In this place was a Mahomedan family of pride and place. The head Of the house had been an officer in an Indian regiment and was enjoying the distinction of a good pension. They had flocks and herds, and these in such number that they counted for wealth. There were sons and daughters. and all seemed well. But in a moment, as with the Patriarch Job, flocks and herds, and sons and daughters were swept away. There were theft and robbery, fraud and deception, and afterward, great grief and bitter crying. In the midst, the Patriarch himself was taken away, and there were left a grief-stricken woman and a puny, sickly child. As the little English woman was passing along the street she heard loud wails and cries. It was a time of famine and many people were starving. Thinking the people must be in need, she passed in to inquire if she could help. She heard this sad story and sat down by the sorrowing woman to speak words of comfort. Thus began the visits to that home and the teaching and pleading that at last brought that sad creature to the feet of Jesus. But, as usual, there were relatives who proposed to control each other's conscience, and who were determined that no follower of the great prophet should leave the fold; hence, there remained the usual alternative-stay at home and give up Christ, or keep Christ and lose all. She determined to keep Christ, and the door closed upon her and she wandered out alone—yet not alone. lady's door was open and she entered there. But it was soon necessary to close that, and bar it, too; for there was a furious mob of men and boys on the outside with sticks and stones. Windows were broken and blows fell on the doors, and for weeks the women inside dared not show themselves. There was no one to help them, nor to show this insolent mob that they might be "in danger, to be called into question concerning this day's uproar." That was thirty-five years ago, and ever since, in ways direct and indirect, the Mahomedans of that place have pursued the little woman with enmity.

For seven years the Christian convert was not allowed to have the sickly child to care for. She grew up to be a girl of fourteen, and was taught that her mother had descended into the depths of iniquity. At last, in the good providence of God, the girl came to the mother's care. Untaught, untrained, feeble in body, she seemed to have but a sad future before her. And indeed there was much sadness in it. The little Shamesh Khattu found it very hard to learn even to read, and many times her missionary teachers were

tempted to give it up. Yet they continued to minister to mind and soul and body, and their reward was to see the birth of intelligence and faith.

What Shamesh Khattu's life would have been without this faith in a loving, all-seeing God, we cannot say. She was married some years later to a man who professed to be a Christian, but of a strange kind he proved to be. His idea of managing his delicate little wife was to bruise and beat the feeble body, until, at last, covered with scars and stripes, she came back to her mother—not once, but many times over.

In their early married life her husband brought her to Madura. South India there were hardly half-a-dozen Christians from among the Mahomedans, and here was a Christian with a Christian wife ready to go and preach the gospel. It seemed a special providence at first, but wife beating and gospel preaching hardly seemed consistent, and the connection soon ceased. But the little woman was a true believer, and found a source of comfort in doing the work that was opened to her. The man went his way, and the wife pursued hers. Her way was to try to use her little knowledge for others' benefit. She began to visit in the Mahomedan quarter. The appearance of a Mahomedan woman who called herself a Christian created great excitement. Many a time she heard loud threats against her life, but she kept quietly on, winning friends in spite of the religious animosity of her own people. For more than sixteen years she has been proclaiming the gospel, and has patiently borne the difficulties and the trials of her position. Like the saintly English woman who had taught her mother and herself, Shamesh Khattu's trials grow heavier with success-Believing that there is salvation in "none other name," she counts it success when any one of her own people turn in the name of Christ to the God they all profess to worship.

Some years ago a letter from Ceylon came to the missionary making inquiry concerning a Mahomedan asking there for baptism. He had appeared at the mission desiring more instruction and professing to be a believer. His story was that he had been in the habit of sitting behind the screen when a little Christian Mahomedan had visited their house to teach the women. He had often heard her tell the story of Jesus the Saviour, and he had come to believe it to be true. He wished to be a Christian, but he thought it meant death for him. Afraid of his people, he had left home and wandered from place to place, until he reached Ceylon. The missionary taught him, and when he was sure that his faith was real, he baptized him. There was no resulting difficulty for the little teacher from this—only joy that the seed sown had sprung up in unexpected places. But not so, when one midnight, there were knocks at the gate, and a beseeching voice

547

calling out, "O, sister, sister, open to me! I have come to join the Jesus way!"

Sarambi did join the Jesus way, and is a sweet and earnest Christian living in the spirit of prayer. We thank God for her, while still facing the trials that followed.

O friends in the far-away land, what have you ever done or suffered that the world might be brought to Christ?—From A Bible School and Its Students.

WOMAN'S WORK IN AUSTRIA

BY MRS. JOHN S. PORTER, PRAGUE, BOHEMIA

(Mr. and Mrs. Porter have been for fifteen years missionaries of the A. B. C. F. M. in Austria.)

THE Austrian Mission is truly an anomaly among the missions. We have no schools of our own, no hospitals, no regular orphanages, etc., as you know, and this fact needs to be borne in mind when considering mission work in this land. The work is purely evangelistic, not only from the pulpit, but hand to hand and heart to heart. Often I have heard one and another of our people speak of opportunities given them to "testify," "on the market," "on the train," "where we buy," or "in the shop." Each live member of the churches here is more or less of an evangelist, and that has been proven a good method for the spread of the kingdom in Austria.

In this Roman Catholic country a regular "Bible woman" would have far, far less freedom than in Africa, China or India. Regular house-to-house visiting is simply impossible and against the law, if proselyting could be proved against one. A Bible woman must win her way with greatest caution, and, too, the very fact that a woman spends all her time in doing this work, and is paid for doing it, is apt to hurt her influence. People are most easily and usually won in the beginning, as I have intimated, by personal testimony from friends or neighbors, people like themselves in the ordinary walks of life. This is followed by invitations to our meetings, and gradually, under the influence of the Word preached and the personal care of Christians, these souls come into the light.

An illustration of this may be found in the story about the letter carrier and his wife in "Pictures from Bohemia" (LIFE AND LIGHT, December, 1907). The husband of the "young matron" spoken of is studying now the Bible for himself, and seems to be gradually and surely coming into the light. The "letter carrier" and his wife are true evangelists. The wife, having no children, makes many calls (although not strong), and is really

doing some of a "Bible woman's" work, the more powerful because she is not a Bible woman. All the women of our churches should be Bible women up to the measure of their capability and opportunity.

This, I think, is the way things stand to-day, and I hope I may not be misunderstood, for as conditions change and prejudices wear away more regular Bible women may be needed. Without the aid given by the Woman's Board the work of the Austrian Mission would be sorely crippled.

In the true, or rather usually accepted meaning of the word, we have only two real Bible women, Miss Most and Miss Jehlicka, and their work differs in some respects from the work of Bible women in most countries. Miss Most teaches in the Weinberge (Prague) Sunday school, gives occasional "lectures" to the women of one and another of our churches, translates articles from English or German for our church paper (Betania), copies sermons for Dr. Clark and Mr. Porter, copies and sends out Mr. Porter's Sunday-school lesson questions (see page 217 LIFE AND LIGHT, May, 1907). a class in English, and often takes Dr. Clark's place as teacher of the English class in Smichov. I am not sure whether she now helps in the "German hour," as she used to do, and her work for the Y. W. C. A. has been mostly dropped, as that society was merged into another with different methods of working. Besides this she makes and receives visits. Most is powerful in Bible knowledge. Many souls have been led to Christ through her, many comforted and helped. She spent some months in England years ago, training for Y. W. C. A. work, and has since visited interested friends in Scotland two or three times.

The other of our two Bible women is Miss Jehlicka. (For glimpses of her life and work see LIFE AND LIGHT, January, 1905, page 20.) Just at present she has much care with her father, who is expected to live but a little while. She edits the little monthly paper or leaflet referred to above, receives and answers numerous letters from women needing advice and help, gives monthly lectures to the women of the Zizkov and other churches. (Subject of last Thursday evening lecture was "In the Steps of Herodias.") She leads other meetings for women in her brother-in-law's church, teaches "religion" to the children Wednesday afternoons. (All schools have "religion" as a study required by law, and as our children are neither Roman Catholics, Jews or Lutheran Protestants, the preacher must give them special instruction.) She teaches in the Sunday school and has the care of young women training, and also gives and receives calls. add she has made one or two very successful tours in Eastern Bohemia.

Austria is a Roman Catholic country. That sounds like something we knew before, but we parents who send children to school are having that

fact burned into our souls. It is a hand-to-hand fight with the devil, and may God help us! Dr. and Mrs. Clark felt Hilda (a fine, bright girl, alive to everything) should not be here, for a while at least, and have sent her to Herrnhut. Two other girls from our church are also there. Oftentimes our girls need to leave the country for a time, and the parents cannot do all. We want to help on the tuition or on the traveling expenses. We have no schools of our own. Our girls, especially the bright, promising ones, need an influence and education not to be found here, and they go to Germany, Switzerland, rarely to England, for a time.

"Sunday-school work"—this is what Austria needs. Mr. Porter has it for his especial care. He suggests a conference for teachers' training—a gift of Peloubet's Notes or Quarterly where it would do good, as for instance, to a young woman in Pilsen who studied in England and is now assistant in an institution where little children are cared for during the day while the mothers are at work. She is a great help in the Pilsen Sunday school. The "Otazky" (Sunday-school lesson questions) are quite an expense, but a great blessing in the work. Sunday-school work needs pushing on all lines. I can only touch this subject also.

MISSIONARY LETTERS

CENTRAL TURKEY

Miss Alice C. Bewer, who went last year to be a missionary nurse in the hospital at Aintab, shares with us some of her recent experiences:—

We have been up here in camp for three weeks, and only the last few days have seen me become energetic enough to begin at the pile of belated correspondence that has been looming up before me during the past weeks. We are having a delightful time here at Dr. Shepard's camp. Miss Blake and I share a tent, and we go out walking and riding over this beautiful mountain, and we often go to a clearing near here where we have a fine view of the Gulf of Iskanderoon and farther off the Mediterranean. It seems so good, too, to be under trees again. You doubtless know that we have very few at Aintab.

I promised to tell you about the Medical Conference especially. Soon after annual meeting Miss Norton started off on her vacation and left me in charge of the household. Miss Blake wanted much to try to run the house, so I let her do the things she wanted to do that week before the medical people came. We had some funny experiences then, but on the whole all went well. By Saturday all was in readiness for my guests. We had

vacated our rooms and gone into one of the unfinished rooms. (I just remember that all the ladies in Boston have gotten the impression that I made my home with Dr. Hamilton and Miss Trowbridge. Excepting one Sunday, and the time I nursed Mrs. Goodsell, I have lived at the girls' school.) The hall in the school wing we had dressed up with rugs and pictures and couches, etc., for the annual meeting, and so, we left it as it was for the use of the M. M. A. To Dr. Torrance of Tiberias, a Scotchman, I gave Miss Blake's room, and Drs. Clark of Sivas and Underwood of Erzroom made themselves comfortable in Miss Norton's room. Dr. Fox the Dane of Der Ativch near Damascus and Mr. St. John of Beirut tried to be at home in mine. I had made place-cards with little American flags and the name and a Bible reference on white cards, which seemed to please them much. As Dr. Torrance was a little older than the rest of the guests, I asked him to "father the family," which he consented to do after a little hesitation, for he had recently taken unto himself a new young wife (a Miss Curtis of Hartford). On Sunday, which was the first day of the conference, we had a praise service in the evening, led by Dr. Ward. Monday was devoted to organization and the hearing of reports from the different missions and stations. Tuesday was "Surgical Day," and after several operations at the hospital there were papers on different surgical subjects, which led to animated discussions. Dr. Dodd of Talas gave a delightful account of his visit to the Mayo Brothers at Rochester, Minn. Wednesday was "Association Day," given up almost entirely to the business of the Thursday was "Medical Day," and after more papers an M. M. A. T. interesting medical clinic was conducted at the dispensary. Friday was "Missionary Day," and given up entirely to the consideration of the evangelistic work done in connection with the hospitals and medical work. There were splendid reports and many helpful and new ideas, which one longs to carry out. On Saturday more papers were presented and the unfinished business disposed of, and we adjourned to meet for a picnic in

We went down to a little place where the "noble river of Aintab," in reality only a little bit of a stream, flows under a group of poplar trees, and had our supper on the grass. On Saturday evening all of my "family" stayed at home, and we had Turkish ice cream, while we were sitting out on the porch, and later we sang hymns, and just before separating for the night I asked if we might not have a little prayer meeting. It was one of the sweetest and most helpful meetings with Christ I have ever shared, and the memory of it is very dear to me.

NORTH CHINA

A letter from Miss Bertha P. Reed brings us news that is both good and pathetic:—
Mrs. Perkins continues to be bright and cheerful, an inspiration to all, in spite of difficulties so much greater than anyone else's. She wears the false feet now, but cannot yet balance herself well enough to walk without aid. By carrying with her a small square table to lean on she can move about the house, but a limitation here is that of strength, for the long unused, muscles come back to strength only slowly. Yet still she cheers everyone who comes near her, and makes us realize how one can be brave and hopeful whatever comes.

JAPAN

Miss Judson, of Matsuyama, tells us of a beautiful harvest from a seed sown long ago:—

A very inspiring encouragement was given to me this fall to "preach the gospel in season and out of season," and to "sow beside all waters," leaving results to God. Thirteen or fourteen years ago, just before I lest Japan for my first furlough, I went once to Uchi-no-ko, a place far inland and far from the places where we have work, in Shikoku. One of our schoolgirls lived there, and she begged that I would visit her home once before returning to America. Taking with me our evangelist and Bible woman, I went, and we were entertained in a guest house belonging to the girl's brother, who was a very wealthy brewer of Japanese beer. Of course, the magic lantern went with me-indispensable for drawing a crowd together. Our first meeting in the guest house was so overflowing that the garden was full, and the street outside, with people trying to look over the fence. A policeman came and said that such crowding was not allowed, and that we must hire the theatre if we wished to have any more meetings. The theatre was accordingly hired, and was equally filled. I gave out a lot of tracts, among them Pilgrim's Progress, and came away, not expecting any special results from just one visit, not afterwards followed up.

Last fall one of the Christian women in Matsuyama told me that a woman then living near the church, but formerly from Uchi-no-ko, wished to see me. Wondering who it could be, I went with her and heard this story: Fourteen years ago, when I visited Uchi-no-ko, no one there had ever before heard Christian teaching, and after we left, the meetings and the new teaching were very much discussed. I gave out many tracts, and it seems that I gave a copy of *Pilgrim's Progress* into this woman's hand. She read and reread it, and tried to understand what she had read and heard, and an intense desire was awakened in her to know more of Christian teaching and

to know the true God. When I returned to Japan again, the girl whom I visited had married and moved away from Uchi-no-ko, so I never had an opportunity to go there again.

Later the Presbyterians, who had a station in the castle city of Odzu—the place from which one can go easily to the village of Uchi-no-ko—began work in Uchi-no-ko, but in the meantime the woman had moved about five miles off and could not come to Uchi-no-ko. However, whenever she could she heard the Christian preaching and reread her little book—all she had. About a year ago she moved up to Matsuyama, already an earnest seeker after God, eager to be taught farther, and last year in the beginning of the winter was baptized—an earnest Christian—all the work of one little copy of *Pilgrim's Progress* used by the Holy Spirit. Praise the Lord that he uses any instrument that is consecrated to him.

There are some "free Methodists" up here, and they shout "Hallelujah," etc. When I get to thinking over what the Lord is doing in Japan, I think I shall become a shouting Methodist myself.



CHRISTMAS THOUGHTS

The Darling of the world is come, And fit it is, we finde a roome To welcome him. The nobler part Of all the house here, is the heart.

-Harrick.

Christmastide, it is warm and sweet; A whole world's heart at a Baby's feet.

–Richard Burton.

This is the time, when most divine to hear,
The voice of adoration rouses me,
As with a cherub's trump; and high upborne,
Yea, mingling with the choir, I seem to view
The vision of the heavenly multitude,
Who hymned the song of praise o'er Bethlehem's fields,
Yet thou more bright than all the angel blaze
That harbingered thy birth, thou Man of Woes!

-Coleridge.

553

OUR DAILY PRAYER IN DECEMBER

On the fifth of the month our Calendar calls us to prayer for the Yale mission to China and for the Harvard mission. These two enterprises may well claim somewhat of our interest and our prayer. The Yale mission is supported by alumni of Yale University, and is undenominational, while it works in sympathy with existing Boards. Its headquarters are at Changsha in the province of Hunan, among a dense population, formerly most bigoted and inaccessible. The Harvard mission is of similar nature, but is not yet definitely located.

Mrs. Walker teaches Latin in the college at Kobe. Miss Gulick is now taking her furlough on the Pacific coast. Mrs. Pedley works in schools both Sundays and week days, leads women's meetings and gives organ and vocal lessons. Miss Griswold teaches in the girls' school, makes many tours, and supervises the kindergarten. Miss Parmelee's work is largely evangelistic, a direct, personal carrying the gospel to the poor and ignorant.

The Review of 1907-1908, presented at the annual meeting of the A. B. C. F. M. in Brooklyn by Secretary Barton, says of the Doshisha: "that it has never been so crowded with students or exerted a wider influence in the empire. A united and most promising effort is being made to increase the funds of the institution that it may more fully meet the demands made upon it. The Japanese are rallying bravely to this call for assistance and support."

Miss Bradshaw's work is evangelistic largely for young men. Mrs. Rowland guides the church society of Japanese women, cares for a Sunday school, and makes many visits to the hospital and in needy homes. Mr. and Mrs. Warren, with two little ones, are just making a new home in Tottori, a lonely station on the Western coast. This field is large and never adequately manned, and no other mission has a footing there.

Miss Daughaday is soon to return from her furlough to the evangelistic work which has been so richly blessed. Miss Judson has a double load in the care of the prosperous girls' school, larger now than ever before, and in the night school, of which she tells us something on page 532 of this magazine.

Mrs. Gulick's work is in Sunday schools and for women.

Mrs. White is kept in America by delicate health.

Mrs. Olds, with two little children, leads women's meetings, teaches Bible classes and music, and does much for the children. Mrs. Newell is caring for her children in this country.

Miss Holbrook teaches science at Kobe College. Mrs. Bennett, rejoicing

in a new little son, gives thought and sympathy to mothers around here. Mrs. De Forest, just returned from her year's furlough, is gathering up many threads of work, especially for women and children. Mrs. Curtis makes many tours, visiting out-stations; she directs a large Sunday school, and does much teaching in her own home.

Mrs. Cobb, mother of two little children, and still giving time to language study, gathers Japanese women in classes to teach them the "foreign cooking" they so much wish to learn, and gives them also tastes of the Bread of Life. She finds many ways to lend a helping hand.

Mrs. Clark has just returned, and will do much for Japanese girls in her own home as well as in many outside ways.

THE FORTY-FIRST ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

(Hartford, Conn., November 11 and 12, 1908.)

THE Hartford Branch still feels a keen sense of great loss in the recent sudden home-going of Mrs. W. P. Williams, for many years their efficient and beloved Recording Secretary. But the officers of the Branch and the women of the churches made every thoughtful and generous provision for the comfort of their guests, and the well-made plans were effectively realized.

A gathering of secretaries of Young People's Work called together about thirty young women on Monday afternoon and evening, and they discussed practical questions vivaciously and helpfully. Presentation of reports and suggestions of methods of work occupied more of Tuesday delegates' day, the sectional hour being taken by (a) Woman's Missionary Meeting, led by Mrs. Hartwell, of the New York Branch; (b) Study Class, led by Miss Calder, and (c) Methods in Children's Meetings, presented by Mrs. C. H. Daniels. Nearly a hundred Branch officers gathered on Tuesday evening with the Board of Directors to ask and answer vital questions of Board policy and plan.

The tenderly spiritual morning devotional meetings were led by Mrs. George L. Clark, of Wethersfield, Conn., and Mrs. Otis Cary, of Kyoto, Japan. Rev. J. E. Twitchell, pastor of the Asylem Hill Church, in which the meetings were held, led the opening prayer on Wednesday, and Dr. R. H. Potter, of the Center Church, helped us in like manner on Thursday.

The public sessions opened at ten on Wednesday. Mrs. C. H. Daniels, our President, in the chair.

Though Mrs. Jewell, President of Hartford Branch, was in the audience, she was not able to speak the welcome as planned, and her gracious and cordial words were read by Miss Clara E. Wells, Secretary of Young People's Work in the Branch.

Forty-first Annual Meeting of the W. B. M.

The condensed reports of treasurer, home and foreign secretaries were packed full of information, and gave matter for much thought. We give elsewhere an abstract of the treasurer's statement.

Mrs. H. W. Hicks, who has recently, with her husband, visited our missions in Turkey, India, China and Japan, told of the lights and shadows that she saw. The missionary's greatest joy is the convert, the well-trained, unselfish native worker, wise in Bible knowledge, who, knowing the language, thought and trials of her people, can help them more than any outsider. The greatest shadow is lack of money to enlarge crowded schools, to help needy and promising boys and girls, to pay the native workers, to make evangelizing tours, to pay increased prices of food during famine times. It is hard to see bright girls married to heathen, to lose capable teachers for lack of funds, hard to give out all the while with scant opportunity to receive. Outside trials trouble the missionaries little, in their work lies the light or the shadow. How can we at home increase the light?

Miss Fanny E. Burrage, who has given nearly thirty years to missionary work in Turkey, much of it in behalf of little children, told of the intermittent kindergarten at Talas, a school with forty pupils last year, now closed for want of a teacher. The Orthodox Greek authorities forbid the parents to send their children to a Protestant school, but some living in a street overlooking our kindergarten overheard and learned the songs, and sang them over to their mates.

The school at Cesarea suffers much in lacking a suitable building, but the children are bright and happy, often in so great a hurry to reach morning school that they will hardly eat their breakfasts. They learn eagerly from the nature talks and Bible lessons, and often become real teachers to their ignorant mothers and less-favored mates.

Miss Jean P. Gordon has been for some time acting principal of our girls' boarding school at Ahmednagar in the Marathi Mission, with between four hundred and fifty and four hundred and seventy-five pupils. She spoke briefly of the school, and told us what the girls do "afterwards." The majority marry before they reach the final year, and many go to the villages where they may be the only Christian woman, and have opportunities to do good in many ways. Many become teachers of village schools and many now learn nursing.

To devote the session of Wednesday afternoon especially to young women has grown to be an unwritten law in planning the program for the two days' meeting; a wise custom, bringing abundant present reward, it proves to be. To look down the long vista of the church nave, and watch the eager faces, gave one a sense of power and riches to be matured in years to come for the service of humanity and its King. The four hundred tickets first printed were quickly taken by girls in near-by churches, and a supplementary order of one hundred and fifty was all used. Miss May, of Hartford, had promised to lead the devotional service, but illness prevented, and Miss Helen B. Calder, Associate Secretary of the Woman's Board, took her place.

Mrs. Isabel Trowbridge Merrill, closely connected with our girls' boarding school at Aintab, in Central Turkey, showed us six samples of the girls she meets. One, a Kurd, with wistful face and great possibilities of mind and heart, but shut out from the school by her poverty, and so shut out from almost all that is good; one, a Mohammedan bride, secluded, sad, heart hungry, trying to pray, but knowing nothing of Christ; one, an Armenian teacher, a heroine whose light shines brightly; one, a Greek, born into a poor home in a wretched village, now the head native teacher in the Hadjin Heme; one, a worker in a village near Antioch, where she teaches the school, conducts the weekly prayer meeting, the women's meeting, the Sunday services for all, makes many visits, and has once officiated at a funeral; and one Gregorian, now a senior at Marash, fitting herself for Bible teaching, who has a wonderful gift for imparting truth Do not such girls deserve our help?

Mrs. Benjamin W. Labaree, who has had an interesting experience in Persia in connection with the Presbyterian Board, and knows the condition of Moslem women, spoke on "The Woman Behind the Veil." She referred to the great and unprecedented opening for missionary work in Moslem lands, and asked, Why is there need for this work? She said that the greatest failure of the Mohammedan religion is in its effect on the home life, thus striking at the roots of all the social structure. She made the appeal for the needs of the Mohammedan woman because of her threefold sufferings: 1, Physical; 2, mental; 3, spiritual. These points were illustrated by facts from life in Persia. Raising the question whether it is possible for our Moslem sisters to be helped and lifted up into something better, she answered in the affirmative by showing some methods of missionary work.

Miss Lucia C. Witherby, Secretary of Young People's Work, with earnest words that must have touched many hearts, led the covenant service, as always tender and impressive.

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The one feature of this session which holds everybody's attention is the introduction of missionaries by Miss Stanwood, our Home Secretary. This year twenty-five were present, and as each name was given with some fit phrase of characterization each owner gave us the salutation of the country from which she came. Mrs. Cary, Misses Adams, Case and Colby of Japan, Mrs. Roberts, Mrs. Stelle and Miss Pierson of North China, Mrs. Eaton of Mexico, Mrs. Rand and Miss Foss of Micronesia, Mrs. Gates, Misses Nugent and Gordon of India, with Miss Johnson soon to go thither, Miss Price of South Africa, Mrs. Browne, Mrs. Hubbard, Mrs. English, Mrs. Merrill, Mrs. Ussher, Miss Burrage, Miss Gordon and Miss Stone of Turkey, with Mrs. Sterrett, formerly our own Miss Norton of Van, and Mrs. Labaree of Persia, made the honored roll this year, and the girls gave them the Chautauqua salute as they stood on the platform.

Mrs. James C. Alvord showed us that as the man with the withered hand did an impossible thing, so many a time we, if we will, can "do what we cannot." "We cannot, we try, and we do it," is a sequence often repeated in the history of individual Christians and of the growing church. When we learn that we can do that which we ought whether it be hard or easy, possible or impossible, the work at home will go on as never before, and we shall no longer hear the discouraged whine, "we are doing all we can."

Miss Martha E. Price, for more than thirty years a teacher in South Africa, said that the aim of Inanda Seminary is not only to provide teachers, but to train young women to be Christian wives and mothers. Some girls come to them from Christian homes, but many are from heathen kraals, clothed perhaps only with a girdle or a few strings of beads at first. The transformation as they put on civilized dress and learn of truth in many ways is amazing. While there are some failures and keen disappointments, yet many girls are faithful, and the work is full of hope and power.

Mrs. Clarence D. Ussher gave us vivid word pictures of the industrial

Mrs. Clarence D. Ussher gave us vivid word pictures of the industrial work at Van, the rug making, embroidery and lace work, which is keeping many girls and women from starvation. Mrs. Raynolds guides the rug makers, borrowing rugs from rich neighbors as patterns, employing women to card, spin and dye wool. The lace making began with a few spools of number fifty thread, some needles and six poor girls. Now they have a house of ten rooms, given by an English merchant for industrial work, and seventy-five girls gather there. At morning prayers the missionary comes into heart touch with them, giving counsel, reproof and cheer.

Mr. H. W. Hicks made us feel the challenge of the Orient to Christendom as we think of the vast populations, their universal poverty, the dearth of literature, the race prejudice, the marshaled forces of Shintoism, Buddhism, Confucianism and Hinduism. The past achievements of the church are also a challenge to us to-day. But while our missionaries are second to none in intellectual, physical and spiritual gifts, invention and persistence,

and their literary productivity is unequaled, they are sadly handicapped by want of funds.

Miss Abbie M. Colby, teacher in the Plum Blossom School for Girls in Osaka, Japan, gave vivid pictures of the character and work of native Christians in that country, appealing to us who have quiet homes and a still hour to pray for those strenuous workers, and for the missionaries connected with them, that the thought may possess us, " Japan for Christ." She said that "from every point of view but that of absolute faith this undertaking to win Japan for Christ is as astonishing as for little Japan to think of conquering great Russia, and as the United States encouraged Japan by her sympathy during that terrible war, so must the Christians of America sympathize with and pray for the Japanese Christians in this greater struggle."

Mrs. Elizabeth Sheffield Stelle, daughter of Dr. D. Z. Sheffield, of Tung-chou, made us see the missionary compound at Peking, and we almost felt ourselves present at one of the Saturday afternoon lectures, which are so useful a feature in the developing life of the women in that city. She introduced us to various Chinese ladies of rank and distinction, and she helped us to enjoy the sociable chat which always comes after the formal address is over. As she brought them before us, one after another, women of strong character, and often of thrilling experience, we felt again that these women are and must be our sisters in Christ.

Miss Alice P. Adams, of Okayama, Japan, who has a wonderful work in the slums of that city, pictured for us her Hanabatake—an old flower garden of a feudal lord, now the abode of beggars who live in incredible squalor, a family sometimes renting a mat six feet by three as their only home, and that in a room with many other rented mats. She provides and superintends Sunday schools, evangelistic meetings, industrial work, dispensary and evening classes, but lack of funds has closed the growing and useful kindergarten. She showed us such results as promise that this degraded section will become again a flower garden where souls may bloom in beauty for their King.

Mrs. James D. Eaton, for twenty-six years a missionary in Chihuahua, Mexico, took as her theme, "Our Girls and Other Girls in Mexico," ing us the barren, narrow, unlovely lives of girls and women as she found them years ago, and giving vivid pictures of lives made beautiful and high by the truth of the gospel. The Colegio Chihuahuense, whose growth Mrs. Eaton has watched and fostered, takes little girls in kindergarten years, and trains them into a gracious Christian womanhood. The government schools are eager to win the normal graduates as teachers, and the whole attitude of the community toward women is changing. The school implants ideals of beauty, of truth, of right, of absolute conformity to God's will.

The closing address of Thursday was a fitting climax to all the earnest words that had gone before. Dr. John E. Merrill, President of Central Turkey College at Aintab, spoke on the "New Turkey and the Old Gos-He told of the results social, intellectual, moral and religious that are following the political revolution of last July. But spiritually the people

which treat Moslem and Christian alike, schools that have sent out many students as leaven in the community, the lives of native Christians, patterned so unlike their neighbors, and thousands of Bibles read by Moslems have been preparing the way for missionary work to-day. What shall we do with this opportunity? What would we think of a missionary who did only a little Christian work now and then, spending most of his days in his own pursuits? What does the Master think of us if we live in this halfhearted way?

The officers received the missionaries and their friends at Farmington Avenue Church on Wednesday evening, and the many cordial greetings at every pause in the meetings proved how close is the tie that binds those who work together to make the Kingdom come. The former officers were in the main re-elected, and the Woman's Board will probably meet in Boston

in 1909.

SIDELIGHTS FROM PERIODICALS

TURKEY.—Again in this month's magazines articles on the crisis in Turkey abound. "The Cause and Effect of the Changes in Turkey," Missionary Review, November. "The Future of Turkey," and "Constantinople at the Declaration of the Constitution," Fortnightly, October. "Can Islam be Reformed," and "Turkey in 1876," Nineteenth Century, October. "Progress of the World," "Ferdiand I, Czar of the Bulgars," and "Men Who Count in the Balkans," Review of Reviews, November. "The Sultan of Turkey," American Magazine, November. "The New Turkey," Independent October 20th Turkish Parliament," Independent, October 29th.

AFRICA.—"Across Widest Africa," National Geographical Magazine, October. "Some South African Impressions," Quarterly Review, October. "East African Problems," Nineteenth Century, October. "Old

Cairo," Century, November.

CHINA.—"Fifty Years Ago and Now in South China," and "The Uncrowned King of Cathay," Missionary Review, November.

INDIA.—"Education and Religion in India," Missionary Review,

November.

JAPAN.—" Japan in Manchuria," Yale Review, August. "Japan Winning the Pacific," World's Work, November.

KOREA.—" Why Korea is Turning to Christ," Methodist Review,

October. F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from September 18, to October 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Bastern Maine Branch.—Mrs. J. S. Wheel-wright, Treas., Bangor House, Bangor. Bluehill, Friend of Missions, 1; East-port, Mrs. E. A. Holmes, 10. Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland.

11 00

Inc. Abbie Hart Chapman Mem. Fund, 40; Otisfield, Aux., 2.25; Waterford, Aux., 9.25, Mite Gatherers, 30.10; Wood-fords, Aux., Th. Off., 10, Mrs. Hamblen, 10, Mrs. Alfred Southworth, 10. Less expenses, 2.86,

108 74

119 74

NEW HAMPSHIRE.

Jose Hampshire Bronch.—Miss Elizabeth
A. Brickett, Tress., 69 No. Spring St.,
Concord. Derry, East, Friends, 2;
Franklin, Aux., 20; Greenfield, Prim.
Dept., 8. S., 5; Hampstead, Aux., 11;
Hillsboro, C. E. Soc., 2.20; Keone, First
Ch., C. R., 8; Kingston, Aux., 6; Littleton, Kathleen Lyuch, 1; Plainfield, Mrs.
S. R. Baker, 5; Fortamouth, Rogers M.
C., 40; Rochester, King's Dau., 10,

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No. 13, Pittsford. Bakersfield,
Aux., 3.50; Barton Landing, Aux. (26 of
wh. to const. L. M. Mrs. J. E. ChamberIn), 30.75; Bennington, Jr. C. E. Soc., 2;
Burlington, College St. Ch., 5.50, First
Ch., Aux., 17, College St. Ch., Aux., and
First Ch., Aux., 35; Castleton, Aux., 2,
C. E. Soc., 2; Colchester, C. R., 1; Corinth, East, Aux., 6; Franklin Co., Aux.,
240; Lyndonville, Aux., 14.50, Busy
Bees (with prev. contrl. to const. L. M'8
Miss Marion Gorham, Miss Pearl Wilmet), 17.03; Manchester, Aux., 10;
McIndoe Falls, Aux., 25; Middletown
Byrings (prev. contrl. const. L. M. Mrs.
E. P. Harrington); Milton, Aux., 14;
Newport, M. C., 17; Peacham, Aux.
(prev. contrl. const. L. M'8 Mrs. Charles
F. Kinerson, Mrs. Elijah W. Lyford);
Rupert, Aux., 10; Sharon, Aux., 4;
Byringfield, Aux., 25; St. Johnsbury,
North Ch., Aux., 25; St. Johnsbury,
North Ch., Aux., 3.26; Winooski, Aux.,
5, Jr. Mission Club, 5, VERMONT

MASSACHUSETTS.

Notes Ch., 182, 32, windows, Aux., 36, Jr. Mission Club, 5, MASSACHUSETTS.

E. S. C., 150; Friend, 50 cts.; Friend, 2; Friend, 10; Friend, 155; Friend, 500; Friend, 150; Friend, 155; Friend, 500; Friend, 1500; G., 50, Andower and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 32 Herkley St., Reading. Andover, Free Ch., Aux., 20, 56, Carolyn C. R., 8.50; Ballardvale, Aux., 18; Chelmsford, Aux., 30; Dracut Centre, Aux. (Prim. Dept., S. S., Birthday Off., 52 cts.) (to const. L. M. Mrs. Daniel D. Fox), 25; Lawrence, Mrs. Wilbur Rowell, 5, Lawrence St. Ch., Ladies' Benev. Soc., 52.40, Trinity Ch., M. C. (prev. contri. const. L. M's Mrs. C. W. Abbott, Miss Clyde Carleton, Mrs. John H. Carter, Miss Alice G. Clark, Miss Clara F. Prescott), United Ch., Woman's Miss'y Soc., 10, Jr. C. E. Soc., 5, C. R., 5; Lexington, Aux. (25 of wh. to const. L. M. Mrs. Arthur A. Marshali), 33.36; Lowell, Eliot Ch., Anx., 44.40, First Ch., Aux., 111.50, Trin. Ladies' Miss'y Soc., 5, Highland Ch., Aux., 23; Kirk St. Ch., Woman's Assoc. (50 of wh. const. L. M's Miss Mary G. Lamson, Miss Mary S. Shattuck), 60, Pawtucket Ch., Ladies' Miss'y Soc., 25; Malden, First Ch., Aux., 118.65; Medford, Mystic Ch., Aux., 39; Melrose, Aux., 90; Melrose Highlands, Woman's League (with prev. contri. to const. L. M's Mrs. John O. Paisley, Mrs. E. N. Wildes), 30; Methuen, Aux., 24; Reading, Aux., 432, Light Bearers, 10.30, C. R., 3.43; North Woburn. Aux., 24; Reading, Aux., 42; Tewksbury, Miss. Soc.,

18; Williamstown, Aux., Eds. Expenses, 11.30.
Casabridge.—Friends, through Mrs. E. C. Alcore,
Boypt.—Miss Annie F. Peirce,
Boypt.—Miss Annie F. Peirce,
Boypt.—Miss Annie F. Peirce,
Beses North Bromech.—Mrs. Wallace L.
Kimbell, Treas., 121 Main St., Bradford.
Georgetown, Mem. Ch., Aux., 46;
Haverhill, Centre Ch., S. S., 24.47, Unica
Ch., Aux. (with prev. contri. to const.
L. M. Miss Lucy Johnson), 23, Happy
Workers, 7.50, West Ch., Aux., 127; Ipswich, Jr. Aid Soc., 5; Merrimac, Plgrim Ch., Aux., 227, Grirs' M. C., 18, C.
R., 5.27; Newburyport, Aux., 32; West
Newbury, First Ch., C. E. Soc., 18, C. E.,
87 cts., Second Ch., Aux., 11,
Beses South Bromech.—Miss Sarah R. Safford, Treas.. Hamilton. Friend, 70 cts.;
Mem. Gift from a Friend, to be known
as the Lakeman Scholarship Fund, 25;
Beverly, Dane St. Ch., Aux., 49, 7, C. E.
Soc., 10, C. R., 15, Washington St. Ch.,
Aux., 68; Boxford, Aux., 25; Cliftosdale, Aux., 49.02; Danvers, First Ch.,
Aux., 13, Mission Study Cl., 14, Prim.
Dept., S. S., 4; Essex, Aux., 65, C. E.
Soc., 25; Gloucester, Trinity Ch., C. E.
Soc., 15; Hamilton, Aux., 13.50; Lynn,
Central Ch., Aux., 50, Prim. Dept., S. S.,
8.16, First Ch., Aux., 17.83; Manchester,
Aux., 45, C. R., 14.69; Marblebead,
Aux., 15; Salem, Crombie 81. Ch., Aux.,
9.45, C. R., 5.76, Girls' Band of Willium
Workers, 6.38; Swampscott, Aux., 69.37
Pro Christo Soc., 5.40; Topsfield, Aux
30.
Rall River.—Miss Eunice A. Lyman,
Franklin Co. Beanch Mrs. Labu V.

30.
Fall River.—Miss Eunice A. Lyman,
Franklin Co. Branch.—Mrs. John P. L.
gan, Treas., 3 Grinnell St., Greenfield, Aux., 6; Montague, Au
8.42; Orange, Aux., 60.85; Sunderla
Anx., 19.

8.42; Orange, Aux., 60.85; Sunderl. Aux., 19.

Hampshire Co. Branch.—Miss Ha J. Kneeland, Treas., 8 Paradise R Northampton. Th. Off. at Rally, Amherst, North, Aux., 5; Eastham, Aux., 70, Dau. of Cov., 8; Enfeld, 7 60; Granby, Light Bearers, 4; Ha

latfield, Aux., 73; Northamp-rds Ch., Aux., 10.02; South-tux., 34.31, Sunshine Band, Hadley, Mount Holyoke Col., Hadley, Mount Holyoke Col., 1625, 153.—Children's Memorial, in Infant Daughter of Rev. and Hawkins, Frederick L. eas., 15 Park St., Mariboro. am, Aux., Th. Off., 50, Ply., Schneider Band and C. R., 1ton, Aux. (25 of wh. to const. Neilie Fairbanks), 45.50, S. S. incoln, Aux., 51; Mariboro. C. R., 73.34; Natick, Aux., 40; Aux. and Children, 28; mingham, Aux., 46; South addee' Beney, Soc., 7; Welles-W., 1, 940 34 C. R., 73.34; Natick, Aux., 40;
Aux. and Children, 28;
Imingham, Aux., 46; South
adies' Benev. Soc., 7; WellesW., 1,
Iends, 100, Family of Dr. W.
Miss Emily W. Stearns, 50,
Mands—Miss S. A. Craft,
P'Ugrim Branch.—Mrs. Mark
Frezs., 95 Maple St., Milton.
Braintree, Aux., 3; BrockCh., Friend, 5, Aux., 10, PorIx., 32; Campello, Aux., 115;
Aux. (Th. Off., 12.65), 26.10;
Aux., 4; Kingston, Aux., 4;
Aux., 8; Milton, Aux., 6;
Aux., Th. Off., 37.61, Prim.
5, C. R., 5; Plympton, Aux.,
th, Aux., 8; Milton, Aux.,
Aux., 20, Prim. Dept., S. S.,
liuilders, 9.75; Stoughton, C.
36; Weymouth, East, Aux.,
rmouth Heights, Aux., Th.
Whitman, Aux., 10; Wollas18, Mission Study Club, 30,
Issex Branch.—Miss Julia S.
Freas., Littleton Common.
I., 10; Ashby, Aux., 9; Ayer,
oxborough, Aux., 20; Con25, Mary Shepard Watchers,
liss. Assoc., 40; Dunstable,
litchburg, C. C. Ch., Aux., 90,
uture Workers, 4; Harvard,
S. Littleton, Aux., 7; Town27; Westford, Aux., 7;
Mg.—Ladies of the Cong. Ch., 12 00
Branch.—Miss Frances J.
reas., 166 Highland Ave., Fall
I. Silver Off., 150; Attleboro,
f. Wh. to const. L. M's Mrs.
Henry, Miss Elizabeth L.
Edith Tucker Smith), 100,
, M. C., 72; Attleboro Falls,
h., Aux., 7.50; Attleboro
Aux., 50; Fairhaven Aux.,
River, Aux., Gift, 50, First
Gift, 10, C. R., 26.84; Middle(100 of wh. to const. L. M's
Bearse, Mrs. Israel Dunham,
an McKinnon, Mrs. Edward
06, Henrietta Band, 5; New
Aux., 210; Rehoboth, Aux.,
ester, Aux., 30.25; Taunton,
j. East Ch., 25, Young People,
South Ch., y.—Mount Holyoke College, 526 50 58 00 -South Ch., Branch.—Mrs. Mary H.Mitch-078 Worthington St., Spring-wam, Aux. (i.en. Off., 2.50),

87.50, C. E. Soc., 10, Mrs. Porter's S. S. Cl., 1; Blandford, Aux., 28.50; Brimfield, Aux. (60 of wh. to const. L. M's Mrs. A. B. Brown, Miss P. A. Upham), 50.50; Chester, Aux., 15; Chicopee, First Ch., Aux., 11.50, Extra-Cent-a-Week Band, 14.73, Third Ch., Aux., 46.50, Miss Ella M. Gaylord, 100, Jr. C. E. Soc., 5, Prim. Dept., 8. S., 2; Chicopee Falls, Aux., 55, Dorcas, Soc., 10, Pansy Cir., 5, Busy Bees, 5; Feeding Hills, Aux., 20, Golden Rule M. C., 6.03; Granville Center, Aux., 10; Holyoke, Grace Ch., Helpful M. C., 5. Second Ch., Aux., 566.30, The Arinsha, 8; Huntington, Second Ch., Aux., 10; Indian Orchard, Aux., 18.61; Longmeadow, Ladles Benev, Soc., 42.50, M. C., 22, C. E. Soc., 10; Longmeadow, East, Aux., 60.40; Ludlow, Aux. (with prev. contri. to const. L. M's Mrs. Nellie J. Bartlett, Mrs. Orodell G. Burdon), 39; Ludlow Center, Aux., 10.50, Precious Pearls, 6; Mitteneague, C. R., 7; S. S. Brigade, 8; Monson, Aux., 73; S. S., Misa Annie M. Buck's Cl., 7; Palmer, First Ch., Aux., 4.76, Second Ch., Aux., 50.76, Jr. C. E. Soc., 5; Emmanuel Ch., Aux., 2, Jr. C. E. Soc., 5, Emmanuel Ch., Aux., 31, First Ch., Aux., 173, Palmer, First Ch., Aux., 174, C. E. Soc., 5, Emmanuel Ch., Aux., 31, First Ch., Aux., 175, Lond. Ch., C. E. Soc., 5, Emmanuel Ch., Aux., 175, Lond. Ch., Aux., 175, Ch., Soc., 5, South Ch., Aux., 34, Jr. C. E. Soc., 5, South Ch., Aux., 34, Jr. C. E. Soc., 5, South Ch., Aux., 15, Sunshine M. B., 2, C. R., 4, Park St. Ch., Aux., 70, C. R., 5; Willbraham, North, Aux., 16, Ch., Aux., 175, Ch., Soc., 5

For. Dept., 10, Second Ch., Aux. (Th. Off., 27.75), 78.89, Y. L. F. M. S., 15, Village Ch., Aux., 6.25; Everett, Mysticside Ch., Ladies' Aid Soc., 20.46; Faneuii, Aux., 5.73, C. R., 20; Foxboro, Aux., 5; Hyde Park, Aux., 33; Clarendon Hills Ch., Ladies' Aid, 2.08; Jamaica Piain, Boylston Ch., Aux. (with prev. contri. to const. L. M. Mrs. Louise H. A. Barker, Mrs. Clara E. Howe', 25.62, Central Ch., Aux., 18; Medifield, Aux., 310, C. R., 2, Prim. S. S., 2; Neponset, Trinity Ch., Stone Aux., 12; Newton, Mrs. Curtis Bates, 50, Eliot Ch., For. Dept., Woman's Assoc. (25 of wh., by Mrs. Mary M. Billings, to const. L. M. Airs. Theodore Manuing), 190; Newton Centre, First Ch., Aux., 65; Newton Highlands, Aux., 22.23, C. R. Dept., 14.87, C. E. Soc., 24; Newton, West, Aux. (75 of wh. to const. L. M's Mrs. Dana Libby, Mrs. C. L. Weaver, Miss Ethel M. Woodberry, 2575; Newtonville, Central Ch., Aux., 23, Highland Ch., Aux., 33, Highland Ch., Aux., 33, Highland Ch., Aux., 33, Highland Ch., Aux., 35, To., Indiand Ch., Aux., 35, To., Popt., Th. Off., 38; Somerville, Broadway Ch., Aux., 646, Highland Ch., Women Workers, 10, Prospect Hill Ch., For. Dept., Woman's Union, 10, Winter Hill Ch., Aux., 36.73, Max., 646, Highland Ch., Aux., 50; Watertown, Phillips Ch., Aux., 20; Waverley, Aux., 10, S. S., 25; Wellesley.—Wellesley College, Class of '97.

Wellesley.—Wellesley College, Class of '97.

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Wellesley.—Wellesley College, Class of '97.

Wortester.—J. E. G.,

Wortester Co. Branch.—Mrs. Theodore H.
Nye, Treas., 15 Berkshire St., Worcester.
Ashburnham, Aux., 10; Athol, Aux.,
50 56; Charlton, Aux., 13.80; Clinton,
Aux., 152.68, Pro Christo Soc., 12; Dudley, Aux., 27.15, C. R., 85 cts.; East Douglas, Aux., 42; Fisherville, Aux., 20;
Gardner, Aux., 35.93, H. H. Soc., 263;
Grafton, Aux. (75 of wh. to const. L. M's
Mrs. Carrie Estabrook, Miss Janet M.
Lilley, Mrs. Mary E. Maxwell), 80; Hardwick. Aux., 24.28, Perry Niemorial Miss'y
Soc., 1.20; Hubbardston, Aux., 25; Lancaster. Aux., 22.72; Leominster, Aux.,
83 74. Pro Christo Soc., 13.50; Millbury,
First Ch., Aux., 50, Second Ch., Aux.,
86 25; Northbridge Centre, Aux., 11.27;
North Brookfield, Aux., 80; Royalston,
Aux., 23; Rutland. Aux., 8; Shrewsbury,
Aux., 43; South Royalston, Friend, 5;
Spencer, Aux., 135.50; Templeton, Aux.,
5, C. E. Soc., 5; Warren, Aux., 7.80;
Welsster, Aux., 19; Westboro, Aux.,
23.45; Westminster, Aux., 28.75; Whitinsville, Aux., 112; Winchendon, Aux.
(25 of wh. to const. L. M. Mrs. Bessie L.
Merrill), 42.60, K. D., 10; Worcester,
Adams Sq. Ch., Aux., 13.33, Bethany
Ch., Aux., 20, Park Ch., Aux., 3.51, Extra-Cent-a-Day Band, 3.51, Piedmont
Ch., Aux., 400, Plymouth Ch., Aux. (25
of wh. to const. L. M. Miss Fanny
Whitcomb), 26.75, C. R., 5.25, Union Ch.,
Aux., 50, 1.841 01

Total. 18,947 00

LEGACIES.

Hatfield.—Miss Augusta Wells, through Treas. Hampshire Co. Branch, 5, Medfield.—Mrs. Mary C. Johnson, by Mr. W. Prentiss Parker and Miss Kate W. Studley, Extrs., 3, Townsend.—Miss Harriet N. Spaulding, by Mr. E. Alonzo Blood, Extr., Wells, through

Total.

RHODE ISLAND.

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, Friend, 200; Barrington, Aux. (25 of wh. to const. L. M. Mrs. Orrin L. Anthony), 47.80, C. R., 5; Bristol, C. E. Soc., 5; Central Falls, Jr. Aux., 100; Chepachet, Aux., 6; Darlington, C. R., 5; East Providence, Hope Ch., C. E. Soc., 7.40, Newman Ch., Aux. (25 of wh. to const. L. M's Mrs. Sarah G. Johnson, Mrs. Hannah A. Moore), 83.50, Jr. Endeavor M. B., 10, C. R., 2.50, Beginners' Dept., 2, Prim. Dept., 8. S., 285, Jr. Dept., 8. S., 5.75, C. E. Soc., 5, Dan. of Cov., 17, Helping Hand (to const. L. M. Miss Edith K. Hokanson), 25, United Ch., Aux., 8.50, C. E. Soc., 5, Jr. C. E. Soc., 4, Kingston, Aux., 61.35; Little Compton, Aux., 12.20, Prim. S. S., 1; Pawiucket, Park Place Ch., Dr. Edwin A. Kemp, in mem. of his wife, Eather M. Kemp, 10, Aux. (75 of wh. to const. L. M's Mrs. John J. Brokenshire, Mrs. George Thackary, Mrs. James Thompson), 127, C. E. Soc., 10, Prim S. S., 2.40, Pawtucket Ch., Ladies' M. C., 100, Aux. (125 of wh. to const. L. M's Mrs. Eugene P. Emery, Mrs. C. E. Harrison, Mrs. J. R. Lever, Mrs. William McNeal, Mrs. Jemima Smith), 370, Young Girls' Miss'n Club, 40, Happy Workers, 50, C. R., 20, Smithfield Ave. Ch., Aux. (16 const. L. M. Sarah Agues Webber), 25, Helping Hand M. C., 4, King's Dau., 5, C. R., 647; Peacedale, Aux., 160, C. R., 3.93; Providence, Miss A. A. Tanner, 5, Academy Ave. Ch., C. E. Soc., 1, Sinshury, 5, Girls' Mission Circle, 60, Wilkinson Miss'y Cir., 35, Elmwood Temple, C. R., 3, Prim. S. S., 365, Free Ch., C. R., 16, Pearl Seekers, 10, Parkside Chapel, Prim. S. S., 7, 20; Riverpoint, Prim. S. S., 5, 25, C. E. Soc., 26, Wide Awakes, 9; Saylesville, Memorial Ch., 10; Tiverton, Aux., 11; Westerly, Prim. S. S., 7; Wood River Junction, Ch., 3, 35; Woonsocket, Globe Ch., M. B., 3, C. R., 3, 8, C. R., 5, 50, C. E. Soc., 5, 50, 2,436 47

CONNECTICUT.

In Memory, S. P. C.,

Eastern Connecticut Branch.—Miss Anna
C. Learned, Treas., 255 Hempstead St.,
New London. Canterbury, Ladies,
3.16; Danielson. Aux. (Th. Off., 37.51),
38.51; Goshen Band of Workers,
y, Lisbon, Aux. (Th. Off., 12) (25 of wh. to

Receipts

. M. Mrs. Augusta Learned),
sw London, First Ch., Aux.,
E. Soc., 3; Norwich, Broadway
x., Two Friends, 300, First Ch.,
) Mem. Aux., Th. Cff., 26.75,
h., Aux., Two Friends, 45;
son, Aux., 1.74,
Branch.—Mrs. M. Bradford
reas., 21 Arnoidale Rd., Hartnt. on Clara E. Hillyer Fund,
on Bacon Fund, 98.25; Bristol.
17; Burlington, Aux., 11; Col3, Aux., 56, M. C., 25, C. R., 5.50;
; Columbia, Aux., 60; East
r, Aux., 56, C. R., 6.36; Ellingx. Th. Off., 63.27; Farmington,
1.0, C. E. Soc., 6; Glastonbury,
5.60, M. B., 103.30, C. R., 8, Jr. C.
25; Hartford, First Ch., Y. W.,
lub. 42, C. R., 14.56, Park Ch.,
rs. Chas. A. Thayer (to const.
L. M.), 25, Young Ladies' Soc.,
tersfield Ave. Ch., Aux., 30.28;
tton, Aux., 23, Mission Study
45; Manchester, Second Ch.,
10; New Britain, First Ch.,
8.41, South Ch., Aux. (25 of wh.,
Jane Case to const. L. M. Mrs.
Holmes), 70.34, Mr. D. O.
363, Miss Mary L. Stanley, 32,
y. W. Christian League, 25;
ton, Aux., 80; Plainville, M. C.,
onock, Aux., 90; Plainville, M. C.,
onock, Aux., 80; Simsbury,
2.50; Southington, Mission
lub, 6; South Coventry, Aux.,
1 Manchester, Aux. (75 of wh.,
L. M's Mrs. T. H. Blish, Mrs.
orton, Mrs. Julia Verplanck),
th Windsor, M. C., 10, Jr. Cir.,
1. S. S., 2; Stafford Springs,
40; Suffield, L. F. M. S., 65.33;
ille, Aux. (with prev. contri.
L. M's Mrs. Alfred J. Adams,
try E. Allen, Mrs. Walter H.
S.55, M. C., 5; Tolland, Aux.,
12, 5, C. R. (25 of wh. to const.
rs. Edwin H. Munger), 25,40;
field, Aux., 128 50; Windsor,
248; Windsor Locks, Aux.,
17, 6, C. R. (25 of wh. to const.
rs. Edwin H. Munger), 25,40;
field, Aux., 128 50; Windsor,
248; Windsor Locks, Aux.,
18, 7 and Rearch.—Miss Edith Wooleas, 250 Church St., New
Branch Fund, 269; Helper,
nford, Aux., 16; Bridgeport. rs. Edwin H. Munger), 25.40; field, Aux., 128 50; Windsor, 2.48; Windsor Locks, Aux., C., 25.

3.—A Friend,

n Branch.—Miss Edith Wooleas., 250 Church St., New Branch Fund, 269; Helper, nford, Aux., 16; Bridgeport, nd Ch., Aux., 20; Bridge-Aux., 20; Cheshire, Aux. wh. to const. L. M. Mrs. h Stone), 41.75; Colebrook, Cornwall, Second Ch., 10; Il, Aux., 15.70; Deep River, Haddam, Aux., 24.50; Hig-Aux., 24.21; Ivoryton, Aux. ontri. const. L. M's Mrs. Harrison, Mrs. E. I. Norton, eph H. Pratt, Mrs. Charles Altchfield, Aux., 107.05; Merit Ch., Aux., 35; Middletown, Aux., 67.47; Milford, Plyh., Aux., Mrs. Owen T. Clarke. L. M. Mrs. William Halley), I Woodbury, Aux., 15; Ridgeix., 6; Salisbury, Aux., 8.16;

Stamford, Aux., 25; Stratford, Aux., 62; Washington, Aux., 92.26, C. R. (100 of wh. to const. L. M's Ruah Hollister Fenn, Percy Fenn, Nelson Hoadley, Margaret Mitchell), 107.75; Westbrook, Aux., 10; Westchester, Sons and Dau. of Cov. 18 50; Westport, Aux., 10; Winsted, First Ch., Aux., 33, New London.—Mrs. J. N. Harris, 1,441 84 500 00

5.568 63 Total.

NEW YORK.

NEW YORK.

NEW YORK.—K. W. D., 70, Julia P. Roberts, 5; Mrs. D. Willis James, 220,

New York State Branch.—Mrs. F. M.

Turner, Treas, 646 St. Marks Ave.,

Brooklyn. Albany, Aux., 5.50; Blooming Grove, Kyle Miss'y Soc., 5; Bridgewater, C. E. Soc., 25; Brooklyn, Mrs.

R. D. Van Name, 5. Mrs. T. R. D., 250,

Brooklyn Hills Ch., Aux., 9, C. R., 5,

Central Ch., St. Catharine Cir., 5,

Lewis Ave. Ch., Earnest Workers'

Band, 36,96, Park Ch., Aux., 7, Park

Ave. Branch, S. R., 2.7, Plymouth Ch.,

Aux., 50, C. R., 20, Richmond Hill, M.

B., 5, S. S., 16, C. R., 15, Tompkins Ave.

Ch., S. S., 25, United Ch., Jr. C. E. Soc.,

5; Buffalo, First Ch., Aux., 66, Whatsoever Cir., 7.50; Canandaigus, Aux.,

90; Clifton Springs, Friends, 15; Deansboro, Dau. of Cov., 4; East Bloomfield,

Aux., 35.57; Fairport, Aux., 45; Flushing, Aux., 7, C. R., 5.53; Fulton, Oswego Falls Sta., Aux., 10; Harford,

Pa., Aux., 12; Honeoye, Aux., 15;

Ithaca, Aux., 6; Madrid, C. E. Soc., 5;

Middletown, First Ch., Aux., 10; Mora
via, Mrs. C. L. Tuthill, 22.10; Mt. Ver
non. Prim. Dept., S. S., 2; Newark

Valley, C. E. Soc., 5; New York, Beth
any Ch., C. R., 330; Oswego, C. E. Soc.,

2; Oxford, Aux., 25; Parkville, C. R.,

2.50; Poughkeepsie, Aux., 65, Vassar

College Assoc., 365; Pulaski, Aux.,

14.50; Riverhead, First Ch., Aux., 25

of wh. to const., L. M. Mrs. Ernest

W. Tooker), 42, Jr. U. E. Soc., 5; Sound

Ave. Ch., Aux., 10; Syracuse, Aux., 20;

Utica, Plymouth Ch., Aux., 16; West

Winfield, C. E. Soc., 250; South Har
ford, Aux., 10; Syracuse, Aux., 20;

Utica, Plymouth Ch., Aux., 16; West

Winfield, C. E. Soc., 10,

1.896 01

PHILADELPHIA BRANCH.

PHILADELPHIA BRANCH.

Pa.—Wernersville, Miss Mary M. Foote,
Philadelphia Branch.—Miss Emma Fiavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First
Ch., Aux., 65.73, Mission Club, 33.48,
C. R., 11.56, Mt. Pleasant Ch., Aux.,
7.12; Ma., Daytona, Aux., 10; N. J.,
Asbury Park, Aux., 30.50, S. S., 5;
Bound Brook, Aux., 20: Chatham,
Aux., 30, Prim. S. S., 1.37; East Orange,
First Ch., Aux., 22.78, C. R., 20, Trinity
Ch., Aux., 75.50; Glen Ridge, Aux., 147,
C. R., 10; Jersey City, Aux., 30; Montclair, First Ch., Aux., 144, Children's
League, 31, C. R., 7; Nowark. Belleville Ave. Ch., Aux., 19.97, M. B., 68.30,

Prim., 2.60, Jr. C. E. Soc., 1.50; Nutley, Aux., 30; Orange Valley, Aux., 111.67, Y. W. M. S., 38.50, Jr. C. E. Soc., 2, C. R.,	GIFTS RECRIVED THROUGH BUILDINGS COMMITTEE. Massachusetts.—New Bedford, Miss Ella F. Ivers, 100; Randolph, Miss Abby W. Turner, 100, Commeticut.—Hartford, Mrs. Helen 8.						
7; Passalc, Aux., 20, C. R., 4.45; River Edge, Aux., 5; Upper Montelair, Aux., 20. Howard Bliss M. B., 20, C. R., 6;							
Verona, Aux., 5; Westfield, Aux., 17a,15; The Covenanters, 5.88; Woodbridge, Aux., 16.80; Pa., Edwardsville, Welsh Ch., C. E. Soc., 2; Fountain Springs, Christ Ch., C. E. Soc., 1, Jr. C. E. Soc., 1; Germantown, Jr. Neestma Guild, 25, C. E. Soc., 2; Mendville, Aux. (prev. contri. const. L. M'S Mrs. C. M. Carr, Mrs. Clark Rossiter); Milroy, White Mem. Ch., C. E. Soc., 2; Philadelphia, Central Ch., Aux., 25.50, Y. L. M. S., 3.42, Pearl Seekers, 7.63, C. R., 1, Snyder Ave. Ch. Aux., 15; Pittston, Little Gleaners, 4.50; Pittston, West, C. E. Soc., 2; Plymouth, Pilgrim Ch., Improvement Soc., 2; Seranton, Plymouth Ch., Aux. (prev. contrl. const. L. M. Miss Jennie Lewis),	Ranney, 30; Tolland, In mem. of Mrs. Emily C. Underwood, 25,						
Welsh Ch., C. E. Soc., 2; Fountain	Total. 265 00						
C. E. Soc., 1; Germantown, Jr. Neesi-	Donations, 30,608 58						
ma Guild, 25, C. E. Soc., 2; Meadville, Aux. (prev. contrl. const. L. M's Mrs.	Buildings, 539 00 Specials, 404 50						
C. M. Carr, Mrs. Clark Rossiter); Mil-	Legacies 8,451 %						
Philadelphia, Central Ch., Aux., 25.50,	Total, \$39,94 0						
Y. L. M. S., 3.42, Pearl Seekers, 7.63,	Income of Designated Funds,						
Pittston, Little Gleaners, 4.50; Pitts-	October 18, 1907 to October 18, 1908. MARY H. DAVIS FUND.						
Pilgrim Ch., Improvement Soc., 2;	Income, 400	•					
Seranton, Plymouth Ch., Aux. (prev. contri. const. L. M. Miss Jennie Lewis),	MARY H. DAVIS HOSPITAL FUND.						
Wee Folks' Band, 4.75, Sherman Ave.	Income, 40 %						
Wee Folks' Band, 4.75, Sherman Ave. Mission, 5, Puritan Ch., C. E. Soc., 2; Wilkesbarre, Puritan Ch., Jr. C. E. Soc., 1; Williamsport, First Ch. Jr. C.	MARTHA S. POMEROY FUND.						
Soc., I; Williamsport, First Cb. Jr. C.	JULIET DOUGLAS FUND,						
Falls Ch., Aux., 32; Herndon, Aux.,	Income, 200 00						
18, 1,492 09	LAURA L. SCOPIELD FUND.						
Total, 1,484 09	Income, 1300						
VIRGINIA,	MRS. W. F. STEARNS MEMORIAL FUND. Income. 20 6						
Life Member, 500 00	MRS. JANE PALMER MEMORIAL FUND.						
GEORGIA.	Income, 99						
Atlanta.—Atlanta Univ. Ch. of Christ, 20.90, C. E. Soc., 9.10, 30 00							
20100, Ct 21. COOI, 5125,	Total, \$489 58						
2000, 0. 2. 000, 4.24	Total, \$489 58						
	Total, \$489 88 R'S REPORT.						
TREASURE							
TREASURE RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October	R'S REPORT. ENDING OCTOBER 18, 1908.						
TREASURE RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907						
TREASURE RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907 \$109,896 28 \$123,091 88 11,718 80						
TREASURE RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907						
RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907						
TREASURE RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907						
RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907)					
RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907)					
TREASURE RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest	R'S REPORT. ENDING OCTOBER 18, 1906. 18, 1907)					
TREASURE RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest EXPENDITURES F	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907)					
TREASURE RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest EXPENDITURES F Appropriations for 1908 Additional appropriations for general work	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907)					
TREASURE RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest EXPENDITURES F Appropriations for 1908 Additional appropriations for general work Appropriations for buildings	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907)					
RECEIPTS FOR THE YEAR RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest EXPENDITURES F Appropriations for 1908 Additional appropriations for general work Appropriations for buildings Outfits and traveling expenses of missionaries Allowances and grants to missionaries in Au	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907)					
TREASURE RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest EXPENDITURES F Appropriations for 1908 Additional appropriations for general work Appropriations for buildings Outfits and traveling expenses of missionaries	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907)					
RECEIPTS FOR THE YEAR RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest EXPENDITURES F Appropriations for 1908 Additional appropriations for general work Appropriations for buildings Outfits and traveling expenses of missionarie Allowances and grants to missionaries in Au Gifts for special objects Expenses in connection with legacies Expenses of publishing LIFE AND LIGHT	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907)					
RECEIPTS FOR THE YEAR RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest EXPENDITURES F Appropriations for 1908 Additional appropriations for general work Appropriations for buildings Outfits and traveling expenses of missionaries Allowances and grants to missionaries in Au Gifts for special objects Expenses of nonection with legacies Expenses of publishing LIFE AND LIGHT Expenses of publishing Mission Dayspring Expenses of literature	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907)					
RECEIPTS FOR THE YEAR RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest EXPENDITURES F Appropriations for 1908 Additional appropriations for general work Appropriations for buildings Outfits and traveling expenses of missionarie Allowances and grants to missionaries in Au Gifts for special objects Expenses in connection with legacies Expenses of publishing LIFE AND LIGHT	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907	,					
RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest EXPENDITURES F Appropriations for 1908 Additional appropriations for general work Appropriations for buildings Outfits and traveling expenses of missionaries allowances and grants to missionaries in Au Gifts for special objects Expenses of publishing LIFE AND LIGHT Expenses of publishing Mission Dayspring Expenses of literature Expenses of funds for buildings	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907						
RECEIPTS FOR THE YEAR Balance to the credit of the W. B. M., October Contributions For the regular work Gifts for buildings Gifts for special objects Legacies Interest EXPENDITURES F Appropriations for 1908 Additional appropriations for general work Appropriations for buildings Outits and traveling expenses of missionaries Allowances and grants to missionaries in An Gifts for special objects Expenses of publishing Life and Light Expenses of publishing Mission Dayspring Expenses of literature Expenses of Home Department	R'S REPORT. ENDING OCTOBER 18, 1908. 18, 1907						



Fresheut.

MRS. R. B. CHERINGTON,
Sunnyvale, Cal.

MISS MARY McCLIES, Adams Street, Oakland, Cal. Jarrigu Secretary.

MRS. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Bepartment in Tife and Tight, MRS. J. K. McLEAN.

MICRONE-SIA

A letter from Miss Wilson, of Kusaie, Caroline Islands, gives this interesting account of the new church:—

"THE Kusaiens have just finished rebuilding their large stone church which was so badly wrecked in the storm three years ago. It is really a very nice Strangers coming ashore from the steamer for a few hours almost always stop and go in to look at this building. They marvel that the natives have done the work all themselves. They have hewn out from trees large pillars of light wood, shaped and smoothly planed. wood of the door and window casings is what would take a stranger's eye. It is almost the color of walnut and the grain of the wood is beautiful. It would take a fine polish if they knew how to do it. This wood only grows at one place on the island, and is not at all plentiful. They have spent days, weeks and months hewing, sawing and planing. When they come to make the floor they did not know just what to do but solved the problem by going out on the reef and cutting out blocks of stone. These are all cut evenly and fitted in and cemented together. The roof is of galvanized iron, bought of the trader who donated fifty dollars toward the church. They really have a church building to be proud of. They will dedicate it Easter Sunday, and we are planning to take all our household the ten miles to attend."

Since the storm three years ago which seriously injured Miss Wilson, she has continued her work although suffering much even now with pain and weakness. Dr. Barton has written her that she is not to let anything keep her there if she feels she ought to leave. But she writes that the real reason for staying at her post is, "I do not think it would be right to go away and leave only one teacher here entirely alone, for one never knows what a day may bring forth. If our girls were all Kusaiens and could be immediately returned to their own homes if anything happened it would be different,

but most of them are Marshall and Gilbert girls, and without a missionary vessel it might be months before they could return."

Miss Wilson and all on the island have been suffering from the grippe brought by a steamer, but all were better when she closed her letter.

We cannot afford to lose so useful and devoted a worker, and pray that at once some one may be sent to take her place that she may be brought back to this country where she can have the medical treatment she so much needs.

TURKEY-BROUSA

(Compositions written by schoolgirls in our school in Brousa.)

Our school closed on the 22d of April. That same day about four o'clock we had a nice closing exercise. On this occasion the Alumnae Association of the school presented a beautiful picture of Mrs. Baldwin. Miss Powers gave a nice speech, in which she talked emphatically about the useful work of Mrs. Baldwin that she has done among the Armenian girls. Miss Nectar read the letter of Miss Mianzara sent to be read on the occasion. The following sentence struck me very much, "I am glad the Alumnae had the good idea of giving to the school such a beautiful present. I know that you are not in danger of forgetting Mrs. Baldwin. But the future generation seeing that blessed picture hanging on the wall will know there was a kind person who has labored among the girls." (I wish we all could merit such praise as this).

Miss Araxie also read another letter from one of the graduates of our school, who has gone to Switzerland to continue her studies. She writes she can never love another school as she has loved her home school. Mrs. Hagazian had also written a letter which read, "Miss Araxie, I will never forget the following sentence, 'The greatest nobility is in doing good not only to one's own nation but to other nations, as Mrs. Baldwin has done." May we not be justified in calling her by the name of "our Mrs. Baldwin"?

Then the High School Choir sang a few short songs and some of the girls recited poems and the exercise was closed by Mr. Baldwin's prayer.

Toward evening the girls' enthusiasm about going home was worthy of notice. As I was not one of these girls I sat on a seat in the garden and watched perfectly.

On the 23d of April, early in the morning, we got up because Miss Allen would go to Constantinople—we wished to bid her good-bye. We returned in four carriages with some joyful and glad manners.

On the following day, that is on the 24th of April, a few visitors arrived from Constantinople. On the 25th of April we did not have any special thing but I am glad to say I spent my time helping Miss Powers. Though my assistance was very weak yet she thanked heartily.

On the Sunday morning Rev. Mr. Horivian preached, having his text, xxiv chapter and eighteenth verse of Luke. I am glad to say that that day has been a blessed day to me because our thoughts soured higher and higher, our feelings were love toward the human family, for it was the day of our Saviour's resurrection.

On the 27th of April all the girls of the school went to Kaia Bashi. Qonnart and I did not because both of us were sick, and they returned just at six o'clock, my greatest surprise had been when I saw that a girl coming by me having in her hand a little bag containing in it some candies which Mrs. Baldwin had sent me. I felt thankful that being absent I was not forgotten. I took it gladly with an expression of thanks.

On Tuesday, 24th of April, all the girls went to Yalwez. I am sorry to say I was hindered from going on account of sickness.

On Wednesday, 29th of April, we were all at our school, though we did not have any walk, yet we spent the day beautifully working on our fancy work like the bees in their hives. And that night Mr. Robert Chambers came.

On Thursday night all the guests had gone except Mr. Chambers and all the girls went to the Chekirque, excepting I for the cause of my not feeling well, but I am glad to say that I too spent that day joyful as the girls who had gone to Chekirque. I worked on my fancy work in the garden and then in the kitchen a little, having done useful things.

On Friday we did not have any special thing; we spent that day as usually. But at that night all the teachers of our school and a few visitors and Robert Chambers had a nice party with joyful games and sweet songs. And on the following day he departed from us.

On Sunday Rev. Mr. Schemavonian preached, having his text xxiv chapter and 30 verse of Luke. He preached very effectively and energetically. In truth I thought what happiness it must be to those people who have such a preacher and can be comforted by his sermons. He especially emphasized the thought that his disciples knew him as he broke the bread and we also must learn to know him in those simple and everyday things.

Monday that was the 4th of May was the last of our vacation. We all prepared to do our duties faithfully.

It was an interesting sight to see the return of the girls who all had cheerful faces and I am sure with contented hearts. We were all thinking of the few weeks that were to pass before the summer vacation when we would see our parents and our friends in our dear homes.

On Tuesday we began school with new strength, new ideas and new thoughts, thanking God for his blessings.

EUGENIE CHILINGIRIAN.

HOLIDAYS AT OUR BOARDING . SCHOOL IN BROUSA

(By one of our orphans, who is always here during vacation.)

We have vacations twice a year. During these holidays we who are orphans, or who have no one else to support us, stay in the school and are taken care of by our missionary. All the other children go to their parents' houses. While they are at home they repeat the Bible stories and verses they have learned to other small folks like themselves and to the grown-up people. The parents will often work on Sunday, but the children who go home from here firmly resolve not to work on Sunday. One boy's mother refused to give him food because he would not work on Sunday, and he went hungry.

We children who stay in the Boarding School sometimes have little concerts by ourselves at night, and sing all the songs we know. Those who look after us during vacation hold prayer meetings for us, and the children also have little prayer meetings by themselves. We think we, have better food in vacation, because we are allowed to choose it ourselves. At Christmas and on New Year's Day we have cakes and meat and other good things to eat. On Christmas Day we get nice gifts, clothes, etc., and we are very happy; happier than some children who go to their homes and have to do house and field work all the time.

When some Hindu children go to their homes from here, they will not eat the things offered to idols during the heathen feasts; and when our Christian children go to their villages, where the Christians are very ignorant, and kneel reverently to pray in church, these Christians will follow their example.

RUTHINUM.

OUR ANNIVERSARY, 1908

(By a Hindu boy who is in our Boarding School.)

We saved our pice (one pie is a sixth of a cent in United States money) and bought wreaths of flowers to put around our missionaries' necks. This we did, and so our Anniversary Exercises began. The American Board Secretary (Mr. Hicks) was present. We sang "Stand up, stand up for Jesus." Afterwards we sang "I had three sisters over the sea." Mr. Hicks said that was a song which Mr. Chandler had been teaching to the Hicks children in America. We were delighted to hear that. Then came several dialogues. Our leaders spoke to us and Mr. Hicks gave the benediction in English. Then we all received presents and showed our gratitude by clapping our hands. After that Mr. Hicks took our pictures.

Kepplexen.



#resident.

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BEGINNINGS AT OCHILESO

WHEN the Sakanjimba Station was removed to Ochileso, everything had to be carried by the natives—station people mostly. At that time I was at Kamundongo, but Mrs. Woodside gave vivid descriptions of the moving. It was on the first of April, 1904. The caravan consisted of Mr. Woodside on his big black mule, Jack; Mrs. Woodside and Wilfred in tepoias (hammocks swung to palm poles, with covered tops, and carried by two men at a time); men and boys with loads of various kinds, mostly those of the missionaries with a few of their own things on top; then the women, girls and children. The women carried most of their household goods, such as pots, baskets, hoes, etc., with a baby or small child on the back and perhaps a bark string cage with some chickens, besides food for the journey. Of course the girls all had loads to carry, too, either for themselves or the women. The journey occupied four days, the caravan going slowly on account of the women and children. A baby was born on this journey, who was named Kangende, "Little Journey." (The first baby born at Ochileso was called Tete, "First.") At last the travelers reached Ochileso, and all were glad. For a time the camp was busy getting up huts for each family. The Woodside family first tried living in two tents, but these were so hot during the day and so cold at night that a shed was built over them, extending beyond so as to make two other rooms, one a dining room, the other used as workshop and church. Another little grass room was built at the side for a kitchen.

Ochileso, meaning "The Licks," was named because the cattle like the mineral water coming from the hot springs at the foot of the hill where the station is built. The station commands a fine view of an immense plain

some six or eight miles across, with its streams, clumps of trees and the mountains surrounding it. Two of these mountains are within easy walking distance of the station and are not hard to climb, furnishing still more magnificent views. The station is built on a low, broad hill, gradually sloping behind to the level of the surrounding country. A picturesque river coming from the plain and mountains beyond runs between the station hill and the nearest mountain, having many rapids and waterfalls as it tumbles over the rocks; but most beautiful of all are the wild date palm and other tropical looking trees to be seen in groups along this river. The hot springs give the tropical look to the scenery; but, besides adding so much to the beauty of the place, they are an invaluable aid to the station. The water needs no soap for bathing, and very little for laundry purposes.

One of the first buildings at Ochileso was a little bath house made of grass and sticks built over one of the springs for the use of the missionaries. The natives have several shallow places where the water is not so hot, where they bathe and wash their clothes. Villagers often stop while crossing the rocky ravine, take off their shirts, if they possess any, wash them, put the sleeves through a stick and go on drying the garments on the way.

No houses were begun on the new site until late in July when permission was finally granted by the Portuguese government. Up to that time the men were digging an irrigating ditch under Mr. Woodside's direction from a stream some distance away, which was dammed for the purpose. This ditch has been a great help in building, as all the bricks are made of mud, laid with mud, and the houses plastered outside and inside with mud, mixed with clay. When permission for building came, the men and boys worked for Mr. Woodside in the forenoons, building a house for his family and a small one for me. Afternoons they worked on their own houses, mostly one-roomed houses, which were used afterwards as the kitchens.

In August the woman's conference was held at Ochileso, and all enjoyed the informality of camp life and the luxury of hot mineral baths. The native delegates, as well as the missionary ladies, were glad to wash off the dust and smoke of travel, for the country had just been burned over. During the conference the native delegates were sheltered in huts, while several tents were used by the missionaries with one large hut, which four of us occupied during the meetings, and which was my home for a month afterwards.

While we were still in camp Mrs. Woodside and I made several trips to villages two or three hours away, to get better acquainted with the women than we could by seeing them for a few minutes when they brought food to sell, and to show them we came among them as friends. We would go on Saturday afternoon with two of the Christian young men who were going

to the villages round about for evangelistic services. One of them carried our bedding and food, but we walked for the exercise and that we might better enjoy, the country and the flowers which were so numerous at that time of year. We had a general meeting in the evening around a fire in the center of the village, and afterwards visited with the women until bedtime. We would start back quite early next morning, sometimes before our boys were ready to go, but once we got badly lost and climbed the wrong mountain. We found ourselves, but were very tired from the extra climbing. A number of the village people would come back with us to the Sunday service.

The rains had begun before we were able to enter our houses, but we were soon safely housed, and then attention was turned to building a church and schoolhouse. The grass and sticks used in the Woodsides' shed were taken to the place selected for the schoolhouse, more material was gathered, and the building was finished in a few days. There was not enough grass to be had, for the country had been burned over before sufficient thatching grass had been cut, but when it did not rain we were very comfortable. If a rain came suddenly while we were in school the teachers hurriedly collected the books, and if there was time for the pupils to get to their houses before it rained hard they were dismissed, as there was not much protection in the schoolhouse. A double door for the schoolhouse was made by an old man on the station of bunches of grass woven with bark string and tied to stick frames, but these doors were only used in stormy weather as they made the room too dark. There were two small windows covered with the unbleached trade cloth. The blackboards were hung to the beams supporting the roof, but even then they were almost too low to use comfortably. One hand had to steady the cloth while you wrote with the other. But in spite of difficulties a good deal of work was done that first year in kindergarten and afternoon schools, and a number coming from villages were taught to read. This building also served as church that first year, but the next year the Woodsides built their permanent home and their former house became the church and schoolhouse. It has since been enlarged, but is still too small for the growing congregations, and we hope soon to have a real church.

Early in the wet season of that year a leopard was caught in a trap, after he had caught two young oxen, a goat and a dog on the station. A hyena was also caught, but the wild animals in that vicinity are beginning to be afraid of civilization. Many antelope were killed the next dry season and since, and we enjoy this meat better than any other. The men and women were very busy the first year getting their fields under cultivation, and there

was much hard work for all, but they worked cheerfully, and none would have gone back to Sakanjimba or their home villages under any consideration. Some are going now to teach their relatives and friends, and we are glad to plant village schools wherever it is possible and desirable.

If you could see Ochileso Station now after four or five years, instead of a few small houses and huts, you would find a pretty little town with its neat rows of houses, broad streets and many fruit and shade trees everywhere. There are now three houses for the missionaries, as Mr. and Mrs. Neipp have become identified with the work at Ochileso. But the greatest change has been in the growth of character in the native Christians and the changed life of many villagers, who have turned from heathen ways to travel henceforth in the Way of Life.

A BUSY YEAR IN WILLIAMS HOSPITAL

PANG CHUANG MEDICAL WORK

From the Annual Report of North China Mission, from Drs. F. F. and E. B. Tucker:—

A distinct change in the class of patients has been noticed during the year; more particularly in the last few months, the women thronged upon us until the floors, masons' hovel, guest hall, servants' rooms and sometimes the veranda have offered meager shelter. It is with the most earnest thanksgiving that we learn of the early prospect for a Porter Hospital for women at Pang Chuang. The average stay of the patients has been longer than at any time for these thirty years. This means disappearing prejudice, a willingness to listen as well as something of a desire to ingest and to digest all that we have to offer.

During 1907 there were 541 in-patients, a remarkable number for a country hospital. The youth with the hare lip, the man with a large tumor on the back of his head, and the young woman with tubercular glands, came for professional attention that they might be made marriageable, but the reasons usually were more serious.

The first aim of the medical arm of the service is to acquaint the sick and their attendants with Christianity, in which aim success is often vouch-safed. However most of the patients are dull and do not quickly grasp new ideas. Just before the usual prayer preceding an operation the patient was asked what prayer is. He answered, "Beseeching the doctor to cure me." He learned to look higher. As to fearing the knife, daily do we hear the petition to operate, when it is quite out of the question. Cod liver has been sold at cost and ten times the usual quantity has been used.

A Busy Year in Williams Hospital

578

The Orient is fully as resourceful in remedies as the Occident, and alas that the bane of patent medicines from otherwise civilized countries is now multiplying the ills of the "middle kingdom." "Have you an American egg?" asks the half-blind incubator manager from 271 li to the north. "No, American eggs acquire an odor if kept too long. Why do you ask?" Because I've been told that if I ate a chick hatched from an American egg, my eyes would get well." Not all American eggs have such a savory reputation. His eyes, ruined in his crude incubating rooms by using them as delicate test fields for egg temperature, will never be normal, but his stay here opened his "heart eyes" even more than his fleshly orbs. A small boy with an extensive laceration of the leg from a dog bite had been treated by burning some of the hair of the dog, mixing the ashes with oil and rubbing the mixture into the wounds, which naturally made it harder for us to secure a prompt and good result.

One of the most pressing needs is a corps of evangelists on fire with love for their God-appointed work. The patients and their attendants are unfettered by the allurements a city would afford, and an attractive gospel is sure to take root in some of the lame, the halt and the blind, whose afflictions thus become their salvation.

From J. H. Ingram: -

1908]

It is probable that ninety out of every one hundred patients have applied to witches or other supernatural powers for relief before coming to the Dispensary. At present there are several patients in the Hospital who have told their experiences in this line. A little boy came with his mother who was caring for a daughter. The boy is wearing the garb of a priest. This he has done since he was a year old. His mother says that his body, at that time, became abnormally cool, and she, fearing that it might be the beginning of some deadly disease, took him to a temple and vowed that she would dedicate him to the priesthood. Among children there are two kinds of priests, they both wear the distinctive dress: one is a true priest who is to remain such for life, the other is to remain a priest until he has recovered from disease and is old enough to "jump over the wall," and after this the vow is absolved. The first kind or true priests live in the temple, but the temporary priests are taken home after arrangements are settled.

In this case the mother promised to give a donkey to the temple after ten years, or when the boy is eleven years of age: he then must go to the temple where he will knock his head to the priest, burn incense before the gods, jump over a bench and escape out of the temple court, while the priest makes false efforts at catching him: this is done in order to deceive the gods, they are supposed to regard the efforts of the priest as genuine, and

thus his standing in their estimation is in no wise impaired. His jumping over the bench is called "jumping the wall," and the common term for these boys is, "the priests who jump the wall." There are thousands of children in this vicinity who are dressed as priests with the expectation that the gods of pestilence will be deceived by the garb and spare them from disease and death. The deception, superstition and economy of this line of treatment appeals to the people, but it sears the conscience and fosters false-hood alike in the parent and the child.

Mrs. Marion Webster writes from Bailundu, W. C. Africa, May 6, 1908:-

YESTERDAY we had a day off in all the schools because of rain. It rained all day long and most of the night. A rainy day is unusual at any time, but especially so at this season. It had not rained a drop for quite three weeks, and was so much like the beginning of the dry season that we had about given up hope of seeing any more. We are never anxious for the rains to stop, and shall be glad if they continue for a while yet. It cannot be for long though, for only once since I have been in the country has it rained after the middle of May. This year may be one of the exceptions. This morning a little girl about three years of age was brought here in a dying condition, having been taken ill suddenly when they were on the way to the She only lived about ten minutes after they got here. Mr. Bell suspected poisoning, but the mother declared the child had had nothing. However later inquiry among our own people revealed the fact that the child had been ailing slightly, and the mother had that morning before starting for the fields given it some native medicine, which she had prepared the day before. I don't suppose she gave it with any intention of killing her child, but gave too strong a dose. They have many native remedies, many of them very good, which they prepare from herbs and roots, but some of them are deadly poison, and have to be used with care. This poor woman evidently did not know what she was using. She is the wife of a slave and lives at the village of a half white man, not far from Her husband is this man's slave.

We are beginning to think and plan for the Woman's Conference which meets this year at Okapango, one of the stations of the English mission, in Bihe. The date is June 17th to 19th. I expect to attend and so will Miss Campbell. It is hardly worth her while to come home for a short time before, so she will stay there until then. We from here will go by Ochileso and pick up their party by the way. Four or five women from here will go with me, and I hope to get two from the Epanda out-station to go too. Mr. and Mrs. Bell will hold the fort here alone while we are gone. I do

Mr. and Mrs. Neipp. Miss Campbell, too, will probably visit somewhere, and then later we will come home together. It is a long journey to Okapango, eight days, but we will have a break at Ochileso, staying there over Sunday.

I think I told you I had a paper to prepare for the conference. I finished the first draft of it a few days ago. Now I want to go over it with one of the women before I copy it. The subject is "Osokoloke." It means, going back, slipping as rafters in a house. The word applies both to apiritual and temporal things. There is a great tendency among these people to do that very thing. They will take up something new with enthusiasm, but their interest soon lags and they drop back into the old ways again. It is the same with their Christian life. Many make a good beginning, start out well, but they soon come to a standstill and apparently make no progress. The object of my paper is to point out to them this tendency and warn them against it.

CHINA

From a letter from Miss Mary Porter of Peking: -

The wife of Duke Te, whom many of us know well, has been excused from her duties as one of the ladies in waiting at the Palace for two years because of ill health. Two weeks ago she went to the London Mission Hospital for an operation, which has been successfully performed. The Empress Dowager gave her hearty consent, and understood well that there was no lady physician there but that her nephew's wife was to be in the hands of foreign gentlemen. The thing above all which fills our hearts with joy is that the Duchess welcomed the opportunity thus given for learning more of Christian truth. A lovely woman pupil in our training school for two years is there in attendence upon patients, and read and prayed daily with the Duchess during the days of waiting. Just before the operation she was asked to go in for special prayer for the success of the surgeon's work. The Duke was present, and knelt with his wife while this loving hearted Christian woman commended them and their children to their Heavenly Father.

Princess Su's sister asked me the last time I met her if we would not invite her here this year for our Christmas service, as she wanted to see and hear how we kept the sacred day. I trust we may have such a service as shall impress her.

TURKEY

From a recent personal letter from Mrs. Christie, of Tarsus, we extract the following interesting items:—

You may be sure we were glad to have Dr. Christie return to us after his long absence. Only one in my place could understand how much it meant to me to be relieved from the care and responsibility that had weighed me down for more than a year. One of his reasons for hastening home was that he wanted to be here and share the joy of our people over the wonder-

ful political change that came about so suddenly and unexpectedly. It still seems almost too good to be true, and the former state of affairs like an ugly dream.

If we had the money we could do anything we liked now, and we are sure to have Moslem boys begging for admittance to the Institute and we are so over-flowingly full that we could not find a comfortable place for even one!

While Dr. Christie was away we used his study to help us out but now that he is in it himself again we are as badly off as ever for dormitory room, not to speak of recitation rooms. We had a zinc roof to shelter the stone-cutters from the sun and heat, and last week we had the sides inclosed and the floor levelled with dry sand and now a dozen boys use this shed as a dormitory. In another shed a lot of cedar boards are seasoning for use in our half-finished building. These we have arranged in piles and are using them as bedsteads for our late comers. We also have an overflow into several tents.

Such are the straits to which we are reduced. So do you wonder that we are impatient to finish our new hall? Dr. Christie had assurances of help for next year. We need \$50,000 at least, but could wait for a part of it. Oh for \$10,000 to finish the hall, now, to-day! Sometimes I am ready to say we must have it as a condition of going on with the work. Still I know that nothing will stop us while life and health remain. We shall do our best with what we have, even if we cannot get one cent in addition. Dr. Christie picked up small sums here and, there, and particularly a few more scholarships which I am trying to assign judiciously.

It will interest you to know that five of our graduates this last summer graduated from Marash, and that everyone of these is already at work in the field. One of them is preaching in a city church and has two classes (Bible and Ethics) in Aintab College during the absence of the president.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM SEPTEMBER	10	TO	OCTOBER	10,	1908
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COLORADO							\$ 723	26	TEXAN	
ILLINOIS .							4,353	46	WISCELLANBOUS 200	
Indiana .							242	22		
· IOWA .							2,780	68	Receipts for the month \$18.073 14	
KANSAS .							1,057	45	Previously acknowledged, corrected 53,060 50	
MICHIGAN							1,295	35		
MINNESOTA							520		Total since October, 1907	
MISSOURI							500		- · ·	
NEBRASKA							857		FOR BUILDING FUND.	
NORTH DAKO	AT						313		Danelista den also sur suals	
OHIO .							3,126		Receipts for the month \$145 66	
OKLAHOMA							213		Previously acknowledged 9,444 62	
SOUTH DAKO	TA						473		Westerlaines October 1007	
WISCONSIN							1,478		Total since October, 1907 \$9,589 67	
WYOMING			•				79		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
California		•	•				10			
KENTUCKY				•	•	•	10		Receipts for the month \$ 7.50	
MARYLAND			•	•			25		Previously acknowledged, corrected 944 63	
NEW MEXICO		•	•			•		00		
TENNESSEE		•	•	•		•	1	0 0	Total since October, 1907	
									MISS FLORA STARR, Ass't Trees.	

Tife and Tight for Woman

Vol. XXXVIII

JANUARY, 1908

No. I

Gather you, gather you, angels of God-

Freedom, and Mercy, and Truth;

Come! for the Earth is grown coward and old, Come down, and renew us her pouth.

Misdom, Self-Sacrifice, Daring, and Lobe,

Haste to the battle-field, stoop from above,

To the Day of the Lord at hand.

- Charles Ringsley

woman's Boards of Missions of the Congregational Church STAN FRANCISCO

Editorial Paragraphs The Women of Gazaland. By Rev. Fred R. Bunker The Sivas Girls' Schools. By Miss Nina E.	1 4	The Year's Work in the Branches 2 Our Daily Prayer in January 3 Suggestions for Auxiliary Meetings 2 Sidelights from Periodicals 3	1
Rice Evolution as Seen in Turkey. By Miss Elizabeth S. Webb.	8 11	Receipts	5
One Woman's Work in Sapporo The By-Products of Christian Missions. By	13	Board of the Zacific.	
Margaret J. Evans	16 18	Survey of the Year	ï
A Hindu Schoolmaster. By Mrs. Hephzi- beth P. Bruce	19	M	
Noye:: Turkey. Miss Barker and Miss Ethel Jaynes: China, Miss Elizabeth S.	1	Board of the Interior.	
Perkins	20	Thirty-ninth Annual Meeting of the Wom- an's Board of Missions of the Interior.	
JUNIOR WORK.	İ	By Miss Florence A. Fensham 41 A Trip to the Woman's Conference in the	1
Leaders in Council	23	West Central Africa Mission. By Miss Nellie J. Arnott 43	ŧ
OUR WORK AT HOME.		The Waiting People in Turkey. By Miss	•
The Meeting of the Woman's Board of Missions at Worcester	24	Charlotte Willard	į

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Vol. XXXVIII

FEBRUARY, 1908

No. 2

"Laborers wanted. The ripening grain Waits to welcome the reaper's cry.

The Lord of the harvest calls again; Who among us shall reply,

'Who is wanted, Lord? Is it I?'

"The Master calls, but the servants wait;

Fields gleam white 'neath a cloudless sky; Will none seize sickle before too late,

Ere the winter's winds come sweeping by?

Who is delaying? Is it I?"

Belected.

Woman's Boards of Missions of the Congregational Church . Franciscos

titorial Paragraphs	Our Daily Prayer in Feb	NEIL S PER
rrival at Diong-lon. By Miss Elizabeth S. Perkins ar Medical Work in Madura. Py Dr. Harriet E. Parker	Suggestions for Auxilia 2 Book Notices Sidelights from Periodic 6 Receipts	ry Meetings
w Last of Earth. By Miss Mary T. Nones	, песетрия , п	,
wo Gindu Womer. By Miss Frances V. Emerson oportunities in Japan. By Mrs. Cora	Board of t	he Lacific .
Keith Warren issionary Ustrois, Central Turkey, Mrs Merrili, Miss Elake and Miss Nocton, European Turkey, Wiss Mary E. Mat- thews, India, Mrs. Sibley	The Cost of Becoming : dia. By Rev. J. C. Per Survey of the Year (Con	kins
JUNIOR WORK	Board of th	ie Interior.
ne Great Pittsburg Gathering. By Miss Lucia C. Witherby	An Account of a Teache South Africa. <i>By Mrs</i> The Woman's Evangel	.G.B.Cowles . N
OUR WORK AT HOME. ome Suggestions for the Use of the Missionary Magazine. By Mrs. F. E. Clark	Kohe. By Miss M. J. European Turkey. By M. Receipts	Barrous . Miss Inez L. Abbett 85

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Vol. XXXVIII

MARCH, 1908

No. 3

"What are the churches for but to make missionaries?

What is education for but to train them?

What is commerce for but to carry them?

What is life itself for but to fulfill the purposes of foreign missions,-enthroning Tesus Christ in the hearts of men?"

Woman's Boards of Missions Congregational Church

Editorial Paragraphs Evangelistic Work of the W. B. M. Evangelistic Work in Turkey. By Miss Marta B. Poole A Missionary Meeting on Heathen Ground City Missionary Work in Japan. By Miss Alice P. Adams. Women's Conference in West Africa Mission Work for Moslems God Could Understand Missionary Letters. Turkey, Miss Char-	97 101 104 108 109 112 112 114	Suggestions for Auxiliary Meetings . Sidelights from Periodicals . Receipts . Board of the Parific. Answered Prayer in India A Visit to Jerach. By Miss Annie T. Allen .	126 136 136 133
lotte R. Willard and Mrs. Hicks; India, Miss Bruce; China, Miss Alice A. Hall Missionary News JUNIOR WORK Leaders in Council. By Mrs. F. H. Wig- gin. OUR WORK AT HOME. A Lenten Sacrifice. By Helen L. Moody Our Daily Prayer in March. Book Notices	115 118 121 123 126 128	The Bible Women of Ahmednagar, India. By Miss Mary Etta Moulton A Tour in Turkey. By Miss Olive M. Yaughan Letters from Our Missionaries. Turkey, Miss J. L. Graf; China, Miss Grace A. Funk Some An Hundredfold Receipts	137 139 141 143 144

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e and Light

Vol. XXXVIII

APRIL, 1908

No. 4

Still Thy love, @ Christ arisen, Dearns to reach these souls in prison, Through all depths of sin and loss Brops the plummet of Thy Cross,-Acber pet abpss was found Deeper than that Cross could sound!

- John &. Wihittier.

woman's Boards of Missions Congregational Church

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$x \to X_0 = -y \to 0$		Board of the Auterior.
The state of the s	17 172 174	1 New Greening, Poem i. Men. ram—Mass Ella J. Newton, Ly Kule C. Woodhall Knowledge Collegration of Opening of New Landing, Ly Kee, Arthur W. Stan-
•	. 17- 177	
;	_	

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THE MEDICAL WORK OF OUR BOARDS

Life and Light for Woman

Vol. XXXVIII

MAY, 1908

No. 5

There is nothing that breaks down prejudice against the foreigner like the work of the medical missionary. The woman physician goes where no other apostle of a new religion would be allowed, and the "hakeem,"—the doctor,—who goes in the name of Christ is everywhere welcome. At her coming the sad eyes brighten, the wan faces take on a look of hope; doors till now closed against all efforts to bring in the gospel fly open, and with the healing of the hurt, neglected bodies comes in the story of the eternal hope for the motherhood and childhood of the "daughters of sorrow."—Dr. Scace D. Kimball, formerly at Van, Turkey.

voman's Boards of Missions of the Longregational Church

Editorial Paragraphs Our Medical Work. By Mrs. Joseph Cook Our Doctor and Her Helpers in Madura. By Dr. Harriet E. Parker	193 196 204	The Pittsburg Convention	235 236 227
Woman's Hair in Japan. By Rev. William Elliot Griffis, D.D. From Tillis to Van. By Miss E. Gertrude	208	Board of the Lacific.	
Rogers Missionary Letters. Japan, Miss Alice P. Adams and Miss Alia Chandler: India, Dr. Ruth P. Hume Items of Missionary News Two Dear Old People Transplanted. By Miss Ellen M. Stone	214 216 217	A Tour Among the Gilbert Islands. By Miss Louise E. Wilson Wide Charity Board of the Interior.	229 232
OUR WORK AT HOME. To Auxiliary Officers Our Daily Prayer in May Suggestions for Auxiliary Meetings Junior Work.	219 220 224 224	Report of Work in Mardin, Turkey. By Mr. R. S. Emrich Woman's Work in the Jeur District, India. By Miss Mary Etta Moulton Missionary Letters. China, Dr. Lucy P. Bement, Miss Porter Receipts.	233 235 237 249
The Effect of Studying Christian Missions		neccipie	_

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Vol. XXXVIII

JUNE, 1908

No. 6

Deber in the history of missions have the opportunities for carrying out the command of Christ been so many and so measureless. Every mission country in the world raises to the Christian churches one mighty cry for more missionaries. "Opportunity" is written across the councils of the Societies; the word is caught up and reiterated by the missionaries of every land; and is even echoed by the partially enlightened peoples of the Cast, who are straining their blinded eyes to catch a glimpse of Jesus of Aazareth passing by. Ao one can study present conditions in any country and not be impressed with the fact that the field is abundantly white to the harvest.

- Dr. James L. Barton in "The Unfinished Task."

Woman's Boards of Missions of the Congregational Church . To standards

Entered at the Post Office at Boston, Mass., as Second-class matter.

Editorial Paragraphs	241	Junior Work.	
Industrial Missions Under the Auspices of the American Board . Industrial and Philanthropic Work Ac-	244	The Summer Conferences	71
complished by the Missionaries in India. By Mrs. Edward S. Hums A Gift from the Land of Sinim. By Miss	256	Book Notices	別
Mary E. Andrews Conditions at Inanda. By Miss Fidelia	256	Board of the Lacific.	
Phelps	257	A Tour Among the Gilbert Islands. (Con-	
My First Encore. By Mrs. James H. Pet- tee, Okayama, Japan Missionary Letters. Africa, Miss Alice E.	261	cluded.) By Miss Louise E. Wilson . 3 Letter from Miss Wilder 3	11 94
Seibert; Micronesia Miss Olin; China, Miss Laura N. Jones	262	Board of the Auterior.	
OUR WORK AT HOME.		An Industrial Remedy in Oorfa, Turkey.	
The Best Use of Missionary Literature. By Mrs. Hezekiah L. Pylo	267	By Miss Anna Wheaton . 2 Letter from Francis F. Tucker, M.D. 2	ä
Our Daily Prayer in June	269	Receipts	ä

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IE PHILANTHROPIC WORK OF OUR BOARDS

Life and Light for Woman

Vol. XXXVIII

JULY, 1908

No. 7

110.

If I should see

A brother languishing in sore distress,

And I should turn and leave him comfortless

Wilhen I might be

A messenger of hope and happiness;

How could I ask to have what I denied

In my own hour of bitterness supplied ?

-Selected.

woman's Boards of Missions of the Congregational Church

	Our Daily Prayer in July 30 Book Notices 31 Sidelights from Periodicals 32 Receipts 32
Leper Asylums in the American Marathi	Board of the Pacific.
Missionary Letters. Japan, Miss Alice Pettee Adams: Central Turkey, Miss Elizabeth Trouberlage: Eastern Turkey, Mrs. Richard S. M. Emrich	James C. Perkins 322 Lintsingchow 324 A Year at Lintsing, China 325 Board of the Anterior.
OUR WORK AT HOME. The Touch of Human Hands. (Poem) 3 Looking Backward and Forward. By	Adana and Adana Seminary, Turkey. By Miss Lucy H. Morley. Work of the Bible Women in Aruppukottai, Madura District, South India, By
Mrs. Joseph Cook	Miss C. S. Quickenden Letter from Union Woman's College, Pe-
	king, China. By Miss May Corbett . 334 Receipts

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Vol. XXXVIII

AUGUST, 1908

No. 8

8

Use me, God, in Thy great harvest-field, TUhich stretcheth far and wide like a wide sea, The gatherers are so few, I fear the precious yield TUill suffer loss. Oh, find a place for me.

A place where best the strength I have will tell, It may be one the other toilers shun; Be it a wide or narrow place, 'tis well,

So that the work it holds be only done.

-Christina Rossetti.

woman's Boards of Missions of the Congregational Church . SAN PRANCISCA

Editorial Paragraphs A Devoted Missionary. By Mrs. Thomas	337	OUR WORK AT HOME.	
King The Madura Temple in South India. By	340	Are You One of Them?	
Rev. John S. Chandler Pictures from Mexico. By Mrs. Gertrude C. Eaton	341 346	Annual Meeting of the Woman's Board of Missions	
A Flight Through Japan. By Mrs. J. H. Pettee	349	Board of the Lacitic.	•
Specimen Fruit. By Mrs. George F. Washburn. Progress in China. By Miss Bertha P.	354	Pictures from Lintsing	
Reed. Woman's Work in the Diong-loh Field.	355	Letters from Dr. Tallmon	4
By Miss Harriet L. Osborne Sharing Blessings. By Mrs. Hilton Pedley	358 362	Board of the Anterior.	
Missionary Letters. South Africa, Miss Caroline Frost, Miss Laura Smith; Eastern Turkey, Mrs. E. F. Carey;		A Journey Round the World. By Fred- erick B. Bridgman	
Madura, Miss Helen Chandler Junior Work	363	The Lucy Perry Noble Bible School, Madura, South India	-
Helps for Leaders. By Miss L. C. Witherby	365	A New School in Lintsingthow, China. By Mrs. Minnie Case Ellis Receipts 389	

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Vol. XXXVIII

SEPTEMBER, 1908

No. 9

No. 9

Dield thy poor best and nurse not how nor why,

Lest, sometime, seeing about thee spread

A mighty crowd and marvellously fed,

Thy heart break forth in an exceeding bitter cry,-

I might have given, I, yea, even I,

The two small fishes and the barley bread.

-Frederich Langbridge.

Woman's Boards of Missions of the Congregational Church . LOSAN PRANCISCO

Editorial Paragraphs The Balkwa Girls' School of Osaka, Japan. By Miss Lucy Ella Case Constantinople Work of the Kindergarten in Sofia. Bul-	385 388 390	Suggestions for Auxiliary Meetings . Annual Meeting of the Woman's Board of Missions	418 418
garia. By Miss Elizabeth C. Clorke Dervish Women The Story of Haiganoosh. By Mrs. Mary C. Dodd Annual Meeting of the Japan Mission.	394 396 398	Bourd of the Pacific. Brousa. By Mr. W. A. Rennedy	421
By Mrs. Jennie P. Stanford More Helpers Needed in Japan Missionary Letters. European Turkey, Mrs. Marsh, Central Turkey, Miss Alico C. liewer, Miss Annie E. Gordon;	401 403	Board of the Juterior.	
Micronesia, Miss Jenny Olin Items of Missionary News A Spelling Lesson	407 411 413	An Interesting Service in the Church in Peking, China. By Miss Mary H. Porter The New Philding of the Kobe Evangelis-	425
OUR WORK AT HOME.		tic School. By Miss Gertrude Cozad. Some First Impressions of Japan. By Grace Hannah Stowe	427 429
The Growing Kingdom. (Poem). "Latest Tidings." By Miss E. F. Billings Our Daily Prayer in September	414 415 416	Missionary Letters. Japan. Miss Mary	439

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OCTOBER, 1908

No. 10

The joyful news must not be kept, but must be carried to the other sorrowing ones, and must be carried quickly. There must not be a moment lost. The happy women must not sit down together in mere personal enjoyment of the blessed news; there are others in the darkness of sorrow, and to these they must hasten with the gladness. We must not forget in our joy of the Christian life that there are others who have none of this joy; our mission is to carry the news, and to rejoice as we go on our way.—I. R. Miller.

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Editorial Paragraphs The Educated Native: Fact vs. Theory A Chart of Africa A Newcomer in Turkey. By Miss Ethel Jaynes In the Wake of the Doctor. By Mrs. James Smith A Week in India's Villages. By Mrs. W. B. Ranney Madura Schools for Girls Our School in Madrid Work at Sachikela, West Africa By Mrs. Elizabeth Logan Ennis Our School at Inanda, South Africa Diong-loh After a Year's Absence. By Mrs. Evelyn Worthley Sites Superstation in China	433 436 437 438 412 445 446 451 452 454 455 456	A Few Possibilities of the Woman's Board Prayer Calendar. By Mrs. Chauncey J. Hawkins. From the Northfield Summer School Our Daily Prayer in October Annual Meeting of the Woman's Board of Missions . Receipts
A Note of Appreciation Missionary Letters. Western Turkey, Miss Anna B. Jones, Miss Harriet U.	457	The Kobe Woman's Evangelistic School. By Mrs. Arthur Stanford The Grave on the Hillside. By Miss
Powers, Miss Lillian F. Cole Our Work at Home.	458	Harriet L. Osborne 47 An African Cripple 47 Missionary Letters. From Mrs. Christie
"Continue Instant in Prayer" for Turkey. By Miss Emily C. Wheeler	460	and Miss Frances K. Bement

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NOVEMBER, 1908

No. 11

Sing, © my soul, with rapture sing The loving-kindness of our King,— Almighty God, whose gracious hand Is leading to Immanuel's land.

Sing, O my soul, exultant sing, As to His throne we humbly bring Our myrrh, our gold, our incense sweet, And pour them at Jehovah's feet.

Our myrrh, our gold, our incense, all,— That were an offering far too small: Adoring hearts we yield to Thee, O God, for all eternity.

-Clla Gilbert Ives

Woman's Boards of Missions of the Congregational Church . San Brancisco

Editorial Paragraphs	481	Mrs. W. P. Williams
Hard Times in a Turkish Village. By Mrs. Edward Riggs	486	Sidelights from Periodicals Annual Meeting of the Woman's Board
Hospital Work in Auntab. By Miss Char-	100	of Missions
lotte F. Grant	489	Receipts
Mrs. Isabel Trowbridge Merrill	494	
Home Missionary Work in Turkey. By a Graduate of the Girls' School in Brows	496	Board of the Lucific.
The Good News in Aintab. By Miss Isa-	290	The Closing Day in Our Brousa School .
bella M. Blake	499	Christmas Presents in Lintsingchow,
Indirect Influence . Missionary Letters. India, Miss Helen E.	501	Shantung, China. By Dr. Susan B.
Chandler; Japan, Miss Abbie M. Colby;		Tallmon
Turkey, Miss Kinney	502	
Missionary News Items	505 506	Bourd of the Interior.
	000	
JUNIOR WORK.		The Kindergarten Work in Mardin. By Miss Johanna Graf
Helps for Leaders. By Florence A. Moore	507	Work Among the Factory Girls at Matsu-
OUR WORK AT HOME.		yama, Japan. By Miss H. Frances
When There's a Will	500	Parmelee Report, Truk Girls' School
Our Daily Prayer in November	512	Receipts
When There's a Will Our Daily Prayer in November	509 512	Receipts

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DECEMBER, 1908

No. 12

Sing, @ mp heart !

Sing thou in rapture this dear morn

Whereon the blessed Prince is born!
And as their songs shall be of love,

So let my deeds be charity,

By the dear Lord that reigns above,

By him that died upon the tree,

By this fair morn Whereon is born

The Christ that saveth all and me!

-Eugene Field.

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Editorial Paragraphs . Miss Judson's Schools in Matsuyama, Japan. By Miss Cornelia Judson . Work in Micronesia. By Miss Jenny Olin Eager for School. By Miss Bertha P.	529 532 536	The Forty-first Annual Meeting of the Woman's Board of Missions Sidelights from Periodicals	554 559
Reed School Work in North China. By Miss	539	Zourd of the Lucific.	
Bertha P. Reed	540	Micronesia	565
Eva M. Swift Woman's Work in Austria. By Mrs. John S. Porter	544 547	Bourd of the Juterior.	
Missionary Letters. Central Turkey, Miss Alice C. Bewer; North China, Miss Bertha P. Reed; Japan, Miss Judson.	549	Beginnings at Ochileso A Busy Year in Williams Hospital Items from Missionary Letters. West	5 69 572
OUR WORK AT HOME.		Central Africa, Mrs. Marion Webster; China. Miss Mary Porter; Turkey, Mrs.	
Christmas Thoughts	552 553	Christie	574 576

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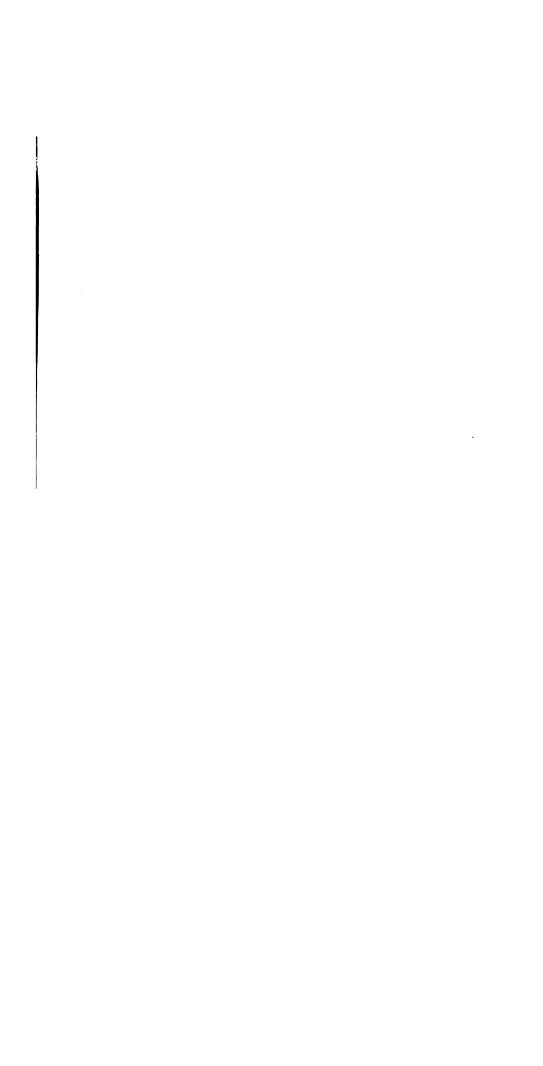
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